THE
HISTORY
OF THE
CHURCHES
OF
PIEMONT

4540.

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THE HISTORY OF The Evangelical Churches Of the VALLEYS of PIEMONT.

CONTAINING
A moſt exact *Geographical* Deſcription of the Place, and
a faithfull Account of the Doctrine, Life, and Perſecutions of
the Ancient Inhabitants.

TOGETHER,
With a moſt naked and punctual Relation of the late
BLOUDY MASSACRE, 1655. And a Narrative of
all the following Tranſactions, to the Year of Our LORD,
1658.

All which are juſtified, partly by divers Ancient *Manuſcripts*
written many hundred Years before CALVIN or LUTHER, and
partly by other moſt Authentick Atteſtations: The true
Originals of the greateſt part whereof, are to be ſeen in their proper Languages
by all the curious, in the Publick *Library* of the famous Univerſity
of CAMBRIDGE.

Collected and compiled with much pains and induſtry,
By *SAMUEL MORLAND*, Eſq;
During his abode in *Geneva*, in quality of HIS
HIGHNESS *Commiſſioner Extraordinary* for the Affairs
of the ſaid VALLEYS, and particularly for the
Diſtribution of the *Collected Moneys*, among the remnant of
thoſe poor diſtreſſed People.

REVEL. 6.9.
And when he had opened the fifth Seal, I ſaw under the Altar the ſouls of them that were ſlain for the word of God,
and for the teſtimony which they held; And they cried with a loud voice, ſaying, How long O Lord, holy and
true, doſt thou not judge and avenge our bloud on them that dwell on the earth?

LONDON
Printed by *Henry Hills*, one of His Highneſs's Printers, for *Adoniram
Byfield*, and are to be ſold at the three Bibles in *Cornhill*, next to *Popes-head*
Alley, 1658.

1491

THE
RENDEL HARRIS
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Gelly.

THE Authors Epiſtle Dedicatory

To His moſt Serene Highneſs,

OLIVER,

By the Grace of God, *Lord Protector of England, Scotland,* and *Ireland,* &c.

May it pleaſe YOUR HIGHNESS,

WHen I conſider the great preſumption of the *Age* we live in, and how even the meaneſt Writers think it an undervaluing to their *Works*, if they have not the Greateſt of *Princes* for their *Patrons*, I am loth to preſs in with the crowd to importune *Your Highneſs* by a *Dedication* of the following *Hiſtory*; But when I call to minde how exceeding precious in *Your* thoughts the lives and liberties

berties of thoſe poor diſtreſſed Members of *Chriſt* have been (who are the onely ſubject of my Diſcourſe) and how deeply their bleeding condition hath always affected *Your* very heart, I cannot but hope *You* will vouchſafe to own the weak endeavours (though of the unworthieſt of *Your* ſervants) for preſerving the name and memory of thoſe Ancient and *Primitive Profeſſors* to future Generations: Eſpecially conſidering that my deſign herein is very ſubſervient to that great end, which *You* have propoſed to *your Self* ever ſince *Providence* bleſt theſe *Three Nations* with *Your* happy Government, Namely, the promoting of the general intereſt of Gods people throughout the *Chriſtian* world. It is an obſervation of that Excellent Prince, the *Duke* of *Rohan*, that *The Intereſt of the chief Magiſtrate of England is, by all means to become Head of the Reformed Party throughout Europe*; And it is *Your Highneſs* Glory and Crown, that *You* have formed all *Your* Counſels in Order thereunto, and laying aſide all other Reaſons of *State*, have adhered onely to this, that *Your own Intereſt may appear one and the ſame with the Univerſal Intereſt of the Evangelical Churches in their reſpective Nations. The* Piety of which Reſolution *The Lord* himſelf hath born witneſs to, by a continued ſeries of wonderfull Providences and Heavenly benedictions that have alwayes accompanied *You* in *your* moſt honourable and Heroick Enterpriſes; Whereas thoſe other *Princes* that went before *You*, who had little regard in the adminiſtration of their Government, either to the honeſt Maximes of *Humane Policy*, or to the wholeſome Rules of the *Holy Scriptures* (which they ought to have *bound about their necks, and to have graven upon the Tables of their hearts*) but miſerably ſpent the beſt of their powerfull Intereſts, and precious talents in perſecuting tender conſciences in their own Dominions, and moſt treacherouſly betraying the *Proteſtant Cauſe* in *Germany*, *France*, and other Countries, did at laſt to their great aſtoniſhment, even in the height of thoſe their oppreſſions, and in the midſt of all their jollities, behold with their eyes a *MENE TEKEL* upon *the Walls* of their *Palaces* and *Banqueting Houſes*, and of late years in all the branches of their *Families* have taſted the bitter fruits of their own unrighteous doings. This is a Doom which was long ſince pronounced againſt them by the moſt pious *Paſtors* and *Profeſſors* of forreign *Churches*, who oft times heretofore have been heard to ſay, *That God would one day render* *a recompence to* that Houſe *for all their perfidious dealings towards his poor ſervants*, and now many of thoſe godly men, who have lived to ſee the execution of thoſe his righteous judgements, conſidering on the other ſide the wonderful paſſages of *Divine Providence* leading the way to the extirpation of *that Family*, and to the placing of *your Highneſs* in the *Princely Dignity*, have of late frequently declared (as I my ſelf have been divers times an ear witneſs) with tears of joy in their eys, *that they looked on You as a man miraculouſly raiſed up by God, and endowed with an extraordinary ſpirit of Wiſdome and Courage, to plead the Cauſe of his afflicted ones againſt the Mighty, that they may no more oppreſs.*

Who is there ſo ignorant in theſe Our dayes who knows not, that all the Peace, Tranquillity, and Priviledges, which thoſe of the *Reformed Religion* enjoy at preſent in any part of the *European* World, does ſome way or other own *your Patronage* and *Protection*? And who is there likewiſe that knowes not that when firſt You were call'd forth in the view of the World, and ſingled out as a choſen Inſtrument to *go forth to the help of the Lord againſt the Mighty, and to fight His Battels* againſt

gainſt the great Perſecutors, the eſtate and condition of the *Church Militant* was but at a very low ebb? The mighty flouds of *Popery* and *Atheiſme* were broken in upon the *Iſles* of *Great Britain* and *Ireland*, and the poor *Proteſtants* in all other parts were even ſinking down under the *heavie burdens* laid upon their ſhoulders by thoſe cruel *Task-maſters* of the *Church of Rome*; Yea the *Plowers* were almoſt every where *plowing and making long furrowes upon the backs* of the faithfull ones in all the Quarters and Corners of their Habitations! It was a time when *the Enemies of the Lord took crafty counſel together againſt His people, and were confederate againſt His hidden ones* (*The Tabernacles of Edom and the Iſhmaelites! Amaleck and the Philiſtims, with them that dwell at Tyre!*) *They ſaid one to another, Come and let us cut them off from being a people, that ſo their name may be had no more in remembrance.*

And the truth is, they had undoubtedly compaſſed their helliſh deſigns, had not the *Shepheard of Iſrael awoke as a man out of ſleep, and found out a man* (I mean *your Highneſs*) *to ſtand in the gap, girding You with ſtrength unto the Battel, and putting his own ſword into Your hand, to ſmite thoſe* *his enemies in the hinder parts, and put them to a perpetual reproach.*

The *Spaniard*, that old Enemy of *England* and *Religion*, is ſufficiently able even already to give the world a very clear account of the bleſſed fruits and happy ſucceſs of Your Noble and Princely undertakings; For here indeed You ſeemed *to lay the axe to the root of the tree*, when that ancient *Quarrel* revived again, which had lain aſleep ever ſince the days of *Queen Elizabeth* of glorious memory. *That Princeſs*, looking upon this branch of *The Houſe of Auſtria* as the main pillar of the *Romiſh* power and perſecution, did ſet her whole ſhoulder to the work of overturning it, in hope to have put an end to the great *Myſtery of Iniquity* and Tyranny exerciſed upon the bodies and conſciences of mankinde; But the meaſure of their iniquity being not yet filled up, *She* was not permitted by *God* to accompliſh her deſign: And now after the long Reigns of *two unhappy Kings*, the *Martial* ſpirit and renown of *Our Nation* being raiſed again under the auſpicious Name and Counſels of *Your Highneſs*, equal to the beſt and moſt victorious of Our Anceſtors, all things ſeem to work, as if the final accompliſhment of what ſhe intended, were reſerved *for Your Triumph and Trophees.* You have with *Your Naval Forces*, in a manner held him ſhackled, and ſhut him up within his own Dominions for ſeveral years, In a word his treaſures are almoſt exhauſted, and the *Veins* which ſhould ſupply him, are intercepted, beſides in credit he is almoſt become bankrupt; ſo that if it pleaſe the *Almighty* to crown Your endeavours with a few more ſucceſſes, a fair ſtroke will be given in a ſhort time for excluding him from any conſiderable intereſt or influence in theſe *North* parts of the World. The fear of this, is that which made him of late betake himſelf to the ſame ignoble practiſes and attempts by *Aſſaſsinations*, and plotted *Inſurrections* againſt the perſon and Government of *Your Highneſs*, as He practiſed of old againſt the perſon and Government of *That Renowned Queen*; But as God was graciouſly pleaſed to make *Her* fortunate in the diſcovering and apprehending ſuch *Aſſaſsinats* and *Traitors* from time to time, and to continue her in a long and proſperous Reign, ſo Your *HIGHNESS* having hitherto been no leſs remarkably happy in having always Your eys as it were miraculouſly enlightned, by the *God of Light and Truth*, to *foreſee the miſchief, and paſs by*, while the intended *A-*

ctors thereof have happily periſhed upon the points of their own ſwords, and *fallen headlong into that very pit of deſtruction which they had digged for others,* We are encouraged to hope, that the ſame *God* will vouchſafe to us this great bleſſing, that You likewiſe may long ſway the Scepter of theſe Nations, and go in and out before us, for the perfecting of thoſe bleſſed purpoſes, which he has put into Your heart for the good of his people, both here and in foreign parts; that ſo You may (as You have done upon all occaſions) *deliver the poor that cry, and the fatherleſs, and him that hath none to help him*; that You may continue to be *eyes to the blinde, and feet to the lame; to break the jawes of the wicked,* and to *pluck the prey out of his teeth; to looſe the heavie burden, and to let the oppreſſed go free.* Though Your *Highneſs* delights more to do theſe things than to hear of them, yet give me leave to tell You, that theſe *Your actions of Mercy and Righteouſneſs* are the true *Walls* and *Bulwarks* of theſe Your Iſlands! theſe are the very *Weapons* wherewith you have ſo oft *run through a Troop*, and *broken the gates of braſs, and cut the barrs of iron in ſunder!* Yea I am bold to add, that *the bleſsing of the poor Waldenſes* which were *ready to periſh*, together with *that of the Polonian*

lonian and *Bohemian Exiles*, is already viſibly *come upon* You, and had no ſmall influence in all Your late ſucceſſes. *May the God and Father of Mercies ſtill go on to open the Treaſures of his Grace, and rain down his bleſſings upon* Your Princely Perſon *and pious undertakings, for the honour of his great Name, and the good of his poor afflicted* Church *and People: for which end and purpoſe all honeſt and true hearted* Engliſh *ſouls ought to bow their knees daily to the Father of Our* Lord Jeſus Chriſt, *that ſo (if it be his good pleaſure that Our eyes ſhall ſee thoſe happy days) the glory of his* Goſpel *may by* Your *means be more highly advanced, and that the* Top ſtone *of that Heavenly building being at laſt laid, all the people may cry* Grace, Grace *unto it.* This is the unfeigned prayer of,

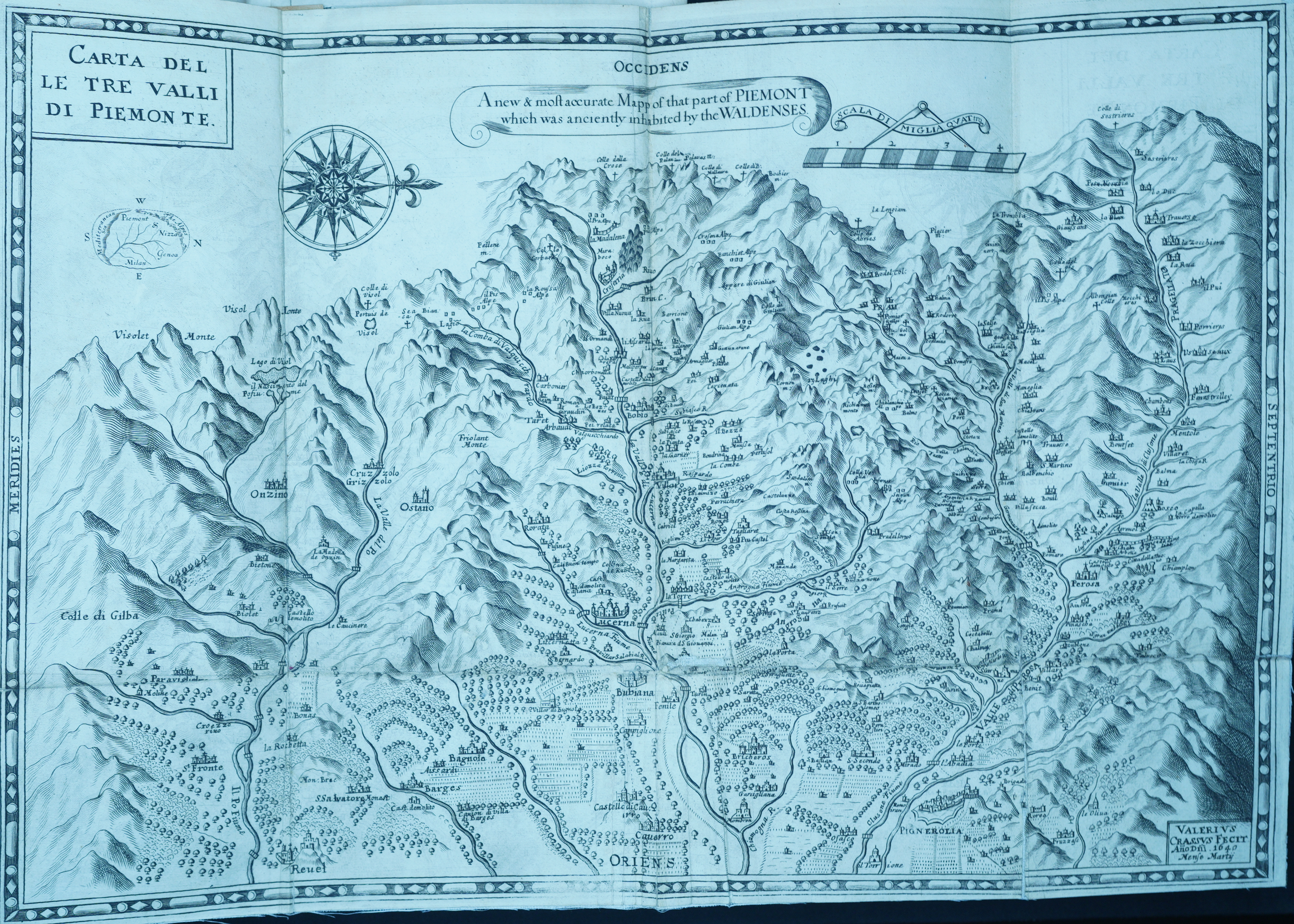
Your Highneſs moſt humble and
moſt faithfull Subject and
Servant,

SAMUEL MORLAND.

An Advertiſement to the *READER.*

THough it be the cuſtome of *Printers* to prefix their *Errata* to the Books they publiſh, I hope the want thereof here, will not make this be thought the more imperfect. Where the *Reader* findes a different *Orthography* in ſome of the *French* and *Italian Manuſcripts*, from that of later times, his judgement will tell him that its an Argument of their *Antiquity*; where he meets with any real miſtake, (which will be no wonder in ſuch variety of matter, and Languages) his ingenuity will eaſily prompt him to correct them.

THE



CARTA DEL LE TRE VALLI DI PIEMONTE.

A new & most accurate Mapp of that part of PIEMONT which was anciently inhabited by the WALDENSES.

VALERIUS CRASSUS FECIT Año Dñi 1640 Menſe Marty

OCCIDENS
ORIENS
MERIDIES
SEPTENTRIO
SCALA DI MIGLIA QUATTRO
1
2
3
4
W
S
N
E
Piemont
The Alpes
Mediterranean Sea
Nizza
Genoa
Milan
Visol Monte
Visolet Monte
Colle di Visol
Pertuis de Visol
Lago di Visol
il Nascimento del Po fiume
Colle di Gilba
Onzino
Biolet
Castello demolito
Le Caucinere
Bietona
La Madonna de Onzin
Cruzzolo Grizzolo
La Valle del Po
Ostano
Friolant Monte
Pellene m.
Col la Cortiare
Lagio
la Comba di Valguicciardo
La Roussa Alpe
il Pis Alpe
Colle della Croce
Colle del Palau
Colle di Mallaura
Colle di B.
Bochier m.
La Madalena
Mirabocco
Crosseria
Riuo
Villa Nuoua
La Rua
Barriont m.
Carbonier
Taret
Arbaudi
Valguicchiardo
Liozza torrente
Rorata
Fusine
Castelluzzo
Bobio
Subiasco R.
la Pianta
Bezze
La Comba
Villaro
Cabriol
Bigliore
Tagliaret
Peti Castel
la Margarita
Castello demolito
Angrogna Fiume
La Torre
Lucerna
Lucerna Fiume
Lucernetta
S. Bernardo
Bubiana
Fenile
Campiglione
Bricheros
Garsigliana
Castello di Cauorro
Cauorro
S. Bastian
S. Secondo
Mirado
Pignerolia
L'Abadia
le Porte
Osasco
Il Torrione
Cluson Fiume
Chiamogna R.
Angrogna
La Porta
S. Giouanni
Pramol
Lagho
Praly
Rodoret
La Salse
Balma
La Longiam
Plagier
Bodel col.
Giaussant
La Tronchia
La Valle di San Martino
Maceil
Manegglia
Chiabrans
Traverse
S. Martino
Bouil
Bourset
Pomaret
Villa Secca
Perosa
Pinasca
Villaro
Benit
Valle di Perosa
Pragelato
La Valle di Clusone
Sestrieres
Colle di Sestrieres
Traverse
la Zocchiera
La Rua
Il Pui
Fenestrelle
Usseaux
Mentole
Villaret
Balma
Bosco
Chambons
Cluson Fiume
Chiamplon
Roure
Paravisio
Moline
Croezzo riuo
S. Fronte
Il Po Fiume
Bonas
la Rocchetta
Bagnolo
Barges
Mon. Brac
S. Salvatore Monast.
Cast. demolito
Reuel

The Authours INTRODUCTION To the following HISTORY

By way of Apology for the
EVANGELICAL CHURCHES
in the Valleys of *Piemont*.

Againſt the bitter Calumnies and Reproaches of their
bloudy Perſecutours.

Directed principally to all the faithful and compaſſionate
Souls of the *Engliſh* Nation, who have been grieved
for the Afflictions of *Joſeph*.

But withall intended for the enlightening and edifying
of the more moderate and ingenuous Spirits among
the *Roman* Catholicks.

Chriſtian and courteous Reader,

I Am not ignorant, that both the nature of my Employment, and the principles which I profeſs, may at the firſt ſight beget ſome prejudice in the ſpirits of divers againſt the enſuing Treatiſe, and cauſe them to look upon it as a thing compoſed and brought forth upon the Stage of the World, by one, whoſe intereſt (as they will ſuppoſe) being always in his eye like the Yellow Jaundis, muſt needs make him judg all Objects to be of the ſame colour with it, and whoſe affection hath an influence upon his hand, and leads him unawares to draw now and then an oblique and unpleaſing Line, notwithſtanding, ſo much do I preſume upon the generous diſpoſition of the candid and ingenuous Reader, that when he ſhall have throughly weighed in the *Ballance of the Sanctuary* thoſe moſt authentick Atteſtations, whereby the truth of each eſſential part of the following Diſcourſe is ſo manifeſtly juſtified, that he that runs may reade it, I ſhall finde ſo much favour in his eys, as to be accounted by him, in the number (though not of the moſt able, yet) of the moſt ſincere and faithfull Hiſtorians, (I except the Pen-men of the holy Scriptures) that ever yet appeared in publick. Yea, that which I deſire of thee, whoever thou art, is but to proportion and meaſure out thy Cenſure, according to the Evidence of the Matter therein contained. And then, if thou thinkeſt that I ow thee ten thouſand Talents of Truth, onely have patience with me, and I will pay thee all.

There are now more than nineteen Moneths paſt, ſince the voice of the Bloud of the poor *Proteſtants* in the Valleys of *Piemont* was heard in all the Corners of the *Chriſtian* World, eſpecially throughout the *Engliſh* Nation, where there then arrived Letters upon Letters, juſt like *Job*'s Meſſengers, one at the heels of another, with the ſad and dolefull Tidings of moſt ſtrange and unheard of Cruelties, for which I almoſt dare to challenge the beſt furniſht Hiſtorians, (as well ancient as modern) to finde me their Parallels. Some of their Women were raviſht, and afterwards ſtaked down to the ground through their Privities; others ſtrangely forced, and then their Bellies rammed up with Stones and Rubbiſh: the Brains and Breaſts of others ſodden and eaten by their Murderers, (as if the Deſign of thoſe bloudy *Canibals* and barbarous *Anthropophagi* had been not onely to extirpate thoſe poor Creatures out of this World, but alſo as much as in them lay, by ſuch a ſtrange commixtion and confuſion of ſubſtances, to hinder them from having a being in the World to come.) Others had their Fleſh ſliced from off their Bones, while they were yet alive, till ſuch time as they were become meer Skeletons or Anatomies. Many impotent and aged perſons of ninety and an hundred years of age moſt cruelly burnt in their Beds, without any reſpect had to their ſnowy Heads and hoary Hairs, upon which notwithſtanding the All-wiſe Creatour has ſet ſo frequent Marks of Honour in his ſacred Word. And if two She Bears out of the Wood were commanded to tear in pieces *fourty and two little Children* for abuſing the *old Prophet*, barely by the term of *Bald Pate*, Lord, what ſhall be the end of theſe Murderers of riper years, who took ſo much pleaſure and delight in torturing and tormenting ſo many poor, impotent and aged perſons, by Fire and Sword?

There is none, there is none, who knows what it means, to be *grieved with the Afflictions of* Joſeph, but will here eaſily conceive how nearly this bloudy and barbarous Maſſacre then touched all the tender hearts of the *Engliſh* Nation, eſpecially the heart of that moſt ſerene Prince and *Heroick* Captain, the dimenſions of whoſe moſt *Chriſtian* bowels of compaſſion for the poor afflicted

Saints of *Jeſus*, are in no wiſe to be meaſured by any of my ſlender and ſhort Expreſſions.

The truth is, he has been a victorious Prince in all his undertakings, yet I am confident it would be much eaſier to outgo him in any thing than in tenderneſs and compaſſion towards the poor Members of *Chriſt* in miſery and affliction. The News of this *Maſſacre* no ſooner came to his Highneſs ears, but he *aroſe like a Lion out of his place*, and by divers pathetical and quickening Letters, awoke the whole *Chriſtian* World, and moved their hearts to pity and commiſeration. Of theſe his Highneſs Letters, the meaneſt of his Servants had the honour to be the Bearer of Two, the one to the King of *France*, to engage (if poſſible) his *moſt Chriſtian Majeſty* to improve his Power and Intereſt in the behalf of the Remainder of thoſe miſerable People. And the other to the *Duke* of *Savoy*, which I according to his Highneſs Commands delivered, together with an earneſt Interceſſion by word of mouth in his Highneſs Name, That the ſaid *Duke* would be pleaſed to recall thoſe merciléſs and inhumane Edicts, and reſtore his poor afflicted Subjects to their ancient Liberties and Habitations.

Now when I had according to my weak and ſlender capacity executed his Highneſs (my Maſter's) Commands at *Turin*, I retired my ſelf to the City of *Geneva*, a place not more pleaſant by reaſon of its lovely ſituation, than eminent for the ſincere, conſtant, and painfull Preaching of the *Word*, and Adminiſtration of the Sacraments, in no leſs than three ſeveral Languages, (*French*, *Italian*, and *High Dutch*) the which alſo, to make up the heavenly Harmony, is accompanied with a ſingular Piety and *Chriſtian* Behaviour in general, both of Governours and People.

I had not remained many Moneths in this place, before I received a Letter from the Right Honourable Mr. Secretary *Thurlo*, wherein he was pleaſed to intimate unto me, *how uſefully both for the preſent Age and future Generations, I might imploy my vacant hours during the time of my Retirement; namely, by drawing into an exact Hiſtory all that had lately happened to the poor Proteſtants in the Valleys of* Piemont, *beginning with the Order of* Gaſtaldo, *and ſo proceeding and ſetting down all particulars in a diſtinct and clear method.*

Now when I had ſate down and ſeriouſly conſidered the Contents of this Letter, joyned to the ſtrict Charge given me by the late deceaſed *Lord Primate* of *Ireland*, one of the Wonders of this our later Age, touching the ſame ſubject, I began to perſwade my ſelf, that as there were many ſincere hearted *Chriſtians* of the *Engliſh* Nation, ſo were there alſo many ingenuous Souls in other parts of the World, yea and that among the more moderate Party of the Adverſaries themſelves, who were exceeding curious in inquiry, and almoſt impatient to know more particularly *who* thoſe People were, *and what was their fathers houſe*, whoſe Lives and Liberties have been ſo exceeding precious in the thoughts of *His Highneſs*, and whoſe bleeding miſeries effectually ſo moved him to improve his utmoſt

Intereſt both at home and abroad for their Deliverance.

And indeed upon theſe and the like Conſiderations (Providence having then bleſt me with a ſingular Opportunity) I knew not how better to ſerve my Generation, or ſucceeding Ages, than in the collecting and reducing into an exact and entire Hiſtory, whatſoever concerns either the Antiquity, Doctrine, Life, or Perſecutions of thoſe poor *Evangelical Churches*, even from the Days of *Chriſt* and his *Apoſtles*, to this very time; and the truth is, I promiſed my ſelf no ſmall pleaſure and ſatisfaction in the beginning of this my undertaking. But alas, I had no ſooner made a conſiderable entrance into the work, but I found it to be, even from one end thereof to the other, one of the ſaddeſt Tragedies that ever has been acted in the *Chriſtian* World; a Story ſo lined and interwoven with horrible Attempts, ſuch bloudy Edicts, ſuch profound Stratagems, and barbarous Perſecutions, againſt the poor harmleſs and innocent Flock of that great Shepherd of our Souls, that the Reader cannot fix his eye almoſt upon any part thereof, without finding matter of weeping and lamentation; I ſay, which way ſoever he turns he ſhall finde Treacheries complotted, Deſolations fore-determined, the *Pit digged*, and the *Net of Deſtruction ſpread*; in concluſion, whole Families miſerably ruined, and the innocent *Bloud of the Saints powred out and ſpilt as Water upon the Ground.* In ſo much that my ſpirit has oft waxed cold within me, and my heart even failed me, yea my very hand has trembled as with a Fit of the Palſie in the writing thereof. And the truth is, I ſhould ſoon have been diſheartened from proceeding in this my Deſign, had it not been a Work that I knew might juſtly be expected from me by his Highneſs, and all the good People of the *Engliſh* Nation, to whom I am bound by all the Obligations, both of Nature and Conſcience, to give an Account of my Time and Opportunities: as likewiſe I knew it to be a Work that would be moſt acceptable, ſatisfactory, and uſefull to the whole *Chriſtian* World, both as to themſelves, their Children, and their Childrens Children in future Generations: yea beſides all this, the Example of *Moſes* and the Prophets, of the Evangeliſts and Apoſtles, as likewiſe of the greateſt Doctours, as well ancient as modern, who have publiſhed to the World, and left in writing the ſeveral Diſpenſations of Divine Providence towards his People in this World, are more than abundantly ſufficient to authorize and encourage me, (how unequal ſoever I be to follow them) in ſo important an undertaking. Sure I am, whoſoever ſhall reade with an anſwerable underſtanding and due attention, the treacherous Stratagems and horrid Cruelties therein contained, muſt have an Heart of Adamant and Bowels of Braſs, ſhould they not be touched with a fellow-feeling of their Brethrens miſery: yea I am much miſtaken if they remain not aſtoniſhed and amazed to think, that a Prince (or rather indeed his royal Mother) who ought to be as a nurſing Father and a nurſing Mother of their Subjects, ſhould ſo miſerably comply with the ſpirits of malicious men, wholly tranſported with rage and paſſion, and inflamed with a vehement thirſt after

Bloud; And ſhould ſo far do violence to their more moderate inclinations, as to lend an ear, yea and countenance thoſe importunate Sollicitations, which tend to the ruine of their Countrey, and the diviſion of their people; which has not only rendred them unlovely to all the Princes and States of the Reformed Churches, but has alſo procured unto themſelves no ſmall blame from thoſe of the very ſame Religion with themſelves.

Not to mention any other then that of *France*, who certainly cannot but ſee, that this late Attempt in the Valleys, was a meer Stratagem to gain *Pragela* in poſſeſſion, and thereby to ſtop his *moſt Chriſtian Majeſties* paſſage into *Italie*; As likewiſe the more eaſily to deprive him of thoſe places which he holds in *Piemont*, and all this by the ſubtill ſuggeſtion of the *Spaniſh Monks* and *Friers*, who know how to palliate their politique Deſigns under falſe pretexts, as cunningly as *Rachel did her Fathers Images*, and diſguiſe their murtherous practices, with the mask of Religious, and zealous intentions.

Gen. 31.34.

Neither is it probable that ſuch Actions of violence committed by the *Pope* and his *Emiſſaries* are offenſive to *France* alone, but that it is as ill taken likewiſe by all the politick Catholiques themſelves, who know right well that this can do no leſs then unite the *Proteſtant* party more firmly, and conſequently, when there ſhall be a fair opportunity offered, may very probably put all into a confuſion, and prove their utter overthrow. However it be, it cannot but melt the bowels of all tender and compaſſionate ſouls towards the poor afflicted Saints of *Jeſus*.

This is that O ingenious Reader, this is that which I am bold to preſent thee with at preſent, and that out of a real affection to thy immortal ſoul) though it's poſſible thy Principles and mine may be different) hoping that the undoubted truths herein contained, may prove as a precious *ey-ſalve* to annoint thine eyes, that ſo thou maiſt ſee and diſcover the many remarkable paſſages of Divine Providence towards his poor *Church militant* in this world, and likewiſe that it may perſwade thee *in this thy day of viſitation, to come out of* Babylon, *that ſo thou maiſt not be partaker of her ſins, nor receive at length of her plagues*; I mean that *generation of Vipers*, who by their barbarous and unheard-of cruelties, have plainly diſcovered themſelves to be the Firebrands of Hell it ſelf, and Fiends of Infernal darkneſs. *Longé diverſa ſunt carnificina & pietas, nec poteſt aut veritas cum vi, aut juſtitia cum crudelitate conjungi, there is a vaſt difference between Butchery and godlineſs, neither has truth any concord with violence, or cruelty with righteouſneſs*, as *Lactantius* elegantly expreſſes himſelf upon this Subject. Believeſt thou this O tender-hearted Reader? I know that thou doſt believe it, and therefore it is that I am deſirous to lay before thee the enſuing Hiſtory, beſeeching the God of Truth and Righteouſneſs to remove all the ſtumbling-blocks, and prejudicial thoughts, which either the frailty of the Authors underſtanding and youth, or the ſeeming inconſiderableneſs of the poor people of the Valleyes, who are the ſubject of his diſcourſe, may at the firſt ſight ſuggeſt unto thee.

Revel. 18 4.

Lactant. Inſtit. l. 5. *c.* 20. *pag.* 418. *Excuſ. Coloniæ Allobrog. apud Joa. Torneſium* CIↃIↃCXIII.

The truth is, if thou regardeſt the outſide only of theſe poor wretches, and the form of their countenance, thou wilt be ready to cry out, *Lord, what are theſe men, that thou ſhouldeſt be mindful of them?* or their poſterity, *that thou ſhouldeſt have any regard unto them?* As likewiſe, if thou viſiteſt their ancient houſes and habitations in ſo dark and blinde a corner of the world (being as it were divided from the reſt of the habitable earth) in Deſarts and ſolitary places, among the craggy Rocks and ſnowy Mountains; They may ſeem unto thee to have been lightly eſteemed by the great Creatour of the world, as the moſt inconſiderable part of his handy-work; But when thou ſhalt *enter into the Sanctuary of God*, and conſider ſeriouſly the manner of theſe peoples life and converſation, together with their Principles and practice of Religion, in all Ages and Generations, and that from the Ample teſtimony of their profeſt enemies; when thou ſhalt conſider their Loyal ſubmiſſion to their Soveraign Prince, their Chriſtian patience and magnanimity in their afflictions, and the redoubling of their Heroick zeal in the deepeſt of their tribulations, (as not eſteeming the ſame *worthy to be compared with the joyes which are to be revealed*) when likewiſe thou ſhalt conſider on the other ſide, how the Lord has many times choſen theſe *fooliſh things to confound the wiſe: and theſe weak things to confound the mighty, and theſe baſe things, and things which were deſpiſed, yea,* and *which* in a manner *were not, to bring to nought things that were*; When thou ſhalt have ſeen how they have been alwaies preſerved *as Lambs amongſt Wolves*, though they have been oft times moſt furiouſly aſſaulted by the *Anakims* and ſons of violence, inſomuch that neither the deliverance of the *Iſraelites* in the Red Sea, nor of *Jonas* in the Whales belly, nor of *Daniel* in the Den of Lions, nor of the three *Children* in the fiery Furnace, was ever more miraculous; I ſay when thou ſhalt have well conſidered and laid to heart all theſe things, Then it may be thou wilt conclude with me, that theſe are not the people that have been repreſented to thee by their black-mouth'd enemies, and that they have not in any wiſe deſerved to be ſo cruelly handled by their perſecutours. Thou wilt then conclude with me, that all the bitter accuſations both of their Doctrine and Manners, are no other then meer impoſtures. And that the deſcription of this late Maſſacre hath fallen very ſhort of what it ought to expreſs the rage and horrour of the ſame; As likewiſe that ſubtilty hath not been wanting in any kinde of artifice, nor is there any contrivance of falſhood, nor paſſionate part of fury, which the Court of *Rome* and their adherents have not deviſed and acted for the total extirpation of *Chriſtian Religion:* which ſhould be a ſtrong motive for us to unite our ſelves the better to reſiſt their bloudy force, and countermine their Stratagems; then alſo thou wilt conclude with me, that the All-wiſe Creator did certainly from the beginning, deſign this remote and obſcure part of the world, to hide and lock up therein ſome Rich and Ineſtimable Treaſure; That this is the *Deſart whither the woman fled* when ſhe was *perſecuted by the Dragon with ſeven heads and ten horns.* And *where* Revel. 12.6. Revel. 12. 3.

ſhe had a place prepared of God, that they ſhould feed her one thouſand two hundred and ſixty daies: That here it was that the Church *fed, and where ſhe made her Flocks to reſt at noon*, in thoſe hot and ſcorching ſeaſons of the nine and tenth Centuries; Then it may be thou wilt begin to believe with me, that it was *in the clefts of theſe Rocks, and in the ſecret places of the ſtairs* of theſe Valleys of *Piemont*, that the Dove of Chriſt then *remained*, where alſo the *Italian Foxes* then began to *ſpoil the Vines with their tender Grapes*, although they were never able utterly to deſtroy or pluck them up by the roots, according to that excellent Character which the learned *Beza* gives of them in his Treatiſe of the Famous Pillars of Learning and Religion, in theſe following words,

*Revel.*12 3.6.
*Cant.*1 7.
*Cant.*2.14.
*Cant.*2.15.

Valdenſes liceat mihi veteris Chriſtianæ purioris Eccleſiæ ſemen vocare, utpote quos conſtet verè admirabili Dei Providentiâ, neque illis infinitis tempeſtatibus, quibus eſt per tot ſecula Chriſtianus Orbis concuſſus, & occidens tandem à pſeud-Epiſcopo Romano miſerè oppreſſus, neque adverſus illos propriè excitatis horribilibus perſecutionibus, eò potuiſſe adduci, ut Idolomaniæ & Romanæ tyrannidi aſſentirentur;

Icones Theod. Bezæ, de Vald. GENEVÆ apud Joan. Laonium An. Dom. 1580. Excuſ.

As for the Waldenſes, give me leave to call them the very ſeed of the Primitive and purer Chriſtian Church, being thoſe who have been ſo upheld (as is clear and manifeſt) by the admirable Providence of God, that neither thoſe infinite ſtorms and tempeſts whereby the whole Chriſtian World has been ſhaken for ſo many Ages together, and at length the Weſtern parts ſo miſerably oppreſſed by that Biſhop of Rome, *falſely ſo called, nor thoſe horrible perſecutions which have been directly raiſed againſt them, were ever able ſo far to prevail upon them, as to make them bend or yield a voluntary ſubjection to the Roman Tyranny and Idolatry.*

Here thou ſhalt finde, beſides the Arguments which may be drawn from the Ancient confeſſions of Faith, and ſeveral other Authentick Manuſcripts, which have been in former times ſo miraculouſly preſerved from the flames during their hotteſt perſecutions, I ſay, beſides all theſe, thou ſhalt finde even the moſt eminent and the moſt bitter of their profeſt enemies, to have let fall many ſeaſonable paſſages in thoſe their very writings, which were directly compoſed againſt theſe poor faithful ones, whereof ſome by a manifeſt deduction, others in plain terms avow the Antiquity of their Religion under the name of Hereſie, even from the Apoſtles time; So that now *what need we any further witneſs? we have heard themſelves ſpeak*, and juſtifie ſufficiently what we aſſert.

They will certainly henceforward bluſh, and be aſhamed to upbraid us as formerly, by demanding of us where our Religion was before the daies of *Calvin* and *Luther*? If they doe, we call *Jonas Aurelianenſis*, *Prior Rorenco*, *Samuel de Caſſini*, *Rainerius Sacon*, *Belvedere*, *Bellarmin*, and other moſt renowned Catholicks, to witneſs for us, that it was in the Valleys of *Piemont*. Yea, I am bold to proceed and affirm (as before) that it is very probable that this was the *place prepared of God for the perſecuted Woman and the Remnant of her ſeed* in thoſe dark and gloomy daies, when *the ſmoak out of the bot-*

Revel. 9. 2.

Rev.9.2. *tomleſs Pit* had ſo darkened the face of the Univerſe, that it was not eaſie to diſtinguiſh with the eyes of fleſhly reaſon the Little Flock of
Rev.12.9. Chriſt Jeſus, and when *that great Red Dragon, and old Serpent called*
Rev.20.2. *the Devil and Satan, had power given him to make War with the Saints,*
Rev.13.7. *and to overcome them, and to compell all, both ſmall and great, Rich and*
Rev.13.16. *Poor, Bond and Free, whoſe names were not written in the Book of Life, to recieve a mark in their Right Hand and in their Foreheads.*

The truth is, if we had no other Light to guide us in this dark and cloudy night, yet the fires wherewith thoſe Cadmeans or *generation of Vipers* have burnt the bodies of the Saints, would ſerve us as ſo many Torches to keep us from loſing our way between the daies of the Apoſtles, and thoſe of *Calvin* and *Luther.*

I beſeech you, O ye worſhippers of the *Beaſt and Antichriſt*, ſuffer me that I may ſpeak, and after that I have ſpoken, then mock on! May it not be righteouſly ſaid of you, that *ye have gone in the way of*
Gen.4.8. *Cain,* that you have *ſlain your Brother Abel as he was talking with you in the Field*, and that now ye make ſtrange of it, as though ye had never ſeen him, or at leaſt knew not at all what was become of him.

I ſay you have *ſlain your Righteous brother Abel,* becauſe *his Sacrifice* of a broken Spirit, *was more acceptable to God,* then your Idolatrous and Humane Inventions: and by this means you had thought to have even blotted out the very name and memory of the true Church of Chriſt Jeſus, in the world. But let me tell you, that as the Church which was then in part ſlain by that murderer in the perſon of *Abel,* was by Divine providence revived in the perſon of *Seth* (whoſe very
Gen.4.25. name in the *Hebrew* ſignifies *ſubſtituted*) ſo the Church which you have ſo cruelly maſſacred in part, in the perſons of ſo many Noble and Renowned Martyrs in thoſe dark Intervalls after the *number of the Beaſt 666.* God has alwaies renewed in the perſon of others his choſen Saints and Servants, according to that of the Poet ——

——*Uno avulſo haud deficit alter*
Aureus——

I ſay there have been famous Worthies in all Ages, ever ſince the firſt riſe of our main differences, during the Reign of *Charls* the Great, who like the ancient Heathen Race-runners, having finiſht their courſe, have alwaies delivered the Lamp of their Doctrine to the next runner. Thus in the Valleys of *Piemont*, *Claudius Arch-Biſhop of Turin*, and he to his Diſciples, and they to their ſucceeding Generations in the ninth and tenth Centuries: in another part of the World, *Bertram* to *Berengarius*, *Berengarius* to *Peter Brus*, *Peter Brus* to *Waldo*, *Waldo* again to *Dulcinus*, *Dulcinus* to *Gandune* and *Marſilius*, they to *Wickleif*, *Hus* and *Jerome* of *Prague*, and their Schollars the *Thaborites* to *Luther* and *Calvin.*

Wherefore I pray you ſuffer me a little, and hearken to my words,
Jam.5.5. you that have *liv'd in pleaſure on the earth, and been wanton and have nouriſht your hearts as in a day of ſlaughter, you have condemned and kil-*
Jam.5.6. *led the juſt, and he has not reſiſted you*, you have *perſecuted* the poor Saints in thoſe dark ages of the World from *City to City*, yea, ye

have ſtoned them, ye have ſawn them aſunder, ye have tempted them, ye have ſlain them with the Sword, ye have cauſed them to wander in Deſerts, and in Mountains, in Dens and in Caves of the earth; Heb. 11. 37, 38. and now ye demand of us a *Sign* to prove their Succeſſion and glorious viſibility. May not we juſtly anſwer you, as our Saviour did the *Scribes* and *Phariſes* (and yet not exceed the bounds of modeſty or charity) *A wicked and adulterous Generation ſeeketh after a Sign, and* Mat.16. 4,11. *there ſhall be no ſign given unto it, but the ſign of the Prophet* Jonas (a true Embleme in this caſe of the Church!) For as God ſuffered *Jonas* for a time, becauſe of his unbelief in flying to *Tarſhiſh*, to be *caſt forth* Jonah 1.3.15. *into the Sea* & to be *ſwallowed up by a mighty Whale*, but yet afterwards commanded the Fiſh to *vomit him out upon the dry Land*, Jon. 2. 10. even ſo has he ſometimes dealt with his Church, in ſuffering her to be expoſed to the violence of the boiſterous Waves of the See of *Rome*, yea ſometimes for her back-ſlidings and unbelief to be *ſwallowed up* by that *Leviathan* of *Popery* the *Antichriſt*: But yet ſtill he has commanded that huge *Fiſh to vomit out the ſame upon the dry Land*: neither has he ſuffered her to be digeſted by that cruel Monſter. According to that excellent paſſage in *Hoſea*, *Come and let us return un-* Hoſ.6. 1,2. *to the Lord, for he hath torn us, and he will heal us, he hath ſmitten, and he will bind up; after two daies he will revive us, and the third day he will raiſe us up, and we ſhall live in his ſight.*

True it is I ſay, that the Church of Chriſt, as it has been *travelling from* Jeruſalem *to* Jericho, *has oft-times fell among Theeves* who have *robb'd* her, and *ſtript* her, *and left* her *naked, and wounded, and half dead*; But yet ſtill the *good Samaritan* has *paſt* by, and had *pittie* on her; *and bound up* her *Sores, and powred Oyl into* her *Wounds.* And by that means ſaved her from periſhing in her miſery; And thus ſhe has been *troubled on every ſide, but yet not diſtreſſed: perplexed, but not to deſpair! perſecuted, but yet never forſaken! caſt down, but yet not deſtroyed! Thus many have been the afflictions of the* poor Church Militant of Chriſt in this world, but *ſtill the Lord hath delivered* her *out of all*! Alas ſhe has alwaies had her converſation in this world, *in much wearineſs and painfulneſs, in hunger and thirſt, in cold and nakedneſs, in ſtripes and impriſonments, in labours, in watchings, in faſtings, in perills of waters, in perills of robbers, in perills by the Heathen, in perills among falſe brethren*: She has been *reviled*, when ſhe has *bleſſed*! ſhe has been *defamed*, when ſhe has *entreated*! yea ſhe has *been made as the Filth and Off-ſcouring of all things*. But yet behold *he that has carried* her *down to the Grave*, has *brought* her *back again*! and has never *ſuffered the gates of Hell to prevail againſt* her. *When her Children have forſaken the Law of their God, and not walked in his judgments, then he has viſited their Tranſgreſſions with a rod, and their iniquity with ſtripes*: although as for *his loving kindneſs he never hath uttterly taken it from them, nor ſuffered his faithfulneſs to fail.*

Go to now therefore ye that boaſt of the viſibility of the true Religion in all Ages! Come, let us reaſon together, and ſee whether in truth and reality, this external Pomp and glory has been alwaies an inſeparable companion of the Church!

Let us firſt look back into the old World before the *Floud* (which yet we have ſufficient ground to believe to be as well peopled as ever it has been ſince) and ſee how many more we can finde then *Abel*, *Seth*, and *Enoch*, who had the Characters of men of uprightneſs. Yea, on the contrary, we have God himſelf complaining (before whom all things are naked, and open, and who certainly had reaſon to know the number of his faithful ones) That *all fleſh had corrupted his way upon the earth*, yea, there was only found *Noah* and his Family that were accepted by him! which certainly was no more to the whole world, then a ſmall duſt to the Ballance, or the Grape-gleaning to the Vintage. Gen.6.12.

Again, after the *Floud*, when the Face of the Univerſe was more cleanly waſht from its filthineſs, we finde no other Church for ſeveral hundreds of years, then what was confined within the ſingle Families of the Ancient *Patriarchs*. Yea when the Common-wealth of the *Jews* was very much ſetled in all appearance, it was not certainly for nothing that the good Prophet *David* cryed out, *Help Lord for there is not one godly man left, for the faithfull are failed from among the Children of men.* Where, I pray you was the glory of the *Jewiſh* Church, when *they were for a long ſeaſon without the true God, and without a teaching Prieſt, and without a Law*? Pſal.12.1. 2 Chron.15.3

Thou that boaſteſt of the conſtant viſibility of the Church,

Dic quibus in terris, & eris mihi magnus Apollo;

Tell me what was the external glory thereof, when *Uriah the Prieſt built an Altar according to all that King* Ahaz *had ſent to* Damaſcus. And when the *Children of* Iſrael *walked in the Statutes of the Heathen*, and *built them high places in all their Cities, from the Tower of the Watchmen, to the fenced City*, and *ſet them up Images*, and *Groves in every high Hill*, and *under every green Tree*, and *made them Molten Images*, and *worſhipped all the Hoſt of Heaven, and ſerved* Baal, *and cauſed their Sons and Daughters to paſs through the fire, and uſed Divinations and Inchantments, and ſold themſelves to doe evil in the ſight of the Lord, and to provoke him to anger. When they ſhut up the doors of the Porch, and burnt not Incenſe in the holy place*? 2 King.16.11 2 King.17.8, 9,10,16,17. 2 Chro.29.7.

I beſeech you where was the viſibility of the Church, (if ye can anſwer me, and ſet your words in order before me) then when the *Prophet* Elias *wrapped his face in a Mantle, and went out and ſtood at the entering of the Cave*, and made ſuch bitter complaints before the Lord, *That the Children of* Iſrael *had forſaken his Covenant, thrown down his Altars, and ſlain his Prophets with the ſword, and he, even he alone was left, and they ſought his life to take it away*? 1 King.19. 13,14.

Again, what means the Prophet *Iſaiah*, when he cryes out in ſo lamentable, and as it were a deſpairing manner, *The whole head is ſick, and the whole heart is heavy, from the ſole of the Foot, even unto the head, there is nothing whole therein.* Neither doe I believe that the good Prophet *Jeremiah* was diſtracted, or beſides himſelf, when Iſa.1.5,6.

when he uſed thoſe ſtrange expreſſions in the following words, *Run ye to and fro by the ſtreets of* Jeruſalem, *and behold now and know, and* Jer. 5.1. *ſeek in the broad places thereof, if ye can finde a man that executeth judgment, and ſeeketh the truth.* Again, what ails the Prophet *Micah* to complain ſo grievouſly, *Woe is me, for I am as the Summer gatherings, and as the Grapes of the Vintage. There is no cluſter to eat, the good man is periſhed out of the Earth, they all lye in wait for blood,* Micah 7. 1,2. *every man hunteth his neighbour with a Net.* Nay, have we not the Lord himſelf complaining by the mouth of his Prophet, that he ſought *for a man to ſtand in the Gap before him in the Land, that he* Ezek. 22.30. *ſhould not deſtroy it, but he found none.*

To all this we may adde the divers bitter complaints throughout the whole Book of Pſalms, touching the ſad and declining condition of the Church, in one place, That *the Lord himſelf looked down from Heaven upon the children of men, to ſee if there were any that did* Pſal.14.2,3. *underſtand and ſeek after God:* And that *they were all gone aſide, and* that *there was none that did good, no not one!* In another place, That *they had caſt fire into his Sanctuary, and burnt up all the Synagogues of* Pſal.74.7,8. *God in the Land.* In another, That *the Heathen were come into* Pſal.79.1,2,3,4. *his Inheritance, and had laid* Jeruſalem *on heaps.* That *they had given the dead bodies of his Servants to be meat to the Fowls of Heaven, and the fleſh of his Saints unto the Beaſts of the Earth.* That they *had ſhed their bloud like water round about* Jeruſalem, *and that there was none to bury them,* and that the Remnant of his ſervants *were become a reproach to their neighbours, and a ſcorn to them that were round about them.* In Pſal.80.8,12.13. another place, That *the hedges of his Vine that he had brought out of* Egypt *were broken down,* That *the Boar out of the wood had waſted it, and the wild Beaſt of the Field devoured it.* In another, That *they ſat* Pſal.137.1. *down and wept* (as they had good reaſon) *by the waters of* Babylon, *when they remembred* Sion.

I beſeech you what means ſuch expreſſions, if the Sun of the viſible Church had not at leaſt ſeemed in thoſe Intervalls to have been Ecliſed?

True it is, that the Lord had even in thoſe daies many of his choſen ſervants, whom he reſerved in ſecret, and covered with the 1 Kin.19.18. Rom.11.4. ſkirts of his Garment, as he did thoſe ſeven thouſand in *Iſrael* in the daies of *Elias*, whom neither their enemies, nor the Prophet himſelf were able to diſcern. But alas, what doth this ſpeak to external pomp and glory of the Church, when as both Princes and people had corrupted their waies, and the very Temple was now become a meer ſink of ſin and prophanation.

Neither is it here ſufficient for the Adverſaries of the Truth to anſwer us, that theſe were only the Old Teſtament Diſpenſations, and ſo ſhuffle all the aboveſaid inſtances out of doors, let me tell you, that there are many and large promiſes under the Old Teſtament for the laſting of the *Jewiſh* Church, till the coming of *Meſſias*, as there are in the New, for the *Evangelical Churches* duration till the end of the world.

Pſal.132.14. Chron. 2. 33. 4.

For example, it is ſaid of *Jeruſalem* (which ſaving the Babyloniſh Captivity was the only ſet place of Gods eminent Worſhip and publick Service) *This is my reſt for ever, here will I dwell, &c.* And in another place, *In Jeruſalem ſhall be my name for ever.* The like whereof I hardly believe is promiſed to the City of *Rome* in any part from the firſt of *Matthew,* to the laſt of the *Revelation.*

But however for a better ſatisfaction of the unintereſſed Reader, it will not be amiſs to examine a little this Queſtion, and beat up the Quarters of our gainſaying Adverſaries throughout the New Teſtament, as we have already through the Old.

Math.2.3.

2 Macc.4 8. Joſeph. de Bell. Jud.4 5. & l. 5.9.

Joh.9.22.

Upon the Birth of our Saviour, is it not ſaid, That *all Jeruſalem was troubled at it?* Had not *Annas and Caiphas* the higheſt Spiritual promotions? VVere not *the Scribes and Phariſees Hypocrites in the uppermoſt ſeats in the Synagogues?* VVere they not men of this gang who had the Law and the Altars, and all the Sacred things in their cuſtody? Yea, was not the Prieſthood long before bought and ſold? And not long after that, is it not ſaid that the *Jews had agreed that if any did confeſs that Jeſus was the Chriſt, he ſhould be put out of the Synagogue?* You that are ſo ſharp ſighted to diſcern things that are not, nor ever were, tell me of whom do ye finde mention in thoſe days, upon whom you can righteouſly faſten the Character of Saints and Believers, unleſs *Simeon* and *Anna,* who had each of them one foot in the grave? As alſo *Joſeph, Mary, Zachary, Elizabeth,* and a few *Shepheards in the field* abiding in their Tents.

Luk.12.32. Math. 26. 56.

When our bleſſed Lord and Saviour had ſelected out his Apoſtles, he himſelf ſtiles them by the name of *a little Flock.* At his death, when his Body *hung on the Croſs,* and *his Diſciples were all fled,* alas, *Joſeph and Mary and a few women* were all the faithfull that appeared then upon the earth.

After the daies of Chriſt and his Apoſtles, during the ten bloudy Perſecutions, till the converſion of the Emperour *Conſtantine,* for the ſpace of three hundred years, we ſhall finde no other then an Inviſible viſibility of the Church.

Athanaſ. ad vit. ſol. Ag. Epiſt. Ex officina Commeliniana CIↃ IↃC. Cum grat. & priv. pag. 654. D. Ibid pag.646. C.

Again, when the *Arrian* perſecution began, how ſad a poſture was the Church then in, when St. *Jerome* ſticks not to ſay, that after the Council at *Rimini, all the world groaned and wondered to ſee it ſelf become Arrian.* And *Athanaſius* in his Epiſtle *ad vitam ſolitariam agentes,* gives but a mournfull deſcription of the calamity of his time, Ποία ἐκκλησία νῦν τὸν Χριστὸν μετ᾽ ἐλευθερίας προσκυνεῖ; ἐάν τε γὰρ εὐσεβὴς ᾖ κινδυνεύει, &c. ἐάν θ᾽ ὑποκρίνηται φοβεῖται, &c. *What Church* (ſaies he) *is there now a dayes that worſhips Chriſt with Liberty? for if any make a profeſſion of piety, he is thereby expoſed to danger, &c.*

It was a cuſtom in thoſe dayes, as at this day among the Turks and Perſians, to make Eunuchs of the young males to wait upon their women.

And in another place of the ſame Epiſtle, Ὦ τίς ἂν γένοιτο τούτων λογογράφος; τίς ἀπαγγείλει ταῦτα εἰς γενεὰν ἑτέραν; τίς ἄρα πιστεύσειεν ἀκούων ὅτι σπαδόντες οἱ οἰκετικὰς ὑπηρεσίας μόγις πιστευόμενοι, οὗτοι νῦν τῶν ἐκκλησιῶν κατάρχουσι. *O who is able to write this Hiſtory? or who is he that will undertake to declare theſe things to Poſterity? Who can poſſibly believe that thoſe Eunuchs who are not capable of the charge of a private Family, ſhould come to be Governours of the Church!*

St. *Ambroſe* likewiſe in a certain Oration of his, makes a bitter complaint in the following words. *Whither can I turn me to finde a place that is not fill'd with mourning and tears, when they begin to caſt out of doors the Catholique Prieſts, and to put to the ſword all thoſe who make reſiſtance,&c.* It were not difficult to run through all Ages and Generations, and to ſhew that very oft the Church has been brought to a very low ebb. I ſhall only content my ſelf with this one, which is confirmed by our Adverſaries themſelves, I mean in the ninth and tenth Centuries, during which time the corruption of the Church was ſo great, that *Baronius* himſelf calls the year 900. the true *Iron Age* as to the ſterility of goodneſs, and the *Leaden Age* as to the abundance of heavy and enormous crimes, and alſo gives the reaſon thereof, in the following words, *Ne quid ſcandali puſillus animo patiatur, ſi quando videre contigerit abominationem deſolationis in Templo.*

Baronius An.

Leaſt any of the weak ones ſhould be troubled, when he ſhould ſee the abomination of deſolation ſtanding in the holy place. And again, *Intruſi in Cathedram Petri, ſolium Chriſti, tum homines monſtroſi, vitâ turpiſſimi, moribus perditiſſimi, uſq; quaq; fœdiſſimi. Now a dayes there are thruſt into the Chair of* Peter, *the Seat of Chriſt himſelf, even monſtrous men, of a moſt baſe life, and moſt corrupt manners, and altogether filthy.* And *Genebrard* in his Chronicle of the year 907. complains that *this Age had been unhappy, that for the ſpace of 150. years, about 50. Popes had degenerated from their Anceſtors, being rather Apotacticks and Apoſtates, then Apoſtolicks.* Wherefore I ſhall conclude this point with the ſame argument for our Religion that *Baronius* brings for his in his Annals 897. 5. *Licèt ſit ſemper idem Sol, eademq; Luna ſemper exiſtat, interdum tamen obice nubium, eadem ſydera minus lucent, & eclipſibus intercurrentibus redduntur obſcura. Noli igitur nimis rigidè in Apoſtolicâ ſede majora requirere, quam quæ in ſymbolicis ſignis fuerint divinitus demonſtrata. Although the Sun and the Moon be alwaies the ſame, yet ſometimes by the interpoſition of Clouds, the very ſame Starrs ſhine with leſs ſplendour, and by the Eclipſes become more obſcure. Doe not therefore with overmuch rigour exact more from the Apoſtolical See, then what has been divinely revealed in the Symbolicall Signs.* So ſay I, doe not, O ye profeſſours of the Roman Catholick Religion, exact more of our Religion then what *Baronius* pleads for yours.

Genebrard in his Chronicles.

Baron. An. 897.

Neither are theſe things at all diſconſonant to the alluſions and Predictions of the New Teſtament: Mark I pray you what a tacit deſcription *Chriſt* himſelf gives of the faithful ones under the notion of his own perſon. *I was an hungred, I was thirſty, I was a ſtranger, I was naked, I was ſick, and I was in priſon.* So again he deſcribes them in another place, to be ſuch as have no other habitation nor abode then *in the high waies and Hedges*: And in a third he ſeems to deſcribe the men of the world by a *certain rich man clothed in purple and fine Linnen, and fairing deliciouſly every day*, And the Saints by a *certain Begger lying at the Rich mans Gates full of Sores, and the Dogs licking the ſame.* Neither does he only ſpeak theſe things in Parables, but alſo

Math. 25. 35, 36.

Matth. 22. 9.

Luke 16 19, 20, 21.

alſo in plain terms he forewarns his Diſciples upon ſeveral occaſions; Mark 8. 34. That *whoſoever would come after him*, they muſt of neceſſity *take up his Croſs and follow him.* And that upon this account *he ſent them forth as Lambs among Wolves:* He told them plainly that they *ſhould be delivered up to be afflicted, and to be killed, and ſhould be hated of all* Matth. 24. 9. *Nations for his Names ſake*; (which expreſſion intimates an univerſal defection from the true Religion) yea, that *the time ſhould come, that* John 16. 2. *whoſoever ſhould kill them, ſhould think to do God an acceptable Service.*

This was the Language of our bleſſed Saviour, and this was the Language of his Diſciples after him, as appears by many Pathetical expreſſions of theirs to this purpoſe, wherein they labour to fortifie all believers againſt ſuffering times, exhorting them *not to think it at all* 1 Pet. 4. 12. *ſtrange concerning the fiery tryal*; As likewiſe minding them, that *all* 2 Tim. 3. 12. *that will live godly in Chriſt Jeſus muſt ſuffer perſecution:* and that if 1 Cor. 15. 19. *in this Life only we had hope, we were of all men moſt miſerable.*

By this time, I hope the ingenuous Reader is fully perſwaded, that miſery and affliction is much rather the mark of the true Church, then outward glory and proſperity, according to that ſaying of *Athana-* Athan. Ep. ad Vit. ſol. agent. ex Officin. Commel. CIↃIↃC cum gr. & priv. P. 647. D. *ſius* τὸ μὲν τύπτεσθαι χριστιανῶν ἴδιόν ἐστι. And by conſequence that the Religion which both the poor *Waldenſes* and we profeſs, has much better evidences for its truth and Antiquity, then that of our Adverſaries and Antagoniſts. And if after all we ſhould as boldly demand of them, as they have done of us, where was their Religion during the firſt ſix Centuries; I ſay, if we ſhould demand of them *where their Church then fed, and where ſhe cauſed her Flocks to reſt at noon?* I much fear they would be extreamly confounded, and not able to give a categorical & diſtinct anſwer. Certainly it was not on *mount Sion*, but rather on *Mount Gerazim*, and *Mount Seyr*, in the Paſtures of Paganiſme, Judaiſme, &c. whence they had raked and ſcraped together whatſoever the Rabble of the *Phariſaical* Tribe had formerly brought into the *Synagogue*, or the vain Philoſophy of the *Greeks* into the *Academy*.

The Pope had his *Holineſs* given him by that *Parricide Phocas*, who permitted *Boniface* to aſſume the Title of *Univerſal Biſhop*, and by vertue of his Commiſſion to pardon ſins, and give Laws to mens Conſciences in the year *606*. Though *Gregory* his Predeceſſour had declared openly, that whoſoever ſhould preſume to arrogate the title of *Univerſal Biſhop*, was the forerunner of *Antichriſt*; ſee his own Greg. lib. 6. ep. 30. very words, *Ego fidenter dico, quiſquis ſe univerſalem ſacerdotem vocat, vel vocari deſiderat, in elatione ſuâ Antichriſtum præcurrit, quia ſuperbiendo ſe cæteris præponit.* And in another place Ibid. ep 39. *in iſto ſcelerato vocabulo conſentire, nihil eſt aliud quàm fidem perdere.*

Their *Adoration of Images* was only eſtabliſhed in the ſecond *Nicene Councel* in the year 767.

As for their Doctrine of *Tranſubſtantiation*, I am bold to ſay that there paſſed more then 1200. years before there was any mention

tion made thereof. For all agree in this, that was only brought in by *Innoc.* 3. in the Council of *Lateran* in the year 1215. where was eſtabliſhed the following Article, *Chriſti corpus et ſanguis in Sacramento Altaris ſub ſpeciebus panis et vini veraciter continentur, tranſubſtantiatis pane et vino in corpus Chriſti.*

The *Communion under one ſpecies* onely was not before the *Council of Conſtance*, where in the 13. Seſſion they deprived the people of the *Cup*, contrary to Chriſts Inſtitution.

It was onely in the year 1220. that Pope *Honorius* ordained, *That in the celebration of the Maſs the Hoſt ſhould be lifted up, and the people do low obeyſance.* The which ſuperſtition *Gregory* 9. his ſucceſſor skrewed a peg higher, and made a Decree, that *at the lifting up the Hoſt, a Bell ſhould be rung, and that all thoſe which heard the ſound thereof ſhould fall down upon their knees, and lifting up their hands towards Heaven, worſhip the ſame.*

Their *Doctrine of Purgatory* never paſt for an Article of Faith before the Council of *Florence*, under *Eug.* 4. in the year 1439.

It was onely in the *Council of Trent* that it was decreed that their Traditions ſhould be obſerved *pari pietatis affectu, with the ſame pious affection and reverence* with the Holy Scriptures.

The Jeſuit *Coton* confeſſes plainly, That the *Canonization of Saints* began 800. years after Chriſt.

Coton Inſtitut. Cath. l. 2. *ch.* 18.

Laſtly, the pretended Empire of the *Pope*, which his Paraſites the *Jeſuits* (who may well be ſo called from the Sorcerer Bar-Jeſus) would fain give him over all the Kings and Emperours of the Earth, not onely to excommunicate them, but alſo to diſpenſe their Subjects from the Oath of fidelity. Which is much contrary to the ſtile of the ancient Biſhops of *Rome*, who ſtiled themſelves the Emperours *Humble and obedient Servants*, and ſubmitted to their Laws. And is quite of another ſtrain then that profeſſion of *Tertullian* in the name of the Chriſtians, *Colimus Imperatorem ut hominem a Deo ſecundum, et ſolo Deo minorem. Ipſe omnibus major eſt, dum ſolo Deo minor eſt.* And that of *Optatus* likewiſe in his 3. Book, *Super Imperatorem non eſt niſi ſolus Deus, qui fecit Imperatorem.* The foundation of this tyranny was indeed laid in the 8. and 9. Century, but it brake forth by the fury of Pope *Hildebrand*, who deprived the *Emperour Henry* of His Empire, and abſolved his Subjects of their fidelity. And then it alſo was, that the ſame who took on him the name of *Greg*, 7. aſſembled a Council at *Rome* in the year 1076. where among other Articles, theſe were concluded; That there was no other name under Heaven but that of the Pope. That *no Book was Canonical without the Popes Authority. That all Kings ought to kiſs the Popes feet. That the Pope ought to judge all the world, and to be judged by none. That he had power to depoſe Kings, Emperours,* &c. Nay I have horrour to blaſpheme the blaſphemy of *Bellarmine* in this particular, *That He may make that which is ſin to become no ſin, and that which is no ſin to become ſin.*

Tertull. ad Scap. c. 2.

Bell. contr. Barcl. c. 13.

Thus were it very eaſie to demonſtrate the diſproportion of the Pret. Cathol. Religion with that of the Primitive Church in an infinity of points, which the Ring-leaders thereof have foiſted in from time to time, And by conſequence that their Religion compared with ours is but a thing of yeſterday, and no ways derived either from the Doctrine or Practice of Chriſt and his Apoſtles.

The truth is, I deny not but they may challenge ſome ſort of Antiquity for their Religion, and that a great part of their Traditions have been a long time practiſed in the world, whereby they have beguiled many millions of poor ſouls: Which I cannot better expreſs then by that ſubtilty of the *Gibeonites*, who when they had deſigned to betray the men of *Iſrael*, and to make them believe that they came from a very far Country, *They did work wilily, and made as if they had been Ambaſſadours, and they took old Sacks upon their Aſſes, and Wine-bottles old and rent, and bound up, and old Shooes clouted upon their feet, and old garments upon them, and all the bread of their proviſion was dry and mouldy; And* in this poſture, *They went to* Joſhua *unto the Camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far Country, now therefore make ye a League with us.* So ſay I, Theſe *Gibeonitiſh* Catholiques have taken the *old Sacks of Jewiſh Ceremonies*, and the *old clouted Shooes of Paganiſm*, together with *the dry and mouldy bread of the Arrian Hereſie*, whereof they have made a Medley of Religion; And now to the end that they may daily gain more and more Proſelytes, they pretend with confidence, yea and would fain make us believe, that theſe their traditions are derived from *Chriſt* and his Apoſtles, whereas the contrary is as clear as the Noon-day.

Joſh 9. 4,5,6.

Whence is it that *Pope John* 22. aſſumed the title of *Dominus Deus noſter*, as in the following Verſes ———

Oraclo vocis mundi moderaris habenas,
Et meritò in terris diceris eſſe Deus,

If not from *Domitian*? Who as *Sueton* obſerves, was ſtiled *Dominus Deus noſter*, in the very ſame terms.

The Adoration of the Pope, and kiſſing his foot.

From whence, if not from the Pagans, comes *the Adoration of the Pope*, and the *kiſſing his foot*, as alſo his being *carried upon mens ſhoulders*? For even they alſo after the election of their *Soveraign Pontifex*, clothed him with their *Pontificalibus*, and put a *Mitre* upon his head, and worſhipped him, as *William du Choul* obſerves in his diſcourſe concerning the Religion of the Ancient *Romans*. In like manner for the ceremony of *kiſſing his foot*, *Polyd. Virg.* obſerves that the very ſame was done to the *Pontifex* of the *Pagans*, and that ſome Emperours cauſed the ſame honour to be done them; as for Example; *Caligula* thruſt out his left foot to *Pompeius Pennus* (a perſon of honour, and inveſted with the *Conſular* dignity) and made him *kiſs the ſame*. As likewiſe *Diocleſian* ſet forth a ſolemn Edict; whereby he commanded all men of what quality or degree ſoever, *That they ſhould fall down before him and kiſs his feet*.

William du Choul in his diſcourſe concerning the Religion of the Ancient *Romans. pag.* 337.

Polyd. Virg. 4 Book *de Invent. Rer. cap.* 10.

The Canonization of Saints.

Again as for the *Canonization* and *Invocation of Saints*, what is it but purely in imitation of the Heathen's *Dii minorum gentium*? to whom they dedicated their Temples, erected their Altars, conſecrated their Images, committed the protection of their Kingdoms, Commonwealths,

monwealths and families, addreſſed their prayers and ſupplications, &c. *Lud. Vives* cannot hold from confeſſing ſo much in his learned Comment upon *Auguſt. de Civ. Dei. Multi Chriſtiani in re bonâ plerumque peccant, quòd Divos, Divaſque non aliter venerantur quam Deum, nec video quòd ſit diſcrimen inter eorum opinionem de Sanctis, et id quod Gentiles putabant de Diis ſuis.* h. e. *Many Chriſtians do for the moſt part err in a good matter, becauſe they worſhip the Saints of both Sexes no otherwiſe then God; I do not ſee that there is any difference between their opinion concerning the Saints, and that which the Heathen conceived touching their Gods.*

L. Vives Com. upon *Aug. de C.D. l.8.c.27. Baſil.* 1522.

Thus Idolatry remains ſtill upon the ſtage of the world, but it is preſented under other diſguiſes. *Janus* has ſurrendred his charge of the Gates and Keyes of Heaven to St. *Peter*! *Lucina* has ſurrendred her care of women in child-bearing to St. *Margaret*! St. *George on horſe-back* has ſupplanted *Mars*, as to conducting warlike Affairs! St. *Margaret* ſucceeds *Minerva* for the Sciences! The Phyſitians have renounced *Æſculapius*, and received St. *Coſme*, and St. *Damian*! And thus every place, perſon and family, have ſome Saint or other for their *Guardian*, or *Tutelary Diety*.

Demand of *William du Choul*, whether or no your *Nuns*, or Religious Virgins, be not the ſame with the *Virgines veſtales* among the Heathen? And the Ceremonies to which they were obliged, the very ſame with yours?

The Nuns or Religious Virgins. *Will. du Choul. pag.* 236.

Whence comes that cuſtome of whipping and laſhing your ſelves on *Good Friday*, &c. if not from the Prieſts of *Baal*, 1 *King*. 18. *Who cut themſelves with Knives and Lances, till the bloud guſhed out upon them?* Or from the Prieſts of the Goddeſs *Cybele*, of whom *Apuleius* makes mention, who *whipped themſelves till the very bloud ran down.* I am ſure you have not learned it from the Holy Scriptures, neither have you any command of God for it, who has commanded to the contrary, *Lev.* 19. 28, *Ye ſhall not make any cuttings in your fleſh, nor print any marks upon you.*

The Papiſts Diſcipline on Good Friday, *&c.* 1 Kings 18. *Apuleius.*

Levit. 19. 28.

The Heathens of old, in the buildings of their Temples, placed them towards the *Eaſt*, and ſo likewiſe their Altars, as *Polyd. Virg.* obſerves; And do not ye the ſame?

The building their Temples toward the Eaſt. *Polyd. Virg. l.* 5. *c.* 9.

From whence have you received the Doctrine of *Purgatory*, if not from the ſame Source and Fountain? *Plato* in his Dialogue of the ſoul intituled *Phædon*, ſpeaks plainly in this point, as alſo *Euſebius* obſerves in his laſt Chapter of his 11. Book, *de præp. Evang.* Οἱ μὲν ἂν δόξωσι μέσως βεβιωκέναι ἐπὶ τοῦτον ἀφικνοῦνται εἰς λίμνην, καὶ ἐκεῖ οἰκοῦσί τε καὶ καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπολύονται. *Thoſe who have lived indifferently well, come to this Pool and abide there, And after they have been purged, and ſuffered the penalties of their ſins, they are diſmiſſed;* *Virgil* likewiſe perſues this point in the 6. Book of his *Æneads*.

Purgatory. *Euſeb. l.* 2. *de prep. Evang.*

——— ——— Aliæ panduntur inanes
Suſpenſæ ad ventos, aliis ſub gurgite vaſto
Infectum eluitur ſcelus, aut exuritur igni.

Virg. 6. *Æn.*

It is more then clear that the Heathens were the firſt that kindled the

Bell. de Purg. l.1. c. 11.

the fire of *Purgatory* in the world; And the truth is, *Bellarmine* himſelf confeſſes ſo much, when he proves the Doctrine of *Purgatory* from the teſtimony of *Plato*, *Cicero* and *Virgil*.

Their Prayers for the Dead.

Polyd. Virg. lib.6. c. 10.

Decr. Grat. diſt.44. Can. Nullus.

If we do but conſider a little your Prayers and Services for the dead, we ſhall finde that you are as much beholding to the Heathen for them, as any of the former (as the ſame *Polyd. Virg.* obſerves:) For as the Heathen had very ſolemn ſervices performed the ninth day after their friends deceaſe, and entertained the Prieſts of their falſe Gods with much magnificence; Even ſo do you ſeven days after the deceaſe of yours, ye ſolemnize the Service of treſpaſſes, and entertain the Prieſts ſo liberally, that there was once a *Canon* made, whereby Prieſts are prohibited to be drunk, when they are called to ſuch meetings.

Their Feaſts.

From whence have you the Inſtitution of all your Feaſts? True it is, many of them are in imitation of thoſe of the *Jews*, but your own Doctors will not deny, but that a great part of them are borrowed from the *Heathen*.

Their Feaſt of Candles.

The Feaſt of Candles, or the *Purification of our Lady*, had it ye not from the *Februal Ceremonies* of the *Romans*, which was the *Feaſt of the Purification* of *Februa* Mother to *Mars*? from whence comes alſo that word *Februarius*, *i.e.* purging the Reins, as is manifeſt in one of the Books of *Tertullian contra Marcionem*.

Tertull. contra Marcion.

Their Lent-Maſques.

The *Lent-Maſques* with other fopperies of that nature, have ſucceeded the *Bacchanalia* and *Saturnalia*.

Their Rogations and Proceſſions.

The *Rogations and Proceſsions*, &c. have ſucceeded the *Ambanalia*.

Their *Agnus Dei*.

Your *Agnus Dei* hanging on the neck, is no other then in imitation of the Heathens, who were wont to hang little Balls or Bottles upon the necks of their Children, to preſerve them from enchantments, and ſorceries, as *Baronius* himſelf grants in his *Annals*.

Baronius An. Tom.1. An. 56.

What the Papiſts have borrowed of the Jewiſh Ceremonies.

I ſhould never make an end, if I ſhould run over all the inſtances that might be brought upon this ſubject; and therefore what I have already ſaid, ſhall ſuffice: Now let us ſee whether they have not been as bold with the ancient *Jewiſh* Ceremonies, which yet notwithſtanding have been long ſince aboliſhed by *Chriſt* himſelf. True it is, that he hath *rent the veyl of the Temple*, and alſo declared by the mouth of his *Apoſtles*, That the *ſhadow* ought to give place to the *ſubſtance*, and the *figures* and *types* to the real truth, That it was not reaſonable to light the Candles of the *Law*, when the light of the *Goſpel* ſhined ſo bright, by the *riſing of the Sun of righteouſneſs*. But however there has been no hindring the Devil from foiſting in ſeveral things into the Church, and to attire the Chriſtian Religion after the *Moſaique* Mode, thereby to diminiſh the vertue of the *Croſs of Chriſt*, and corrupt the ſimplicity of the Goſpel. Regard I pray you the *Roman* worſhip, and ſee if it does not ſmell of the *Law*, and the ancient *Pedagogie*! As for example, who is there that when he well obſerves thoſe huge ſwarms of your Ceremonies, the glittering Ornaments of your Chappels, and your *Altars*, your great *Wax Candles*, and your *Sacrifices*, your *Salt*, your *Water*, your *Oyl*, with a thouſand other devices, that would not immediately think you had revived the *Moſaical* worſhip, or at the leaſt counterfeited the ſame. And thus you will needs rake out of the grave the body of the *Synagogue*, that was ſo gloriouſly buried by *Chriſt* himſelf.

In the third and laſt place, if we conſider the ancient Hereſies which have troubled the Church, we ſhall finde that a great part of your Religion is very near of kind to the moſt of them. Where have you any foundation for your *diſtinction of Meats*, your *regular Faſts*, your *Law for Virginity*, unleſs from the *(a) Montaniſts*, the *Manichees*, the *Encratits*, the *Tatiens*, and the *Euſtatiens*, which both taught and practiſed the ſame thing? To whom will you attribute your *Monaſtique vows*, if not to the *(b) Euchetes*, and *Pattalorintebites*, and thoſe whom they call *Apoſtoliques*, and *Nudipedales*? To whom do ye owe the *Service* of *Angels*, of the *Bleſſed Virgin*, and of the *Croſs*, if not to the *(c) Angelicks*, the *Collyridians* and the *Staurolatres*?

It is from the *(d) Carpocratians* and the *Baſilidians* that ye have received the *uſe of Images*! From the *(e) Oſſenians* the unknown language of your ſervices! From the *(f) Cathares* the preſumption of your *merits, and works of ſupererogation*! From the *Pelagians* and the *Demipelagians* your *Free-will*, the *perfection of Righteouſneſs*, and the *exaltation of Nature* above *Grace*. From the *(g) Manichees* and *Nazarens* the prohibition of the *Cup in the Sacrament* of the Lords Supper and Communion under one *ſpecies*. From *(h) Simon the Magician* that infamous Simony, which is practiſed in the diſtribution of your *Eccleſiaſtical* charges, inſomuch that *Durand* complains openly, *Simoniam regnare in Eccleſiâ Rom. ac ſi nullum eſſet peccatum*. And *Bapt. Mantuan. de Calamit. ſuorum temp. l. 3.* does the like.

——— Venalia nobis
Templa, Sacerdotes, Altaria, Sacra, Coronæ,
Ignis, Thura, Preces; Cœlum eſt venale, Deuſque.

From the *(i) Marcionites* and *Pepuſians* it is that you have learned the *baptizing of Women*. From the *(k) Cnoſimachi* the praiſe of Ignorance, the exaltation of blinde Obedience; And in ſum, of all the Hereticks in General, the neceſſity of Traditions, and the decrying of the Scriptures, as not ſufficient to Salvation.

See now I pray the goodly Antiquity of your Church, after that you have with ſo much confidence demanded of Us where was Ours before *Luther*, and tell me if it be not a thing meerly borrowed, partly of the *Jews*, partly of the Heathens, and partly of the Ancient Hereticks, whoſe corrupt Doctrines and Practices you have compounded together, and made up the *Myſtery of Iniquity*.

Lo, theſe are the righteous Grounds upon which you have proceeded miſerably to murder and maſſacre ſo many poor innocents, of all Nations, tongues, and people, and amongſt others, the poor *Proteſtants of the Valleys*! Yea, the Lord knows how many millions of thoſe innocent Lambs you have moſt cruelly ſlaughtered in ſeveral parts of the World, *the ſouls* of whom are now *under the Altar, crying, How long O Lord, holy and true, wilt thou ceaſe to avenge our bloud upon them*

What the Papiſts have borrowed of the ancient Hereticks.

(a) *Epiphan. hær.46, 47. Par. 1622. Aug. de hær. c. 25. Euſeb. hiſt. l. 5. c. 16. Aug. Ep. 74.*

(b) *Aug. de hær. c. 40. & c. 68.*

(c) *Aug. de hær. c. 39.* Epiph. hær. 79. *Niceph. l. 18. c. 54.*

(d) *Iren. lib. 1. c. 27.* Epip. Hær 27.

(e) *Epiph. hær. 19.*

(f) *Aug. de bon. perſ. l. 2. c. 5. & de hær. 7. c. 88.*

(g) *Leo 1. ſcr. 4. de quadrage.*

(h) Act. 8. 18. *Durand. Tract. de modo celebr. con.*

Bapt. Mant. de Calam. ſuor. temp. l 3.

(i) *Epiph. hær. 42.*

(k) *Damaſc. de hæreſ. ſol. 467. Pariſiis apud Guil. Chaudiere 1577.*

D. Hilarii Pictav. Epiſt. contra Arrian. vel. Anxent. lib.pag.295. Froben. Baſileæ 1550.

who dwell upon the earth? It's more then evident that thoſe bloudy men are too clearly convinc'd in their mindes and underſtandings of the vanity of their Ceremonies,and Superſtitions, and know well enough, That ſuch like fopperies of themſelves are never able to prevail upon mens conſciences, and by conſequence they might hazard the loſing and depriving themſelves of the pleaſures and profits of this world (which are their chiefeſt aym,) if they ſhould not endeavour to force their way by fire and ſword, as they have always hitherto done; juſt like the *Mahometans*, the *Heathens*, and ancient *Hereticks*; Againſt the laſt of which St. *Hilary* complains in the following words againſt the *Arrians*: *Quibus adjuti poteſtatibus Chriſtum prædicaverunt Apoſtoli?* &c. *Edictis ne Regis Paulus,cum in Theatro ſpectaculum ipſe eſſet, Chriſto Eccleſiam congregabat? Nerone ſe, credo, aut Veſpaſiano, aut Decio patrocinantibus tuebatur*, &c. *Cum tanto magis Chriſtus prædicaretur, quanto magis prædicari inhiberetur. At nunc, proh dolor, Divinam fidem ſuffragia terrena commendant: inopsque virtutis ſuæ Chriſtus, dum ambitio nomini ſuo conciliatur, arguitur: Terret exiliis & carceribus Eccleſia, credique ſibi cogit, quæ exiliis et carceribus eſt credita: pendet à dignatione communicantium, quæ perſequentium eſt conſecrata terrore: fugat Sacerdotes, quæ fugatis eſt Sacerdotibus propagata: diligi ſe gloriatur à mundo, quæ Chriſti eſſe non potuit, niſi eam mundus odiſſet*, &c. *Neceſſe eſt in ipſam nos ætatem Antichriſti incidiſſe. What powers did aſsiſt the Apoſtles in the preaching of Chriſt? Did* Paul *gather a Church unto Chriſt under the countenance of a royal Edict, when as he himſelf was made a ſpectacle to the world? He defended himſelf* (I warrant you) *by the patronage of* Nero, *or* Veſpaſian, *or* Decius, &c. *when the more he preached Chriſt, the more he was forbidden to preach. But now, alas, faith in things Divine is carried by moſt voices in the world; and Chriſt is reproached, as if he had no power of his own, while his name is ſupported by Ambition. The Church terrifieth men with Exiles and Impriſonments, and ſo ſhe compelleth them to believe in her, who her ſelf was left expoſed to the danger of Baniſhments and Bonds. She who was founded under the terrour of Perſecutors, ſubſiſteth now by the dignity and greatneſs of thoſe that hold Communion with her: ſhe who was propagated by Prieſts in baniſhment,now baniſheth Prieſts: ſhe glorieth in being loved by the world, who could not have belong'd unto Chriſt, if the world had not hated her*, &c. *It muſt needs be, that we are faln into the very time of Antichriſt.*

St. *Athanaſius* in like manner obſerve that the true Church has always ſuffered perſecutions, but it ſelf has perſecuted none, thereby to force them to embrace their Religion; And that this was the practice of the *Arrians*, the Eccleſiaſtick Hiſtory aſſures us! And *Athanaſius* himſelf confirms the ſame in the following words.

Athan. Apol. de fug. ſuâ. latter end pag. 557.

Εἰπάτωσαν ἡμῖν πόθεν ἔμαθον αὐτοὶ τὸ διώκειν. ἀπὸ μὲν γὰρ τῶν ἁγίων οὐκ ἂν εἴποιεν, ἀπὸ δὲ τοῦ διαβόλου τοῦτο αὐτοῖς περιείληπται τοῦ λέγοντος, διώξας καταλήψομαι; καὶ τὸ μὲν φεύγειν ὁ κύριος προσέταξε, καὶ οἱ ἅγιοι ἔφυγον, τὸ δὲ διώκειν διαβολικόν ἐστιν ἐπιχείρημα. i. e.

Let them tell us from whence they learned to perſecute; for, they cannot ſay they received this from the Saints, but from the Devil, who ſaid, I will purſue

purſue and overtake; whereas truly the Lord hath commanded to flie, and the Saints have fled, but perſecution is a device of the Devil. Again, in his Epiſtle *ad vit. ſol. ag.*

Ath. Ep. ad Vit. ſol. ag. lib. 1. pag. 661.

ἡ μυσαρὰ τούτων αἵρεσις, ὅταν ὑπ' αὐτῆς τῆς ἀληθείας αἰσχυνθεῖσα πέσῃ, λοιπὸν, οὓς μὴ δεδύνηται πεῖσαι λόγοις, τούτους τῇ βίᾳ καὶ πληγαῖς καὶ δεσμωτηρίοις ἕλκειν ἐπιχειρεῖ, γνωρίζουσα ἑαυτὴν, καὶ οὕτως, ὡς πάντα μᾶλλόν ἐστιν ἢ θεοσεβής, θεοσεβείας μὲν γὰρ ἴδιον μὴ ἀναγκάζειν ἀλλὰ πείθειν, καὶ γὰρ ὁ κύριος αὐτὸς οὐ βιαζόμενος ἀλλὰ τῇ προαιρέσει διδοὺς ἔλεγε πᾶσι μέν· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, αὕτη παντελῶς ἀλλοτρία τῆς θεοσεβείας ἐστὶ, τί ποιεῖν αὐτὴν ἔχρην, ἢ ἐναντία τοῦ Σωτῆρος, ὡς χριστόμαχον, ἡγεμόνα τῆς ἀσεβείας, ἐπιγεγραμμένην Κωνστάντιον ὡς αὐτὸν τὸν ἀντίχριστον. h. e.

Filthy and abhominable is the Hereſie of theſe men when it falleth, being put to ſhame by Truth it ſelf; then thoſe whom ſhe cannot perſwade by reaſons, ſhe endeavoureth to draw by force, and ſtripes, and impriſonments, knowing her ſelf, and ſo, that ſhe is any thing rather then godly: For truly, it is the property of godlineſs not to neceſsitate, but to perſwade, even as the Lord himſelf, not uſing force, but offering himſelf with good will, hath ſaid; If any man WILL come after me; *whereas ſhe is utterly a ſtranger to godlineſs, and knoweth not what ſhe ought to do, beſides ſuch things as are contrary to our Saviour, being as a Fighter againſt Chriſt, a Ringleader of impiety, and who hath entituled or characterized* Conſtantius *as it were the Antichriſt himſelf.* And before that in the ſame Epiſtle.

Pag. 643.

μᾶλλον ἀπρεπέστερον τὸ βιάζεσθαι καὶ ἀναγκάζειν τοὺς μὴ βουλομένους, οὕτως ὁ μὲν διάβολος ἐπεὶ μηδὲν ἀληθὲς ἔχει, ἐν πελέκει καὶ λαξευτηρίῳ ἐπιβαίνων καταράσσει τὰς θύρας τῶν δεχομένων αὐτόν. Ὁ δὲ Σωτὴρ οὕτως ἐστὶ πρᾶος ὡς διδάσκειν· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἐρχόμενον δὲ πρὸς ἕκαστον μὴ βιάζεσθαι· οὐ γὰρ ξίφεσιν ἢ βέλεσιν οὐδὲ, διὰ στρατιωτῶν ἡ ἀλήθεια καταγγέλλεται, ἀλλὰ πειθοῖ καὶ συμβουλίᾳ· ποία οὖν πειθὼ ἔνθα βασιλέως φόβος; ἢ ποία συμβουλία ἐν ᾗ ὁ ἀντιλέγων τὸ τέλος ἐξορισμὸν ἔχει ἢ θάνατον; i. e.

It is a very unbeſeeming courſe to force and compel ſuch as are not willing, for ſo the Devil who hath nothing of Truth, making his attempts with the Axe and Iron Crow, breaketh open the doors of them that receive him. But our Saviour is ſo gentle, that he teacheth; If any WILL come after me, *but that when he cometh to any man the man is not forced: For, Truth is not propagated by Swords or Spears, nor by Souldiers, but by Perſwaſion and Counſel. What kinde of perſwaſion therefore is there where there is the fear of a King? or what Counſel, wherein he who gain-ſayeth findes the end to be baniſhment, or Death?*

Again, τὸ μὲν τύπτεσθαι χριστιανῶν ἴδιόν ἐστι, τὸ δὲ μαστίζειν χριστιανοὺς Πιλάτου καὶ Καϊάφα τὸ τόλμημα. i. e.

It is indeed the manner of Chriſtians to be beaten; but to ſcourge Chriſtians; It is the bold act of a Pilate, *or* Caiphas.

And in the ſame place, That the *Arrian* Biſhops, foraſmuch as they perſecuted the true Chriſtians, to make them renounce their Religion, were not ἐπίσκοποι, *Biſhops*, but κατάσκοποι *Spies*: And that ſuch proceedings againſt the Church, were προοίμιον, καὶ παρασκευὴ τοῦ Ἀντιχρίστου *the Proem and Preparation of Antichriſt:* And that *Conſtantius* the Perſecutor deſerved not the name of a Chriſtian, but was rather, εἰκὼν Ἀντιχρίστου, *the Image of Antichriſt.*

Pag. 629.

Pag. 663.

Pag. 665.

Du Haillan.

Du Haillan, an ancient Hiſtorian, and exceedingly renowned among the Papiſts, deſcribes the horrible butcheries executed by the

Popes

Gaguinus. Rouyan. Bellarm. de Notis Eccleſ. pag. 285.

Ezek. 24 7.

Pet. Math. lib. 1. *pag.* 117.

Popes Order againſt the poor *Albigenſes*, having publiſhed the *Croiſade* againſt them, promiſing thoſe who would aſſiſt in this Perſecution, the remiſſion of all their ſins, (as the Hiſtorian *Gaguinus*, and the Catholick *Rouyian*, obſerves,) And likewiſe *Bellarmin, de Notis Eccleſiæ*, amongſt other Bravado's of the *Church* of *Rome*, boaſts, that the *Papal* Army ſlew at one time *An hundred thouſand poor Albigenſes.* And as touching the Maſſacres done in *France* in the year 1572. *Pope Gregory* 13. was not onely the Author of them, but alſo glories in it, as thoſe of whom the Prophet *Ezekiel* ſpeaks, That they *powred it forth upon the top of a rock, and not upon the ground to cover it with the duſt.* This is he, who cauſed his *money* to be *ſtamped* with his own picture and name on the one ſide, and the picture of an *Angel* on the other ſide, holding in one hand a *Croſs*, and in the other a *Sword*, killing a multitude of men and women with this Motto [*Ugonothorum Strages*] And *P. Matthieu*, although a *Roman* Catholick, yet in one place of his Hiſtory obſerves, that in the war of the Catholick League for the extirpation of the Reformed Religion, Three *Spaniards* made them a *Chappelet* of an hundred *Lutherans* ears, to ſhew their extraordinary devotion.

Du Haillan. Philip. Aug. 2. *lib.* 10. *p.* 824. *Tom.* 1. *Imprim. par. S. Andre. L'an.* 1577.

Will. Brito Philip. l 8.

The aboveſaid *Haillan*, amongſt other horrible cruelties exerciſed againſt the *Albigenſes*, *Many Prelats* (ſays he) *Knights and others, received the* Croiſade *to go againſt the Hereticks, the* Albigenſes, *with a potent Army, their Enſignes being adorned with the Croſs. They went to beſiege the City of* Beziers, *wherein lived the Lord* Roger, *a famous Abettor of the ſaid Hereticks. In the end the ſaid City was taken, and ſixty thouſand of them that were found therein put to the ſword*; The ſame Author likewiſe obſerves, that fifty men of *Caſtelnaudarri* were burned alive: That *Vaur alſo was taken by aſſault, where certain obſtinate Hereticks were burnt, the Captain of the City* Amaulri, *a brave Souldier, hanged, and* 80. *Gentlemen beheaded. Neither was the female Sex at all ſpared!* Girarde *a certain Lady of the ſame City was caſt into a deep Well, and afterwards a multitude of ſtones thrown upon her: In ſum, there was very great cruelty exerciſed in that City.* And a little after, ſays he, *Our forces were a long time before* Moiſſac, *which at length was taken and great butcheries were there committed. The City of* Thoulouſe *was taken with great ſlaughter of men, where a great number were ſlain by the ſword, and yet a greater caſt into the River, whereof there periſhed above twenty thouſand*; which is confirmed by *Will. Brito* a Roman Catholick, *Philipidos Lib.* 8.

> *Quam virtus modico ſub tempore Catholicorum*
> *Frangit, et ingreſi ſexus utriuſque trucidant,*
> *Millia bis triplicata decem*— — —

Paul. Æmil.

Du Haill. Tom. 2. *Phil. Aug.* 2. *Lib.* 10. *p.* 824 *Imprimé par S. Andre. L'an,* 1557.

As alſo by *Paulus Æmilius,* who ſaith, *nè mulieribus quidem temperatum!* to ſhew, That this their cruelty was not un-accompanied with ſuch like ſordid actions committed upon the bodies of the female Sex, The aboveſaid *Sieur de Haillan* in the place formely cited, ſpecifieth, *That ſeveral Prelates, Knights, and others, having received the* Croiſade, &c. *after that they had taken the City of Beziers,* and exerciſed their cruelty, *went from thence to* Carcaſſonne, *whither all the Inhabitants* *of the Country* (*men, women, and children*) *had retired themſelves, And the City being ſurrendred, it was concluded by a Treaty, that all that were within, ſhould retire out of the City ſtark naked, their very privities being uncovered.* This *Gaguin*, in his Hiſtory, alſo confirms, in theſe very words; *Inde abire nudi omnino compelluntur.* Let the ingenuous Reader here judge, whether this were according to the *Chaſtity* of the *Spouſe* of *Chriſt*, or of her whom St. *John* calls the *great Whore*, and *the mother of Whoredomes.* See the lively Deſcription which *Petrarcha* gives thereof in his Sonnets.

Compend. Rob. Gaguini ſuper Francor. geſtis impreſ. in Offic. Bellovisiana & in inclyto Pariſ. Gymnaſ. An. 1504. Ab. Idib. Aug. lib. 6. fol. 56.

SONNET. 108.

Sonetti del Petrarcha 108. Stampati in Venetia, per Auguſtino de Zanni de Porleſe nel MDXV finito à ſtampar. à di 20. Maggio.

Fiamma dal ciel ſu le tue treccie piova
Malvagia, che dal fiume, e da le giande !
Per l' altrui impoverir ſe' ricca, & grande !
Poiche di mal oprar tanto ti giova.
Nido di tradimenti, in cui ſi cova,
Quanto mal per lo mondo hoggi ſi ſpande :
Di vin ſerva, di letti, e de vivande,
In cui luſſuria fa' l'ultima prova:
Per le Camere tue, fanciulle, et vecchi,
Vanno tres cando, e Belzebub in mezzo.
Con mantici, col fuoco, et con gli ſpecchi,
Gia non foſti nudrita in piume al rezzo,
Ma nuda al vento, e ſcalza, fra li ſtecchi,
Hor vivi ſi ch' a Dio ne venga'l lezzo.

SONETTO 109.

Sonetto 109.

L'avara Babilonia ha' colmo il ſacco ——
D'ira di Dio, et divitii empi, et Rei,
Tanto che Scoppia, et hà fatti ſuoi Dei,
Non Giove et Palla, ma Venere, et Bacco.

SONETTO 110.

Sonetto 110.

Fontana di dolore — albergò d'ira !
Schola d'errori ! et tempio de hereſia !
Gi' Roma hor Babilonia, falſa et ria,
Percui tanto ſi piagne, et ſi ſoſpira.
O fucina d'inganni ! O pregion d'ira !
Ou' el ben more, e'l mal ſi nutre et cria !
Di vivi inferno ! un gran miracol ſia,
Se Chriſto teco al fine non s'adira :
Fondata in caſta, et humil povertate,
Contra tuoi fondator alzi le corna,
Puta sfacciata ! et dove hai poſto ſpene ?
Ne gl' adulteri tuoi, nelle mal nate,

Richezze tante? Hor Conſtantin non torna,
Ma tolga il Mondo triſto, ch' il ſoſtenne!

And *Mantuan* the *Carmelite*, in his Verſes touching the calamities of his times, deplores the ſame in the following Verſes.

Mantuan.

——— ——— ——— *Per oppida ſævit*
Martis opus, Petrique domus polluta fluenti
Marceſsit luxu, nulla hic arcana revelo.
Non ignota loquor! Liceat vulgata referre.
Sanctus ager ſcurris, venerabilis ara cynædis
Servit, honorandæ divum Ganymedibus ædes.
Quid miramur opes recidivaque ſurgere tecta?
Thuris odorati globulos et cynnama vendit
Mollis Arabs, Tyrii veſtes et muricis imbrem,
Indus ebur, croceum Cilices, et Tmolus odorem,
Mel Siculi, ferrum chalybes, tenuiſsima Seres
Vellera, Cretenſes molliſsima vina, Tanager
Pernices mercatur equos. Venalia nobis
Templa! Sacerdotes! Altaria! Sacra! Coronæ!
Ignes! thura! preces! Cælum eſt venale, Deuſque.

But alas! What need we ſearch any further then the *late* bloudy *Maſſacre* to furniſh the Reader abundantly, as touching theſe two points of cruelty and luxury, the like whereof I can hardly perſwade my ſelf can be found in any Hiſtory: Certainly, The ancient *Hereticks*, *Mahometans* and *Pagans*, had they now lived, would have been very much aſhamed to have ſeen themſelves ſo out-ſtript by the bloudy butchers of theſe our days, in the invention of ſo ſtrange and unheard of cruelties! yea ſuch, as *the Lord the righteous judge* will moſt certainly one day repay into the Authors boſome, with as great variety of puniſhments, either in this world, or that which is to come! *Shall not God avenge his choſen Elect, that cry day and night unto him? I tell you, that he will avenge them, and ſhall ſpeedily!* Though *the Kings of the earth may* for a time *ſet themſelves, and the Rulers take counſel together, againſt the Lord, and againſt his Anointed, yet he ſhall* one day *break them with a rod of iron, and daſh them in pieces like a Potters veſſel.* Though *the wicked in his pride* may for a time *perſecute the poor*, and though they may *eat up the Saints, as they eat bread, and call not upon the Name of the Lord,* yet *when he maketh inquiſition for bloud, he will ſurely remember them;* yea *upon the wicked he ſhall rain ſnares, fire, and brimſtone, and an horrible tempeſt,* and this ſhall *be the portion of their cup: when they ſpring up as the graſs, and flouriſh as the green herbe, alas! it is, that they ſhall be deſtroyed for ever! For lo, thine Enemie (O God) for lo, thine enemies ſhall periſh; And all the workers of iniquity ſhall be ſcattered, but the Righteous ſhall flouriſh like the Palm-tree, and grow like the Cedar in Lebanon.*

Moſt certain it is, though it be not a thing ſo commonly taken notice of, that God ſeldome lets go unpuniſhed the ſhedding of bloud (eſpecially the bloud of his Saints) even in this world! and if we ſearch narrowly into Hiſtory, and trace the foot-ſteps of Divine Providence, we ſhall really finde, that few of the eminent and bloudy Perſecutors of his Church and people have *gone down to their graves in peace, But God has caſt the fury of his wrath upon them, and their end has been miſerable. Though their excellency* has *mounted up to the heavens, and their glory to the clouds,* yet they have *periſhed like their own dung, and their remembrance from off the earth: Their branches above* have been *cut off, and their roots beneath* have been *dried up: their candle* has been *put out,* and the *light* has been *dark in their tabernacles:* they have *flown away as a dream,* and been *chaſed as a viſion of the night:* their *eyes* have *ſeen their own deſtruction,* and they have *drunk of the wrath of the Almighty: Terrors have made them afraid on every ſide,* and *brimſtone* has been *ſcattered upon their habitations:* they have been *driven from light into darkneſs, and chaſed out of the world.* And thus God *avenges at length his elect, that cry day and night unto him, Though he bear very long* with their Perſecutors. That paſſage in the *Revelation* is exceeding remarkable, When *the voice went out of the Temple to the Angels to pour out the Vials of the wrath of God upon the earth. The firſt went, and poured out his Vial upon the Earth, and there fell a noiſom and grievous ſore upon the men which had the mark of the Beaſt, and upon them which worſhipped his image. The ſecond Angel poured out his Vial upon the Sea, and it became as the bloud of a dead man: and every living ſoul died in the ſea. The third Angel poured out his Vial upon the Rivers and Fountains of Waters, and they became bloud. And I heard the Angel of the waters ſay, thou art righteous O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus. For they have ſhed the bloud of thy Saints and Prophets, and thou haſt given them bloud to drink, for they are worthy.* Rev. 16. 2, 3, 4, 5, 6.

But to come more cloſely to what we have in hand, let us ſee what has been the end of the famous Perſecutors of the Church of *Chriſt Jeſus! Cain ſlew his righteous brother Abel,* but what was his end? He fell into the hands of the living God, and was *curſed from the earth, and became a fugitive and a Vagabond!* yea (which was a thouſand thouſand times more) he was tormented, and wracked by his own conſcience, till ſuch time as he *went to his proper place. Phararaoh dealt cruelly with the Egyptians,* but God dealt as cruelly with him in the end, *overwhelming both him and his,* after ten remarkable plagues, *in the midſt of the Red Sea. Ahab* was a moſt vehement murderer, but he was in the end moſt miſerably ſlain, yea *the very Dogs licked up his bloud at the Pool of* Samaria *where they alſo licked the bloud of* Naboth! Yea, *the Lord brought evil upon him, and took away his poſterity, and cut off from* Ahab *him that piſſed againſt the Wall, and him that was ſhut up and left in* Iſrael; *And made his houſe like the houſe of* Jeroboam *the ſon of* Nebat, *and like the houſe of* Baaſha *the ſon of* Abijah; *And as for* Jezebel, *the Dogs did alſo eat her by the walls of* Jezreel. Gen. 4. 8, 12. Exod. 14. 27, 28. 1 Kin. 22. 38. 1 Kin. 21. 19. 1 Kin. 21. 21, 22, 23. 2 Kin. 9. 36.

Antiochus the Noble, was ſo ſwollen with anger againſt the Jews, that he threatned *to make* Jeruſalem *their burial place, but the Lord ſmote him* 2 Maccab. 9.

him immediately after he had uttered theſe words with an incurable diſeaſe in his bowels; And as he was haſtning thither he fell from his Chariot, and bruiſed his body; And afterwards the very Worms roſe out of his body, and the filthineſs of his ſmell was noiſome to all his Army, and he was conſtrained to confeſs (ſays the Story) when he could not abide his own ſmell, in the following words. *It is meet to be ſubject to God.* And thus the grievous pains of this murderer and blaſphemer increaſing every moment, at length *he died a moſt miſerable death in a ſtrange Country in the Mountains. Herod the Great* ſtunk alive! *Herod Antipas* was miſerably confined! And *Herod Agrippa* was eaten up of Wormes!

Joſeph. Ant. l. 17, 19.
12 Acts 23.
Sueton. Dion. and other Hiſtorians.

Nero.
*Aug. De Civ. Dei, l.*18.*c.*52.
Egeſip. l. 3.
*Euſeb. Hiſt. Eccl.l.*2.*c.*25.
Suet. in Ner. c. 16, 38, 40, 42, 47, 49.
Tacit. An. lib. 15, 16, & 17.
*Oroſ. l.*7.*c.*7.

That grand Perſecutor *Nero*, when he had filled up the meaſure of his wickedneſs, Not onely all his Provinces revolted from him, but even his own Life-guard forſook him, and in this forlorn condition, as he was flying for his life (being already ſentenced to ſuffer an ignominious death, as an enemy to the *Roman* Empire) he confeſſed to thoſe few which bare him company, That *as he had lived a wicked life, ſo now he muſt dye a wretched death.* And the words were no ſooner out of his mouth, but he thruſt his Dagger into his throat, with this expreſſion, *Ecce fidem*! And that he might not go to Hell without company, the ſtory tells us, that there were in thoſe days no leſs then thirty thouſand of his faithful and true ſubjects, ſwept away with the Peſtilence.

Galba.
Tacit. l. 1, 2, 3, & 4.
Suet. in Galba.
Vitellius.
Suet. in Vitel. c. 17.

At this time were elected Emperours, *Galba* in *Spain*; in *Germany Vitellius*; and *Veſpaſian* in *Syria*; the firſt whereof was ſlain by *Otho*, who afterwards ſtab'd himſelf! The *ſecond*, after he had ſuffered an ignominious death, had his carkaſs thrown into the River *Tiber*! The brethren of the *Third*, together with the *Flavii* his Allies, were burnt alive in the *Capitol*!

Veſpaſian.
The judgment of God upon the Jews for perſecuting Chriſt.
Matth. 27, 25.
*Oroſ. l.*7. *c.*9.
*Joſeph. Belli Jud. l.*7.*c.*16, & 18.
Matth. 24, 2.

The Jews had indeed a reward for crucifying their *Saviour*, and ſuch a one as they themſelves deſired! but what was it? That *his bloud might be on them, and on their children*! And indeed they were not bated an ace, as to the performance of what they had bargain'd for, of Divine Vengeance! there being deſtroyed of them in *Veſpaſian's* days during that long ſiege, no leſs then eleven hundred thouſand ſouls by famine and peſtilence, and an hundred thouſand of them taken captives, and their goodly City alſo, *Jeruſalem*, was burnt down to the ground, according to the prediction of *Chriſt*, and the *Prophets*! And as for the remnant of them, who were left alive, with their ſeed, and their ſeeds ſeed, they have been from that time to this, no other then a ſcorn and by-word to all Nations; yea they have been as Vagabonds upon the face of the earth, and in moſt places driven from the ſociety of men.

Domitian.
*Oroſ. l.*7. *c.*9.
Suet. in Dom. c. 17, & 23.
Eutrop. Aurelius. Victor

What was the end of *Domitian*, *Veſpaſian's* ſon? He perſecuted the *Chriſtians* without mercy, and was himſelf buried without honour! For he was not onely ſlain by his own people, but the *Senat* likewiſe ſtrictly commanded, that his very name ſhould be blotted out, and all his ſtatues thrown to the ground, and broken in pieces.

Trajan.

In the time of *Trajan* the Emperour, the very River *Tiber*, was ſwollen with anger againſt the *Romans*, for ſo much *Chriſtian* bloud which they had ſpilt, over-flowing in a moſt furious manner their goods and houſes! The gilded houſe of *Nero* was turned into aſhes! Lightning fell upon the *Pantheon* and burnt the Temple with the Idols! Four Cities in *Aſia*, two in *Greece*, and three in *Galatia* were ruined by an horrible Earthquake! *Antiochia* became almoſt a ruinous heap! And the whole Empire was puniſht with Famine and the Peſtilence, as *Oroſius* relates.

Oroſ.l.7. c.12.
Euſeb. in Hiſt. & Chronico.
Xiphilin. in Trajano.
Eutropius.
Caſſiodorus.

In the time of the Emperours, *Antonin* ſurnamed *The True*, and *Lucius*, a great number of Towns and Villages in *Italy*, were depopulated by an horrible plague, and became a meer deſolate Wilderneſs.

Antoninus *and* Lucius.
Oroſ.l.7. c.15. & 16.
Capitol.
Lamprid.

The Emperour *Severus* was worſe then his name to the *Chriſtians*, but it coſt the City of *Rome* three ſtrange Civil Wars by *Julian*, *Peſcenius Niger*, and *Claudius Albinus*, which ſent an incredible number of thoſe murderers to their proper places.

Euſeb.in Chro. & Hiſtor. l.5. c.1, & 5.
Ammian. Marcel.

Julius Maximinus a famous Butcher of the poor *Chriſtians*, had ſo often ſhown his people the way, that at laſt they cut their own Maſters throat, at the ſiege of *Aquila*; And that in ſuch a rage, that ſeveral in the Camp were heard to ſay, *there ought not any ſoul of that wicked race (great or ſmall) to be left alive.* Whereupon they cut off his head, and the head of his ſon *Maximian the younger*, and fixing them upon the ends of their Pikes, ſhewed them firſt in a publike manner to thoſe of that City, and afterwards ſent them to *Rome*, where they were burnt with great diſdain and mockery.

Severus.
Oroſ. l.7.c.17.
Spartianus.
Xiphilin.
Herodian.
Maximinus.
Oroſ.l.7. c.19.
Capitolin.
Herodian.

What was the end of that wicked *Decius* for all the innocent bloud that he ſhed? Hiſtorians credibly report, that he was ſlain by the *Barbarous Scythians*, or *Tartars*, and that his body was immediately after, conveyed away by the *Devil* ('twas but equal, that he who had ſuch an intereſt in the ſoul of *Decius*, ſhould lay claim to his body alſo!) *Paul Oroſius* adds further, and ſays, That at that very time there was ſuch an horrible Plague throughout the whole *Roman* Empire, that there was neither Province, City, nor Houſe free from it. And indeed theſe and the like judgements upon *Decius*, and his ſucceſſor *Gallus*, (who was likewiſe maſſacred by *Æmilian*) occaſioned St. *Cyprian* to write that excellent *Treatiſe of Death and Mortality*, which is at this day extant amongſt the reſt of his Works. In this Treatiſe, he ſpeaks of the Perſecution of *Decius* in the following terms. *We know aſſuredly, That what we ſuffer, will not laſt always, but by how much more terrible the perſecution is, ſo much more notorious, and terrible ſhall be the vengeance. We need not trouble our ſelves to ſearch Antiquity for this truth; the experience of latter times may ſuffice, Namely that in one inſtant, and that in an admirable manner, the equity of our cauſe has appeared by the horrible death of Kings, ruines of States, death of Souldiers, and loſs of Battles!*

Decius.
Oroſ. l.7.c.21.
Eutrop.l.9.
Sext. Aurel.
Oroſ. l.7. c.21.
Euſeb.
Gallus.
Euſeb.
Victor.
Cypr. de Mort.

Valerian, the Author of the eighth Perſecution, who rode upon the backs of ſo many good men, was at laſt fain himſelf to become *Sapores* his foot-ſtool, or at leaſt, to hold the Reins, when he got on horſback.

Valerian.
Oroſ. l.7.c.22.

Trebellius Pollio in vit.Val.
Euſeb.

back. And after a long impriſonment in his *Cage*, was at laſt by *Sapores* commandment, flead alive, as *Euſebius* writes.

Neither did the judgement of God reſt here, but immediately after the Captivity of *Valerian*, the whole Empire was embroiled in a thouſand troubles and diſtractions! At one and the ſame time, there were no leſs then thirty ſeveral perſons in ſeveral places, which took upon them the Title and Authority of *Emperour!* The *Perſians*, *Germans*, *Goths*, *Sarmatians* and others, pillaged and ruined divers Countries! Many Cities bordering upon the Sea-coaſts, were ſwallowed up! and *Galienus*, *Valerian's ſon*, together with a ſon or brother of his, was ſlain in the City of *Milan*.

Claudius.

Claudius, one of *Valerian's* creatures, and a great Perſecuter of the Church, was afterwards poſſeſſed with an evil ſpirit, which having torn his tongue in pieces, choaked him.

Aurelian.
Euſeb l.7.c.30. & in Chronic.
Oriſ.l.7.c. 23, & 27.
Vopiſcus.
Eutrop.
Aurelius.

Antiochus.

Aurelian, when as a Thunderbolt from Heaven falling juſt in his way before him, could not reſtrain him from his bloudy reſolutions againſt the Church of *Chriſt*, and his poor members, The Lord turned the ſword of his own domeſtiques againſt him, (as ſome Hiſtorians report) by whom he was ſlain between *Byzance* and *Heraclea*. Though others ſay, that he fell down dead ſuddainly, in the very inſtant that he was ſigning a Letter againſt the *Chriſtians*. A judgement not inferiour to this, befel likewiſe *Antiochus* one of *Aurelians* Provoſts, having tortured *Agapetus*, a faithfull witneſs of the truth, fell ſuddainly from his judgment ſeat, crying out in a moſt fearfull manner, *My bowels are on fire! My bowels are on fire!* and ſo gave up the ghoſt.

Diocleſian *and* Maximilian.
Euſeb. Hiſt. Eccl.l.8.c.1,2, & 3.
Oroſ. l.7.c.25, 26, 27, 28.

Euſeb. Hiſt. Eccl.l.8.c.18.
Coloniæ Allobr. excudebat Pet. de la Roviere CIↃ IↃC XII.
Cum grat. & priv. ſacræ Cæſ. Majeſtatis.
Euſeb. Hiſt. Eccl. l. 8.c.26. & l.9. c. 8, 9.
Oroſ. l.7.c.28.

In the days of *Diocleſian* and *Maximilian*, there were put to death in the ſpace of ſeventeen days, (beſides a world of other inhumane uſage) no leſs then 30000. *Chriſtians*, and as many more bound in chains, and fetters, and condemned to work in their Mines, and Quarries (torments much reſembling the *Galleys* which are at this day uſed by the *Turks!*) yea ſome ſay, that *Diocleſian* was in ſuch a rage againſt them, that he put to death his own Wife, becauſe ſhe was a *Chriſtian*. *Maximinian* commanded to ſet fire on a Church where were twenty thouſand *Chriſtians* aſſembled together, and ſo burnt alive every mothers childe of them. The City of *Phrygia* was likewiſe conſumed to aſhes with all its inhabitants, not ſparing the very Magiſtrates, Captains, or Governours under the Emperour, and all becauſe they owned the true doctrine of *Chriſt*, and would not yeild to abjure the ſame. When they ſaw this availed nothing for the aboliſhment of their Profeſſion, they cauſed them to aſſemble by thouſands, and putting out each mans right Eye, and burning his left knee with an hot iron, they ſent them to work in their Mines. This was the daily work of thoſe two Tyrants! But now mark their wages! *Diocleſian's* body being waſted with a violent flux, became as a dry ſtick, and the vermin bred in his tongue with ſuch a noyſom ſmell, that no man durſt approach him, and in this manner he departed this life, with horrible blaſphemies in his mouth. And as for *Maximinian*, being driven out of *Rome* by his own ſon *Maxence*, he fled to *Marſeille*, where he was hanged for conſpiring the death of his ſon in Law *Conſtantin*.

During the perſecution above-mentioned, there happened a very great Earthquake in *Tyre* and *Sidon*, where many thouſands were ſlain by the fall of Houſes. The like alſo happened at *Rome*, and in divers other places of *Italy*. *Flaccus*, *Provoſt* of *Spolette*, after he had put to death *Gregory* Biſhop of the place, was ſmitten by God in a very remarkable manner, his ſoul and his bowels quitting his body at the ſame time. And *Dioſcorus* was ſmitten to death with a Thunderbolt, ſoon after he had put to death his own daughter.

Flaccus Provoſt of Spolette.

Dioſcorus.

Galerius Maximinus that Horſ-leech of the *Eaſtern* Churches, was at laſt ſmitten with an incurable diſeaſe, his guts being ſtrangely ſwollen, and the Worms continually creeping out of all parts of his body, inſomuch that he became ſo noyſom, that his own very Phyſicians choſe rather to ſuffer death (as by his ſpecial command ſeveral of them did) then to abide the ſtench of his rotten carkaſs.

GaleriusMaximinus.

Euſeb. Hiſt. Eccl. l.8. c.16, & 17.
Oroſ. l.7. c.28.

His Lieutenant General *Maximinus*, was ſo enraged againſt the *Chriſtians*, that he cauſed their condemnation to be graven in Tables of Braſs, and fixed upon Pillars in all the publike places of his Dominions, which cauſed ſuch a fearfull havock of thoſe poor Churches, that there were numbred in thoſe days no leſs then eighty thouſand Martyrs, who ſuffered for the name of *Jeſus*. At the length, as he had prepared his Army againſt *Conſtantin*,and *Lucinus*, and was upon the very point to aſſault them, he was ſurpriſed with ſuch horrible pains in his bowels, that he could take no reſt, and ever and anon threw himſelf againſt the ground in deſpairing fits. In the end the extremity of his torment, made him loath both the ſight of meat, and the ſmell of wine, and ſo his body being by little and little conſumed, he cloſed his eyes, being forced to acknowledge frequently in his ſickneſs, *that it was the juſt judgement of God upon him for his cruelties.*

Maximinus Lieut. Gen. to Gal. Max.
Euſeb. Hiſt. Eccl. l.9. c. 7.

Euſeb. Hiſt. Eccl. l.9. c.10.

Julian the *Apoſtat*, (Preſident of the *Devils* Privy-Council) was a ſworn enemy to the *Chriſtians*, whom he called *Galileans* in deriſion. The truth is, many Perſecutors had done famouſly, but this ſurpaſſed them all! He reſtored to the *Heathens* all their *Temples*, which *Conſtantin* had cauſed to be ſhut up! He rob'd both the Churches and Miniſters of the *Chriſtians* of all thoſe Priviledges which *Conſtantin* had granted them! He prohibited their Schools ; for the inſtructing of their youth, and wrote himſelf many Books againſt their Religion. He confiſcated all the goods belonging to their Churches, ſaying by way of ſcoff, that *Jeſus Chriſt* had prohibited the *Chriſtians* from *laying up treaſures in this world*, and had commanded, *if any took away their Coat, they ſhould give him their Cloak alſo*, and that they ſhould *ſuffer all manner of reproaches patiently*, becauſe their *Maſter* had ſo commanded them: He cauſed the Images of *Jupiter*, *Mars*, and *Mercury*, to be put in the Standard of the Empire, and ſuffered none to go to the Wars, except they had firſt done ſacrifice to *Idols*, And ordered that no *Chriſtian* ſhould be admitted into any charge whatſoever. He permitted the *Jews* to return to *Jeruſalem*, and there to rebuild their *Temple*, (which they would have done,had not Lightning from Heaven

Julian the Apoſtat.

Oroſ. l. 7. c.30.
Amm. Marcel. l. 22.
Eutrop.
Aurel.

Theodor.Hiſt. Eccl. l.3. c.20. Soz. l.6. c.1. Niceph. l.10.c. 34.

Oroſ.l.7. c. 30.

Greg.Naz. Orat.cont. Jul.

ven hindered them, and ſlew a great number of them.) Having thus fought againſt *Jeſus Chriſt*, he went to make a War with the *Perſians*, ſwearing that at his return he would extirpate all the *Chriſtians*; But as the Proverb is, *he reckoned without his Hoſt:* For he was ſmitten with a deadly ſtroak, no man knowing whence it came, but the greateſt part thinking that it was rather an Angel then a man. And as he was dying, he took with his hands the bloud that ran down his ſide from his wound, and in deſpight towards *Jeſus Chriſt* once for all, he threw the ſame in a great rage againſt Heaven, with theſe words *O Galilean* (meaning *Jeſus Chriſt*) *thou haſt overcome.* And thus he died moſt deſperately in the 32. year of his age as ſome report, though *Greg. Nazianz.* writes in his Oration againſt *Julian*, That he had heard by ſome, that *the Earth opened her ſelf, and ſwallowed up the carkaſs of this miſerable wretch.*

His Uncle and Servants. *Theod. Eccl. Hiſt.l.3. c.11, & 12. Niceph.l.10.c. 29.*

Sozomene.

Elpidius. Theod. Sozom. Niceph.

The uncle of this *Apoſtat* named alſo *Julian*, having out of ſcorn piſſed upon the Table on which the Chriſtians of *Antioch* uſed to celebrate the *Lords Supper*, and beaten with his Fiſt the Biſhop named *Euzoius*, who reprov'd him for this Villany; was a little afterwards ſeized with a grievous and lothſome diſeaſe in his bowels, inſomuch that he could by no means make Water nor void his Ordure, any otherwiſe then through his filthy mouth, and ſo ended his wicked days. *Sozomene* adds, that his fleſh was corrupted and turn'd into Worms, which never left gnawing his body, till they had conſumed it. In like manner, A certain Treaſurer of *Julian*, ſeeing the Veſſels of this Church of *Antioch*, which were uſed in the adminiſtration of the *Lords Supper*, began to mock, ſaying, *Theſe are the Goblets wherewith they ſerve that ſon of Mary:* But ſoon after all the bloud of his body came out at his mouth in a little ſpace of time, and ſo he died, being indeed worthy to be inſerted among the number of *Apoſtats*, together with his Maſter. As alſo did *Elpidius* a great man in the Court of *Julian* the *Apoſtat*, Who after many blaſphemies uttered againſt *Jeſus Chriſt* in divers manners, and upon divers occaſions, was accuſed of being too highly intereſſed in the Affairs of State, whereupon he was clapt up cloſe priſoner, and there tormented to purpoſe, and at length died an ignominious death. Theſe judgements are deſcribed at large by *Theodoret*, *Sozomene*, and *Nicephorus*, in their *Eccleſiaſtick* Hiſtories, ſpeaking of *Julian* and his followers.

Valens.

Socrat. Hiſt. l. 4. c. 16. Theod. Sozom. Hiſt. l. 6. c. ult. Oroſ.l.7. c.33.

Valens the *Arrian* Emperour, cauſed to be drowned at one time no leſs then fourſcore Miniſters of ſeveral Churches by a ſtratagem, as *Socrates* relates, and this he did about the year of Our Lord 371. *Theodor.* tells us, that he would have forced the *Chriſtians* to become *Arrians*, but was puniſhed accordingly; For, they ſay, he was wounded with an Arrow in the Battle which he loſt againſt the *Goths*, and thinking to ſave himſelf in a certain little Hut in the field, was there ſurpriſed by his Enemies, and burnt alive.

The Vandals, Huns, and Goths.

Evag.l.2. c.13, 14, &c.

It's almoſt incredible, how much *Chriſtian* bloud was ſpilt by the *Vandals*, *Huns*, *Goths*, and other ſavage, and barbarous people, within the compaſs of thoſe 80. or an hundred years, wherein they over-ran

Africa, and *Europe*. But in the fifth year of *Gilimer* their laſt King, *Belliſarius* Lieutenant General to the Emperour *Juſtinian*, diſcomfited, and wholly extirpated them, to their great ignominy and everlaſting confuſion, in the year of Our Lord 533. And likewiſe, during the time of this their tyranny, their Kings and Governours, did not always eſcape the ſtroke of Divine vengeance.

Niceph.l.17. c.11. Baſileæ An. Dom.1533.

Eucherius. *Crinitus. Volaterranus.*

Eucherius the ſon of *Stilicon*, in hopes to be one day made Emperour, according to his fathers promiſe, engaged himſelf to the *Vandals* to ruin and extirpat all the *Chriſtians*, and what was his reward? no other then this! that both he and his father were murdered by the Souldiers of *Honorius*.

Croſcus.

Croſcus King of the *Vandals* after *Stilicon*, as he would have beſieged *Arles*, was taken priſoner, and after he had been caried openly through all the Cities and places, where he had perſecuted the faithfull, and endured great variety of torment, he ſuffered an ignominious death.

Gunderic. *Chron. Sigeb.*

Gunderic was poſſeſſed with an evil ſpirit! in the ſecond year of the Emperour *Valentinian*, and *Theodoſius* the younger.

Hunneric. *Greg. Turonenſis. Sigeb. Victor.*

Hunneric after a good part of his rotten carkaſs had been gnawn by the Worms while he was yet alive, the reſt was torn in pieces by the Devil, as *Sigebert Victor* and *Gregory de Tours* do relate.

Proculus.

Proculus Lieutenant to *Genſeric* ſucceſſor to *Gunderic*, a notorious ranſacker of Churches, and burner of Bibles, grew mad, and having bitten his tongue to pieces, died with rage.

Rhadagaiſus. *Oroſ. l.7. c.37. Aug. de Civ. Dei, l.5. c.23.*

Rhadagaiſus King of the *Goths*, a profeſt enemy and horrible Perſecutor of the *Chriſtians*, as he was making ſtrange preparations to deſtroy them and their Churches, was delivered up himſelf with his whole Army into the hands of his Enemies, who after a thouſand diſgraces, put him to a cruel death; And the priſoners taken with him, were ſo many, that a great company of them were ſold but for a Crown, as *Paul. Diac.* and *Oroſius* relate.

Attila. *Paul.Diac. lib. 15.*

Attila that fearfull *Rod of God*, and terrible Tyrant (if ever there was any) to whom *Theodoſius* the younger, was for a time tributary, to preſerve the *Eaſtern Churches*, after the ſhedding of a Sea of bloud, in the ſixth year of his Raign, and upon his very Wedding day, having made himſelf drunk, was ſtricken with an Apoplexy, and choked (by a juſt and viſible judgement of God) with his own bloud, having been all his life ſo thirſty of other mens.

Theodoric. *Paul.Diac. lib. 17. Procop. in Gothicis.*

Theodoric King of the *Weſt Goths*, an *Arrian*, and great enemy of the faithfull, ſeeing one day a Fiſh upon his Table with its mouth open and gaping, did really beleive it to be the head of one of thoſe whom he had unjuſtly put to death, and thereupon fell into an extream fit of melancholy and deſpair, and died not long after.

Amalarick. *Greg. de Tours.*

Amalarick, a Prince amongſt thoſe Nations, and a vehement Perſecutor of his own Wife, for being a *Chriſtian*, was overthrown and kill'd, with the moſt part of his Army by *Childebert* the King of *France* his Brother in Law, as *Procopius* and *Gregory de Tours* obſerve.

The

Judgements of God upon the *Germans* for perſecuting the Church.

The *Germans* who were confederate with the *Goths*, after they had deſtroyed and deſolated the Churches of *Italy*, part of them were killed in the War, part of them being laden with booty, were ſlain and caſt head-long down the Mountains by the *Huns*, and others; And the remainder died of the Plague in thoſe places whither they had retired: As for their Captains likewiſe, namely *Lutarius* and *Bultinus*, The *firſt* grew mad, and having with his own teeth torn himſelf, died drunk with his own bloud; The *ſecond*, was overthrown and ſlain with his Army of thirty thouſand men, whereof five onely eſcaped, who fled betimes.

Lutarius *and* Bultinus.

Antharis. *Paul. Diac. l. 3. de geſt. Lomb.*

Antharis King of the *Lombards*, a great adverſary of the *Chriſtians*, was poyſoned in *Pavia*, as a juſt judgement of God for his cruel actions.

If I ſhould here undertake to reckon up all the fearfull judgements of God upon the Perſecutors of his Church and people, in the fourth, fifth, ſixth, and ſeventh Centuries, I mean the *Perſians*, *Greeks*, *Romans*, and other Nations, it would require a Volume as big as that of the Book of *Martyrs*.

Mahomet.

What ſhall we ſay of *Mahomet* the Eaſtern, and *Phocas* the Weſtern *Antichriſt*? The *firſt* whereof left nothing but an abhominable ſtink behinde him, and though he boaſted that his body ſhould have no need of burial, foraſmuch as it was to riſe the third day, yet notwithſtanding his carkaſs rotted upon the earth, that none were able to endure it. The *ſecond*, after he had moſt traiterouſly put to death the Emperour *Maurice* his Wife, the *Senat* of *Rome* and his own ſon in Law conſpired againſt him, and cutting off his hands, feet, privities and head, they put him into a brazen Oxe, together with all his children and kinred. And this was the end of this execrable murderer, who had granted to *Boniface* the third, Biſhop of *Rome*, the title of *Primat* and *Supreme* over all the Churches, about 600. years or thereabouts after the death of *Chriſt*.

Phocas. *Cedrenus. Zonaras.*

The Saracens.

I beg the Chriſtian and Courteous Readers patience to add a word concerning the Diſciples and followers of the above-mentioned Mahometans, I mean the *Saracens*, who being a moſt cruel people towards the *Chriſtians*, were ſometimes rewarded and that ſeven-fold for their actions. To inſtance but that one Battle of *Abdiram* with *Charls Martel* near *Tours*, where there were ſlain 300 ſeventy five thouſand upon the place, which happened in the year of *Our Lord* 730. After this, in the year 736. *Athin* King of the *Saracens* got into *France* with an innumerable company, but *Charls* overthrew him and his Army near *Avignon*. Finally, *Amorrheus* another of their Kings, bringing ſuccour to *Athin*, was killed, and his troups utterly defeated. The truth is, it is a fearfull thing to read of the end of the Kingdom of the *Saracens*, wherein may be ſeen, as in a glaſs, an evident teſtimony of the wrath of God: *Selym* the firſt, father to *Solyman*, who was the man that deſtroyed and extinguiſhed that Kingdom, firſt of all won two Battles againſt the *Sultan Tomumbei* under the conduct of *Synan Baſcha*, one near *Gaza* in *Syria*, the other in *Egypt* near *Grand Cairo*.

Abdiram.

Athin.

Amorrheus.

Paul. Jovius in his Hiſtory of our times.

Afterwards *Selim* led all his forces to *Cairo*, where was another Battle in the very City, which continued two dayes and two nights, before he could get all the Forts thereof: It is hard to believe how great the effuſion of bloud then was, and how horrible the cruelties acted upon the *Saracens*! The Caſtle of the Town above-mentioned being won the 25th. of *January* in the year 1517. The *Sultan* fled, and hid himſelf amongſt the Reeds in the *Moors*, from whence he was drawn, and brought before *Selym*, and after many exquiſite tortures, was put upon a Camel, and led thorough all the ſtreets of the Town, for greater ignominy, and at laſt hanged at one of the Gates. This happened in the year 1517. upon the 13. of *April*. I leave the Reader to think how wofull a ſpectacle it was then to ſee that mighty Emperour of *Syria* and *Egypt*, ſo ignominiouſly hanged in the ſight of his own people. (This *Sultan* was the laſt Prince of the *Saracens* and proud *Mamalucks*:) So did the juſt and righteous God make them feel the power of his hand, in revenging upon them the bloud of his beloved ones! And he will certainly one day remember the *Turks* themſelves, *when he makes inquiſition for bloud*, for all their inhumane Butcheries of his faithfull ſervants.

The Mamalucks.

But here it may be, the *Popes* of *Rome*, and ſucceſſors of *Boniface* may take offence, that in ſo prolix a diſcourſe of Gods judgements againſt the Perſecutors of the Church, there ſhould be no notice taken of their *Holineſſes*. The truth is, they have a long time been a ſcourge to the true Profeſſors of the Goſpel, yet they have not always ſcap'd ſcot-free, but have felt the heavy hand of vengeance upon them; yea, when they have wanted enemies from abroad to miſchief them, they have run one againſt another with their *Bulls* horns, which have begotten all kinds of violence, wars, murthers, and other ſtrange confuſions: *Onuphrius* in his abridgement of the Hiſtory of the *Popes*, enumerateth from *Gregory* the ſeventh till *Urban* the ſixth (in the ſpace of 294. years) ſeven great Schiſmes in the *Roman* Church, during which time there were no leſs then ſeven times, two *Popes* at once, and towards the latter end three, every one notwithſtanding calling himſelf the true *Pope*, and accordingly excommunicating, and condemning the other his Competitors.

The Popes of Rome.

Onuphrius Panuinus.

After that came the eighth and great Schiſm, which began in the time of *Urban* the ſixth, and *Clement* the ſeventh, and laſted thirty nine years, until the Council of *Conſtance*: During which time, the *Popes* bandied themſelves one againſt another, with ſuch impudence and fury, by *Bulls*, *Briefs*, and defaming *Libels*, that if any other had done ſo, he had indangered his life; calling one another Schiſmaticks, Hereticks, and other odious names. If any has a deſire to ſee their doings, let him read *Theod.* his 5. Books, who was a ſervant, and very familiar with the *Popes*, & conſequently a man whoſe relation is the more to be credited. But neither is this all! if we caſt our eys upon the Hiſtories of the *Popes*, we ſhall finde that a great number of them have not been very long liv'd; for, from *Gregory* the 7. to *Gregory* the 13. there were near 68. Popes, during which time, from *Henry* 4. to *Maximilian* 11. there

Theodoricus.

That the Popes have been for the moſt part but ſhort liv'd.

Lucius 2.
Lucius 3.
Adrian 4.
Platin. and others.
John 12.
John 21.
Boniface 8.

there were but 26. Kings or Emperours of the *Romans* : thus were their lives extreme ſhort, but yet not very ſweet, for we finde that moſt part of them were tormented with grievous diſeaſes, and many ſurpriſed by ſudden death ! Some were driven out of their ſeats, and taken priſoners ; others made away by poyſon : *Lucius* the ſecond was ſtoned by his own people. *Lucius* the third was baniſht the City, and his domeſticks beaten to death ; *Adrian* the fourth, was choaked by a flye. *Pope John* the eighth, or rather *Joan* the firſt (if we may give any credit to *Platina*, and many other of their own Writers of note) after ſhe had made a very apt and complete expoſition upon the 17th. of the *Revelation*, concerning the GREAT WHORE and THE MOTHER OF HARLOTS, that is to ſay, after ſhe had been in travel and brought forth a childe, in the time of a *Proceſſion*, as ſhe was going to the Church of *Lateran*, in the view of the people, ſhe died immediatly, and that with as much ignominy, and diſgrace, as ſhe had lived in villany and wickedneſs. This accident (as the ſame Hiſtorians tell us) occaſioned the making of that *Trying-ſtool* called the *Porphyrie Chair*, for her ſucceſſors ; although the truth is, the greateſt part of them ever ſince, have given ſufficient proofs of their abilities in that kinde, by a multitude of *Nephews*, who have call'd them *Fathers*. *John* the twelfth was ſtab'd by a *Roman* who by chance caught *His Holineſs* in bed with his Wife (a great Argument without doubt of that Popes *peccability*, to commit ſuch a ſin, and a greater of his *fallibility*, to be ſo caught in the manner ! *Pope John* 21. was ſlain with the fall of a Vault. *Boniface* the eighth who came to the Popedome like a Fox, and governed like a Lion, at laſt died like a Dog.

I ſuppoſe it is now high time to draw to a concluſion, I ſhall therefore onely make a very brief reflection upon ſome few of thoſe cruelties that have been exerciſed againſt the Profeſſours of the Goſpel, in our neighbouring Countries.

Henry 2. of France.
D' Aubigny in his Hiſtoire Univerſelle, Edition d'Amſterdam.

It is obſerved that *Henry* the ſecond of *France*, being incenſed againſt the Proteſtants by the Dutcheſs of *Valentinois* his Concubine, took once an oath that he would ſee with his own eys the burning of *Du Bourg* ; But the wiſe God had otherwiſe diſpoſed of affairs, for a ſplinter of *Count Montgomeries* Lance, as he was running with him at Tilt, rebounding, and glancing into his eye, wounded him ſo ſorely, that he died within a few days after. And which is yet more remarkable, as they carried him off the place, he turned his face toward the Baſtille, and with a deep ſigh confeſſed, that *he had moſt unjuſtly perſecuted and afflicted the honeſt and good people that were within that place.*

Philip 2. of Spain.

Philip the ſecond of *Spain*, who married *Elizabeth* of *France*, daughter of *Henry the ſecond*, after the death of *Charls the fifth* his Father, being arrived in *Spain*, cauſed a ſummons to be made of all the priſoners in all parts of *Spain*, upon the account of Religion, cauſed them all to aſſemble by two Acts, the firſt whereof was promulgated at *Valdolid*, where a certain Doctour *Caca*, preacher to the Emperour *Charls the fifth*, in all his *German* expeditions, and one of his Adviſers in his

Retirement was degraded, and had his mouth gag'd in a moſt cruel manner, as likewiſe a multitude of other eminent perſons, being diſguiſed in yellow habits painted with Croſſes and Devils (which they call St. *Benedicts* habits) were burned alive in the Month of *May*.

The ſecond Act was proclaimed at *Seville*, in the Kings preſence, where were burnt *Pome* of *Lions*, ſon to *Roderic* Count of *Bayley*, *John Bayley* a Divine of *Seville*, *Garſias Arias*, a man eſteemed the moſt excellent and able Doctour of *Spain*, together with a great number of men and women; amongſt others, *Conſtantin* Biſhop of *Droſſe*, Confeſſour to the Emperour, and alſo his privy companion in his Retirement, dying with the cruel torments which he endured in priſon, was carried about *in effigie*, in the habit of a Miniſter, and thus preſented to publick view.

This King having raigned about 40. years, cauſed to be put to death his onely ſon, and his Wife *Elizabeth*, by the advice of the Inquiſition! But now mark his end! he was ſeized by four Apoſtemes in the four corners of his ſtomack, which being opened, caſt forth ſuch a prodigious quantity of Lice, that the Chirurgions could never finde any remedy for him; and thus he died moſt miſerably, being eaten up of lice.

Francis 2.

Francis the ſecond, ſon to *Henry the ſecond*, having by the inſtigation of the *Guiſars* perſecuted the *Proteſtants*, as alſo ſeiz'd upon the *Prince* of *Conde*, and was very near cutting off his head, after he had made a vow (which he intended to confirm by oath to the *Virgin Mary*) for the extirpation of the *Proteſtants*, and all their Abettours, or who any way had favoured that party, being ſurpriſed by a feaver, and having an Apoſteme broken in one of his ears, died ſuddenly in the Month of *December*.

Charls 9.

Charls the ninth, ſon to *Francis the ſecond*, having contrary to the faith of his promiſe, cauſed the execution of the Maſſacre of St. *Bartholomew* (which they call the *Pariſian Matins*) about eight days after, there came ſuch a prodigious multitude of Crows making an hideous noiſe upon the great *Lanthorn* of the *Louvre*, that both the King and all the Court were not a little affrighted; And the very ſame night, the *King* about two hours after he had been in his bed, leapt up on a ſuddain, cauſed thoſe of his Chamber to riſe immediatly, and call his Brother in Law amongſt others, to hear a ſtrange and hideous noiſe in the ayr, being as it were a great multitude of voices, ſome crying and groaning in a moſt lamentable manner, others threatning and blaſpheming, being not unlike that confuſed noiſe that was heard the night when the *Maſſacre* was executed.

Thuanus l. 57. pag. 990.

After this *Bartholomew-tide* this Prince took no true reſt, but was always interrupted with ſtartings, and groanings, which ended in words of diffidence and deſpair, and moſt extreme pains of a diſeaſe which ſeized on him; yea the very bloud was obſerved to ſpring forth from almoſt all the paſſages of his body, inſomuch that he died thus wallowing and weltring in his own gore.

It's ſaid, that he had reſolved a little before his death, to have baniſht out of his Council, all the Authors of the *Maſſacre*, together with his Mother, however ſome of them were met with as followeth.

Henry *the* 3d.

Henry the third, his Brother, received his deaths wound by *James Clement*, a *Jacobin*, in the very ſame houſe, chamber, and place of the chamber, as alſo the very ſame Month, that 17. years before he had treacherouſly plotted, violently ſollicited, and abſolutely determined the above-ſaid *Maſſacre* of St. *Bartholomew*.

Francis *of* Lorrain.

Francis of Lorrain, Duke of *Guiſe*, having executed the *Maſſacre* of *Vaſsi*, and afflicting *Orleans*, to the end he might exterminate the Proteſtants, was aſſaſinated by one *Poltrot*.

Henry *his ſon*.

Henry, his ſon, one of the Authors of the Maſſacre of St. *Bartholomew*, together with the *Cardinal* his Brother, were both put to death at *Blois*, by the commandment of King *Henry the third*.

Du Haillan in the life of Charls *the* 9th. *De Serres in the life of* Charls *the* 9.

Du Haillan reports in the life of *Charls the ninth*, that the King viſibly declined in thoſe days, and that in the very flower of his age. And after the departure of the King of *Polonia*, he was found to be as much altered in minde as body, being in an eſpeciall manner provoked and incenſed againſt the Authours and contrivers of the *Maſſacres*, as he alſo plainly told ſome of his Court, who were enemies of injuſtice, and as appeared likewiſe by ſeveral Letters which he wrote into foreign parts, for which Authours of the *Maſſacres* he had preſcribed a very ſtrange Potion, if Divine Providence had not prevented him, who reſerved them as inſtruments of thoſe after-chaſtiſements which he had appointed to bring upon the Kingdom.

The ſame Authour obſerveth a little after, that having languiſhed during the Months of *February*, *March*, and *April*, he was ſo waſted in his body by ſuch furious ſtorms and tempeſts, that his bed became irkſom to him, and the 30. of *May* he took his laſt ſleep in his Caſtle *du Bois de Vincennes*, after a ſtrange effuſion of bloud, which forced its way through ſeveral parts of his body, during the two laſt Weeks of his ſickneſs, in all which time he endured all the moſt violent aſſaults and combats, that the vigour and force of his age could poſſibly furniſh him with ſtrength to undergo.

De Serres in the life of Charls *the* 9.

Du Serres relates of him, that raging and raving under the juſt judgements of God, he was ſeen to wallow in his own bloud, (the juſt recompence and reward of one, who had wallowed all his life-time in the bloud of his ſubjects throughout all his Dominions.)

Staniſlaus *of* Znoyme. *The French Book of Martyrs, printed* 1570.

Staniſlaus of *Znoyme*, as he was going to *Conſtance* to bear falſe witneſs againſt *John Hus*, was remarkably ſmitten by the hand of God himſelf.

Count Felix *of* Wartenberg. *Illiricus cites this.*

Count *Felix* of *Wartenberg* one of the Emperours Captains, as he was ſitting at Supper with many of his companions and brethren in iniquity, in the year 1530. ſwore in the preſence of all that were at Table, that before he died he would ride *aux eſperons* up to the horſe-belly in the bloud of the Lutherans; But that very night, he was choaked with his own bloud, and wallowed miſerably in the ſame.

John Menier. *Fren. Book of Martyrs l.* 3. *p.* 75, *and* 76.

John Menier, after a thouſand miſchiefs which he had done to the poor *Proteſtants*, was ſeized by a bloudy flux, which did ſo afflict his privy members, and engendred ſuch a retention of urine, that he died thereof with moſt horrible and deſpairing cries, feeling alſo a fire already in his body, as an earneſt of thoſe eternal flames that are prepared for ſuch fire-brands of the *Church*.

Gaſpar de Renialme. Id. l. 6. p. 512.

Gaſpar de Renialme one of the Magiſtrats of the City of *Antwerp*, having adjudg'd to death certain poor *Proteſtants*, was ſmitten by God in the very place, inſomuch that being led home as it were almoſt deſperate, he died in a terrible manner, often crying out and ſaying, that *he had condemned innocent bloud*.

Du Prat. Id. l. 6. p. 473.

The Chancellour *du Prat*, who was the firſt that gave juriſdiction to *Parliaments* to proceed againſt the poor *Proteſtants*, died in his own houſe, ſwearing and curſing againſt God himſelf; But his very ſtomack was afterwards found to have been gnawn and eaten through by Worms.

John Morin. *Ibid.*

John Morin, Lieutenant de la Prevoſté de Paris, a ſtrange and cruel monſter, having put to death a great number of Martyrs, was ſmitten with the diſeaſe called the *Wolf* in both his legs, of which he died, blaſpheming and renouncing God in a moſt hideous manner.

Pag. 535. A certain Counſellour.

The ſame Authour makes mention of a certain Counſellour who having had a hand in certain Proceſſes which were made by the *Lieutenant du Chaſtelet de Paris*, died a very ſtrange death, and in his ſickneſs he would often cry out to thoſe that viſited him, in the following terms; *Why do we put to death theſe poor people, who pray to God ſo well?*

Ibid. Oliver *the* Chancellour. *Id. l.* 7. *p.* 558.

During the cruel executions at *Amboiſe*, iſſued out againſt thoſe who aſſembled themſelves to diſcover to the King the ſecret machinations that were then plotting againſt him, *Oliver* the *Chancellour*, who had drawn the Proceſs againſt theſe poor people, and who alſo had proceeded in the former perſecutions directly againſt his own conſcience (which for a long time had been inlightened by the knowledge of the truth) was at length ſeized by a grievous diſeaſe, during the which he ſent forth moſt lamentable ſighs and bitter groans. In this torment he was viſited by the *Cardinal of Lorrain*, to whom he cried out in theſe words, *Ha! Cardinal! Tu nous fais tous danner, thou cauſeſt us all to be damned:* It is ſaid moreover, that he mentioned with profound regret the death of *M. Ann du Bourg*, who not long before, had been burnt for the teſtimony of the truth.

The Bailiff de Nancy *in* Lorrain. *Id. l.* 7. *p.* 579.

The *Baillif of Nancy* in *Lorrain*, having without any form of legal proceeding, cauſed to be hanged one *Florentin*, a native of *Cologne*, a faithfull ſervant and Miniſter of *Jeſus Chriſt*, and likewiſe demoliſhed the Church where the ſaid *Florentin* was wont to preach and adminiſter the Sacraments, It happened that as he was walking out after dinner, (not knowing the place where this poor Martyr had been executed) he lighted juſt upon the very place where he was hanging; But as ſoon as he beheld him, he was ſtruck with ſuch a diſmal affrightment, that it accompanied him to his grave. His Body not long after became dry as parchment rolled upon wood; Beſides this, he was grievouſly tormented in his conſcience, inſomuch that he often demanded of divers honeſt people during the time of his languiſhment, *Whether God would pardon unto a man thoſe ſins that he repented of, without confeſsing at all the cauſe of this his remorſe?* (it is likely out of fear of diſpleaſing the Princes and great ones.) However, when he came to make his laſt Will and Teſtament, he plainly diſcovered the cauſe of this his torment and horrour of conſcience, aſſigning 500. *Francks* to the daughter of the above-ſaid Martyr *Florentin*, which was alſo afterwards really given her by His Executors.

John de Roma *an* Inquiſitor. *Id. l.* 1. *p.*67.

John de Roma, an Inquiſitor in *Provence*, who had found out a ſtrange invention to torment the poor Saints, which was to cauſe them to draw on a certain kinde of Boots filled with boyling greaſe, thereby (if poſſible) to make them deſpair through exceſſive pains, Was afterwards ſurprized by a terrible and loathſome diſeaſe, inſomuch that none durſt approach him by reaſon of the ſtench and putrifaction of his malady; And all his conſolation was a deſire to die, in the mean time uttering nothing but words of deſpair. His complaints were ſuch as theſe. *Alas, to what a miſerable ſtate and condition am I brought! What is it that I ſuffer! I remember indeed the evils that I have done to thoſe poor people, and know full well for what cauſe I am thus afflicted on every ſide. Who ſhall deliver me from this diſtreſs? O kill me ſpeedily, that I may no longer languiſh in this miſery.*

Dr. Lambert. *Fr. Book of Martyrs, l.*7.*p.* 617.

One Dr. *Lambert* Priour of the *Auguſtin Friers*, as he was preaching with open mouth againſt the faithfull flock of Chriſt, (whom he called by the name of *Calviniſts*, and *Lutherans*,) all of a ſuddain became mute in his Pulpit, and his ſences failed him in an odd and ſtrange manner, inſomuch that he was immediatly carried out of the Aſſembly, and a few days after he was found dead in a ditch.

Poncher *Arch-Biſh. of Tours, l.* 6. *p.* 473.

Poncher Archbiſhop of *Tours*, purſuing the execution of a famous Martyr, was burnt by a fire from Heaven, which began at his heel, and he was forced to cut off one member after another, till at laſt he died moſt miſerably, no man being ever able to know the cauſe of his diſeaſe.

Tho. Arundel. *Fox his Martyrology, p.*541.

Thomas Arundel, Archbiſhop of *Canterbury*, that gave ſentence againſt the *Lord Cobham* (that ancient witneſs of the Truth) died notwithſtanding before him, having his tongue ſo ſwollen in his mouth, before his death, that he could neither eat, nor ſpeak.

Dr. Foxford, 962.

Dr. *Foxford* Chancellour to *Stokeſley* Biſhop of *London*, had his guts fallen out of his body as he ſate in his Chair.

Morgan *of* St. Davids, 1902.

Morgan Biſhop of St. *Davids*, who ſate upon *Farrar* the Martyr, and uſurped his place, was ſmitten with a lothſome diſeaſe, his meat that he ate ſtill riſing up again, ſometimes through his mouth, ſometimes through his noſe, till he died.

Juſtice Morgan, 1902.

Juſtice Morgan, who ſate upon the *Lady Jane*, fell mad, and cried out alwaies in his raging fits, *Take away the Lady Jane! Take away the Lady Jane!* and ſo he died.

John Fetty's Wife, 1824.

The Wife of *John Fettie* betrayed her own husband, and then fell mad.

Alexander *the* Keeper of Newgate, 1003.

Alexander the Keeper of *Newgate* in the days of the Martyrs, died in a moſt formidable manner, his Body being ſwollen, and become as monſtrous as his Actions, and as rotten as his Principles.

Gardiner *Biſh.* of Wincheſter 1824.

Gardiner the Biſhop of *Wincheſter*, the Devils chief *Courier du Cabinet*, would by no means go to dinner that day that *Ridley* and *Latimer* were burnt at *Oxford*, till ſuch time as his Man came Poſt from thence, with the News that he ſaw Fire ſet to them at the Stake, but ere this curſed Murderer had ſate long at the Table, he was taken with ſuch an intolerable Pain in his Bowels, and the Heat within his Body was ſo violent, that his Tongue was ſwollen, and become black in his Mouth. This wicked Wretch when he was put in minde by one of the Biſhops that ſtood by him, of the Death and Merits of *Chriſt*, made anſwer thus, *Open that Door to the People, my Lord, and all's gone! You may ſpeak it to ſuch as are in my condition, but open that Door to the People, and all's gone.*

Queen Mary.

I ſhall end all with that Reproach of her Sex, Queen *Mary*, who never proſpered after once ſhe began to perſecute the Saints, and at laſt died of a Tympany. This miſerable Wretch told one of her Maids of Honour, that *if they opened her after ſhe was dead, they ſhould finde* Calais *lying at her heart*. But I am perſwaded ſhe was miſtaken, and that it was rather the *Fire*, the *ſcalding Lead*, and *red hot Irons*, wherewith ſhe had put to death the poor Martyrs.

The truth is, the inſtances that might be alleged for the confirmation of this truth, are almoſt innumerable, And I do verily believe that there hath hardly been any famous Perſecutour of the Church almoſt in any Age, or Place of the World, that hath gone down to his Grave without ſome remarkable Tokens of Divine Vengeance upon him, in ſome reſpect or other.

I might here in the concluſion of this Diſcourſe (and it would not be at all beſides my purpoſe if I ſhould) deſcend to ſome particular Inſtances in *Savoy* it ſelf, whereby it would plainly appear to all the World, That even they alſo, as they have in a very eminent manner acted their parts in the Perſecution of the Saints, have likewiſe been met with by Judgments from Heaven. I ſay, I might inſtance in ſeveral perſons of quality and note, ſome whereof had had their *Candles* ſtrangely *put out*, and others who are now living, and have already taſted in ſome meaſure the firſt fruits of their bloudy Deeds, as an earneſt of a heavier Curſe, without a ſerious and timely Repentance. I would not be here miſtaken or thought bluntly to ſtrike at, or fall foul upon the princely perſons of their *Royal Highneſſes*, (I mean the *Duke* and his *Mother* now reigning) the tender years of the one, and thoſe few Obſervations I my ſelf have ſometimes made of the candour and mildneſs of the natural tempers and diſpoſitions of both, forbidding me to believe them to be otherwiſe, or any further guilty of thoſe horrid Cruelties and Perſecutions, than by giving ear (the more's the pity) to the black calumnies of malicious men, and by ſuffering themſelves to be made believe, that whoſoever kills and deſtroys thoſe their poor *Proteſtant* Subjects, do thereby ſave their own Souls, and do

God a ſingular and meritorious ſervice; and upon thoſe grounds moſt unhappily ſet their hands to many a cruel and bloudy Edict. No! they are a generation of Jeſuitical Spirits to whom I direct this Diſcourſe, who love Cruelty in the Abſtract, and hunt after Bloud as naturally as the Eagle after her Prey. But I ſhall rather be ſparing and tender in this regard, and onely pray for them, as *Stephen* did for his Murderers; *Lord lay not this Sin to their Charge!* Or in the words of our *Saviour* for the *Jews*, *Father forgive them, for they know not what they do.* But withall let me tell them, That ſtrong and loud is the Cry of thoſe *Souls* who are now *under the Altar*, whom they have ſo cruelly and barbarouſly *ſlain for the teſtimony of* Jeſus; And let them take heed that they prevail not at length with the *Lord Holy and true, to judg and avenge their bloud upon them that dwell on the Earth.*

Theſe are the Introductory (and I hope ſeaſonable) thoughts and intimations

(Chriſtian and Courteous Readers)

OF

Your faithfull Servant in
CHRIST:

SAMUEL MORLAND.

The

The Contents and Heads of the following Hiſtory of the *Evangélical Churches* in the *Valleys* of *Piemont.*

The Contents of the Firſt BOOK.

Chapter,

1 THe *Situation and Extent of the* Valleys *of* Piemont. p: 1.
2 *A Deſcription of the* Evangelical Churches *in the* Valleys *of Piemont.* p: 4:
3 *The Antiquity of the* Evangelical *Churches in the* Valleys *of* Piemont, *from the dayes of* Chriſt *and his* Apoſtles, *down to this preſent Age.* p: 8:
4 *The Ancient and Modern Belief of the* Evangelical *Churches in the* Valleys *of* Piemont. p: 29:
5 *The Ancient Diſcipline of the* Evangelical *Churches in the* Valleys *of* Piemont. p: 72.
6 *Extracts of ſeveral Authentick, pious, and rare Treatiſes, compoſed by the Ancient Inhabitants of the* Valleys *of* Piemont, *a great part whereof were written above* 420, *others above* 550 *years ago, and moſt of the reſt in all probability of a far more ancient date.* p: 94:
7 *An Extract of thoſe famous Treatiſes which were written by the ancient* Evangelical *Profeſſours inhabiting the* Valleys *of* Piemont, *concerning* Antichriſt, Purgatory, Invocation of Saints, *and the* Sacraments. p: 142:
8 *A particular diſcourſe concerning the* Barbes *or ancient Paſtors of the* Evangelical *Churches in the* Valleys *of* Piemont. p: 178:

The Contents of the Second BOOK.

Chapter,

1 THe *ſeveral troubles and perſecutions of the* Evangelical Churches *in the* Valleys *of* Piemont, *from time to time, becauſe of their* Religion. p: 189:

2 *A Deſcription of the* Marquiſate *of* Saluces, *with its ſeveral Troubles and Perſecutions.* p:258:

3 *The cunning Artifices, and wicked Practiſes formerly and at preſent uſed, to conſume and deſtroy the remainder of the faithful in the* Valleys *of* Piemont. p:268:

4 *The Grounds and Motives of the late Perſecution in the Year* 1655, *with the Publication of the* Bloudy Order of Gaſtaldo, *and the flight of the* Proteſtants *in the midſt of Winter.* p:287:

5 *The moſt humble and earneſt Supplications of the* Evangelical Churches *in the* Valleys *of* Piemont *to their Prince, for juſtice againſt the inhumanity of the* Order of Gaſtaldo. p:308:

6 *A brief and moſt authentick Narrative of ſome part of thoſe extraordinary cruelties which were exerciſed againſt the poor* Proteſtants *of the* Valleys *of* Piemont, *during the heat of the late* Maſſacre *in* April 1655. p:326:

The Contents of the Third **BOOK.**

Chapter,

1 The *Court of* Savoy's Factum, *or Narrative of the ſeveral Tranſactions in the* Valleys *of* Piemont *in the Year* 1655. *upon occaſion of the Report that was ſpread abroad of a* Maſſacre *of the* Proteſtants *in thoſe parts, printed and publiſhed in the* Italian, Latin, *and* French Tongues. p:385:

2 *The Animadverſions of ſome able and knowing friends of the poor* Proteſtants *of the* Valleys *of* Piemont, *upon the Court of* Savoy's Factum *and* Reasons, *ſet down at large in the fore-going Chapters.* p:423:

3 *A faithfull and moſt Authentick Narrative of the Continuation of the War in the* Valleys *of* Piemont, *between the* Popiſh *and* Proteſtant *party, upon the occaſion of the* Maſſacre. p:519:

The Contents of the Fourth **BOOK.**

Chapter,

1 The *Mediation of the* Evangelical Cantons *of* Switzerland *with the* Duke *of* Savoy, *and their Letter to the* States General, *in favour of the poor diſtreſſed* Proteſtants *of the* Valleys *of* Piemont. p:539:

2 *The Negotiation of Mr.* Gabriel Weis, *the Deputy of the* Evangelical Cantons *in the Court of* Savoy, *in the behalf of the poor diſtreſſed* Proteſtants *in the* Valleys *of* Piemont. p:546:

3 *The ſeveral Pathetick Letters of His Highneſs the* Lord Protector *of the Commonwealth of* England, *&c. to his* Proteſtant *Neighbours,* in

in favour of the poor diſtreſſed Proteſtants *in the* Valleys *of* Piemont. p:552:

4 *Mr.* Morlands *Negotiation in quality of* His Highneſs Envoy *to the* King *of* France, *and* Duke of Savoy, *in the year* 1655. p:563:

5 *A brief Accompt of the notable and famous Collection in* England, Wales, *and* Ireland, *for the relief of the poor diſtreſſed* Proteſtants *in the* Valleys *of* Piemont, *in the year* 1655. p:584:

6 *The notable effects of the Interceſſion of His Highneſs the* Lord Protector *of* England, *&c. for the poor diſtreſſed* Proteſtants *in the* Valleys *of* Piemont, *upon the ſpirits of the Neighbouring Princes and States of the* Proteſtant Profeſſion, *with divers of their Letters upon that ſubject, as alſo the intended Negotiation of the* Commiſſioners Extraordinary *from His Highneſs the* Lord Protector, *and the* States General *of the* United Provinces. p:597:

7 *The Negotiation of the four Ambaſſadors of the* Evangelical Cantons *of* Switzerland, *in the Court of* Savoy; *and the Treaty concluded at* Pignerol. *Together with a Copy of that Relation which they themſelves ſent their Superiours at the ſame time.* p:613:

8 *The many Grievances and ſad effects of the Treaty concluded at* Pignerol, *with a true deſcription of the preſent ſtate and condition of thoſe poor people.* p:670:

Here followes a Catalogue of the *Manuſcripts*, and other pieces inſerted, or at leaſt mentioned in the following *Hiſtory of the Evangelical Churches of the Valleys of Piemont*; The greateſt part and moſt eſſential whereof are either *Originals*, or otherwiſe moſt Authentickly *Vidimated* for the juſtification of that Work to Poſterity.

Preſented by the Author (together with divers other Manuſcripts relating to the late troubles of *Switzerland* upon the Accompt of *Religion*) as his free gift, to the publick Library of the famous Univerſity of *Cambridge*, in *Auguſt* 1658.

THe Volume marked with the Letter *A*, contains in it the following Treatiſes.

1 *The Hiſtory of the Creation and Deluge, written in their own Language.*

2 *An excellent Treatiſe of ſundry profitable Inſtructions which a man ought to learn from the nature of divers Animals.*

3 Lo tracta di la pecca, *or a Treatiſe of Sin, which is an allegorical and moral Explanation of the* Beaſt *deſcribed*, Rev. 13.

4 *A Treatiſe of the Word of God, and the power and efficacie thereof; as alſo how it ought to be received; at the end whereof there is affixed the Date, either of the Work, or at leaſt of the Copy of it*, viz. Anno Domini 1230.

5 *Several* Latin *Pieces, which are certain Rhapſodies concerning Prieſts and Friers.*

6 *A Treatiſe againſt* Tramettament, *or Traditions and Ordinances of Men, as not conſonant to the Holy Scriptures.*

7 *An Exhortation to* Herman, *to convert himſelf to God, and not to the creatures.*

8 *Concerning Phariſaical Plantations which the Father hath not planted,* viz. *the Orders and Sects of* Monks, Franciſcan Friers, Dominicans, *and the like, which are not ordained by God.*

9 *A* Latin *Treatiſe*, De Officiis Conjugum, Viri & Uxoris.

10 *A* Latin *Treatiſe*, De Symbolo Apoſtolico.

11 *A* Latin *Treatiſe*, De Ædificatione Urbium, Idololatriæ ortu & progreſſu, ejuſque everſione per Evangelii predicationem.
12 *A* Latin *Treatiſe*, Quibus Modis peccatum fiat.
13 *A* Latin *Treatiſe*, De vera peccati purgatione.
14 *A* Latin *Treatiſe entituled*, Uni Deo placere ſtudeamus.
15 *A* Latin *Treatiſe entituled*, Tres Veritates. 1 Doctrinæ. 2 Juſtitiæ. 3 Vitæ.
16 *A* Latin *Treatiſe entituled*, Sola Dei Lege ſcripta definiri Fidei Controverſias.

No date assigned

In the Volum marked with the Letter *B.* are contained the following Treatiſes, all written in that which is called the *Waldenſian* Language, in Parchment, and that in a very ancient, but excellent Character.

1 Gloſa Pater, *or the Explication of the Lords Prayer.*
2 Trecenas, *or divers paſſages of the Evangeliſts, and Epiſtles.*
3 Doctor, *that is, divers Sentences and Teſtimonies of the Fathers, touching Repentance.*
4 Penas, *or a Treatiſe concerning the puniſhment of ſin.*
5 Li Goy de Paradis, *a Treatiſe concerning the Joys of Paradiſe.*
6 *An Epiſtle to all the Faithfull.*
7 *A Poeme entituled,* Novel Confort.
8 *A Poeme entituled,* Novel Sermon, *containing many wholeſome Inſtructions to the People.*
9 *A Poeme entituled,* La Noble Leyçon.
10 *A Poeme entituled,* Pair eternal.
11 *A Poeme entituled,* Barca, *concerning the miſery and ſhortneſs of mans life, and his arriving at the haven of Salvation.*
12 *An Explanation of the Ten Commandments.*
13 *An Explanation of the Articles of the Apoſtles Creed.*
14 *A Treatiſe concerning Vice, and Mortal Sins.*
15 *A Treatiſe concerning the ſeven Gifts of the Spirit,* Iſai 11.
16 *A Treatiſe concerning the three Theological, and the four Cardinal Virtues.*
17 *A Treatiſe concerning the Goods of Fortune, Nature, and Grace.*
18 *A Treatiſe concerning the ſix honorable things in this World.*

Stephanus [illegible] Bona-villa

Is this what Perrin calls the Book of the Treasure of Faith Engl: [illegible] p 18-19.

19 *Several Sermons upon ſeveral Texts of Scripture; Namely,*
  1 *A Sermon upon the ſecond of* Matthew *touching idle words.*
  2 *A Sermon upon* Epheſ. 4. *touching the putting on of the New Man.*
  3 *A Sermon* Del Fantin Jeſus, *or concerning the little Childe* Jeſus, *during his abode in* Jeruſalem, Luk. 2.
  4 *A Sermon touching Chriſts being tempted in the Deſert,* Matth. 4. *and* Luke 4.
  5 *A Sermon upon* Mat. 8. 25. Save us, or elſe we periſh.
  6 *A Sermon touching the Rich Man,* Luke 16.
  7 *A Sermon upon the ſixth of* John.
  8 *A Sermon upon the Parable of the Sower,* Matth. 13.

In the Volume marked with the Letter *C.* are contained the following Treatiſes.

1 *An Exhortation to confeſs our Sins one unto another, and unto God.*
2 *A Sermon touching the Fear of the Lord.*
3 *A Sermon touching the Accuſation of Sinners before God, in judgment.*
4 *A Treatiſe touching Tribulations.*
5 *A Treatiſe touching the Martyrdome of the* Machabees, *and others.*
6 *A Treatiſe concerning the Sufferings and Conſtancy of* Job.
7 *An Extract of the Hiſtory of* Tobias.

See p 119 —
& 125
That learnedly
Hear— see Rem[illegible]

In the Volume *D*, are many excellent and Heavenly Meditations, touching the Miſeries, Tribulations, and Shortneſs of this Life; as likewiſe of Repentance, Good works, and the like; written in the language of the ancient Inhabitants of the Valleys, in Parchment, but the Letter almoſt worn out with age, which according to many probable circumſtances of the place and manner of its preſervation, is judged to have been written at leaſt ſix or ſeven hundred years ago.

In the Volume marked *E.* are contained.

1 *A* Latin Grammar *of the ancient* Barbes *or* Miniſters.
2 *The Proverbs of* Solomon*and* Eccleſiaſtes.
3 *A pious piece of Poeſie in the language of the ancient Inhabitants of the Valleys.*
4 *A Treatiſe concerning the Love and fear of God, and the manner of Life which Chriſtians ought to live.*
5 *A Treatiſe of Morals in* Latin.
6 *A Treatiſe of Arithmetick.*

In the Volume *F*, are collected and written in Parchment, in that which is called the *Waldenſian* Language, of a very ancient, but fair and diſtinct Character.

The Goſpel of Matthew.
The firſt Chapter of Luke.
The Goſpel of John.
The Acts of the Apoſtles.
The firſt Epiſtle to the Corinthians.
The Epiſtle to the Galatians.
The Epiſtle to the Epheſians.
The Epiſtle to the Philippians.
The firſt Epiſtle to the Theſſalonians.
The ſecond Epiſtle to Timothy.
The Epiſtle to Titus.
The eleventh Chapter of the Epiſtle to the Hebrews.
The firſt and ſecond Epiſtle to Peter, *but imperfect.*

The Volume marked with the Letter *G*, containeth the following Manuſcripts.

1 *A verbal Proceſs againſt the* Waldenſes, *by the* Archbiſhop *of* L'Ambrun, *in the year* 1497, *and* 1502. *written in the* French *tongue.*

2 *A* Bull *of* Pope Innocent, *againſt the* Waldenſes, *in the year* 1487, *in* Latin.

3 *A Latin Treatiſe called,* Origo Valdenſium & proceſſus contra eos facti. A. D. 1501.

4 *Divers informations and examinations taken by the* Archbiſhop of Evereux *and others of the* Popes *Commiſsioners, againſt the* Waldenſes *of* Fraiſſinere *and other places, in the years* 1478, 1479, 1483, 1486, *and* 1501. *Wherein are very many paſſages very remarkable, and worthy to be diligently peruſed by all the curious.*

In the Volume *H*, are contained the following Manuſcripts.

1 *Divers ample and very remarkable Proceſſes and cruel Inquiſitions againſt thoſe of* Fraſſinere, *and other places, in the years* 1487, 1488, 1489, 1492, *and* 1494.

2 *A* Bull *of* Pope Alexander, *bearing date the firſt of* April, *in the year* 1501, *for abſolution of the* Waldenſes, *&c. to encourage them to revolt and abjure their* Religion.

3 *A* Bull *of the ſame* Pope Alexander, *bearing date the fifth of* April 1501, *for abſolution of Uſurers,* &c.

4 *A* Bull *of the aboveſaid* Pope Alexander, *bearing date the ſeventh of* October 1501, *for abſolution of all ſorts of crimes and ſins, and particularly that of* Hereſie.

5 *An Edict of* Louis, *King of* France, *bearing date the* 12 *of* October 1501, *for the reſtitution of the goods of thoſe of* Fraiſſinere.

6 *Letters Patents obtained of* Louis *King of* France *by thoſe of* Fraiſſinere, *bearing date the twelfth of* October 1501.

7 *An* Arreſt du Grand Conſeil *of the* 27 *of* May 1502, *in favour of thoſe of* Fraiſſinere, Val Loyſe, Argentiere, *and other inhabitants of* Dauphine, *who turned* Catholicks.

In the Volume *J*, are contained the following Manuſcripts.

1 *The Agreement made between* Henry *the fourth of* France, *and the* Evangelical Profeſſors *of the* Valleys *of* Piemont, *in the year* 1592.

2 *A Petition of thoſe of* Val Peroſa, *preſented to His Majeſty of* France, *with the* Kings *Anſwer thereunto, upon the ſixth of* June 1630.

3 *Several Articles of Capitulation accorded by the* King *of* France *to thoſe of* Val Peroſa, *bearing date the eleventh of* April 1630. *to which are annexed His Majeſties Letters Patents.*

4 *The* Kings *Letters Patents in favour of the* Evangelical Profeſſors *of* Val Peroſa, *iſſued forth the tenth of* March 1648.

5 *The* Kings *Letters Patents in favour of the* Evangelical Profeſſors *of* Val Peroſa, *iſſued forth the* 18 *of* Auguſt 1653.

In the Volume *K*, are contained the following Manuſcripts.

1 *The Conceſsions of the* Duke of Savoy *to the* Evangelical Profeſſors *of the* Valleys *of* Piemont, *in the year* 1561.
2 *The Conceſsions of the* Duke of Savoy *to the* Evangelical Profeſſors *of the* Valleys *of* Piemont, *in the years* 1603, *and* 1620.
3 *The confirmation of the aboveſaid Conceſsions, bearing date the ſecond and fourth of* June, *and* 29 *of* December 1653.

In the Volume *L*, are contained the following Manuſcripts.

1 *Several Memorials concerning the* Evangelical Churches *in the* Valleys *of* Piemont, *in the year* 1644.
2 *A Letter from the* Evangelical Cantons *of* Switzerland *to the* Duke *of* Savoy, *the* $\frac{5}{15}$ *of* March 1655.
3 *A Letter of the* Duke of Savoy *to the* Evangelical Cantons, *the ſixth of* April 1655.
3 *A Letter from the Miniſters of* Zuric *to thoſe of* N. N. *touching the Negotiation of Mr.* Duræus, *for the Unity of the Churches, together with a Relation of the beginning and progreſs of the late Perſecution in* Piemont; *As alſo two other Letters touching the ſame ſubject.*
4 *A Letter from the Paſtors of* Zuric *to thoſe of* Shaff-houzen, *concerning the Maſſacre in the year* 1655, *bearing date the firſt of* May 1655.
5 *The* Evangelical Cantons *to the* Duke of Savoy, *the ſixth of* May 1655.
6 *The* Duke of Savoy *to the* Evangelical Cantons, 13 June, 1655.
7 *The* Evangelical Cantons *to the* Duke of Savoy, 17 June 1655.
8 Major Weis *his account of his firſt Negotiation in the Court of* Savoy, *in the behalf of the poor* Evangelical Churches *in the* Valleys *of* Piemont.
9 *The* Duke of Savoy *to the* Evangelical Cantons, *received by their Ambaſſadors at* Aigle *the* $\frac{9}{19}$ *of* June 1655.
10 *The* Duke of Savoy *to the Ambaſſadors of the* Evangelical Cantons, *the* 29 *of* July 1655.
11 Major Weis *his account of his cold reception in the Court of* Savoy, *upon his intimation of the* Evangelical Cantons *Embaſsie, in the behalf of the aboveſaid Exiles.*
12 *The firſt Propoſition of the* 4 *Ambaſſadors of the* Evangelical Cantons *to the* Duke of Savoy, *in the behalf of the poor* Evangelical Churches *of the* Valleys, *together with the ſaid* Dukes *Anſwer thereunto.*
13 *The firſt Relation of the Negotiation of the four Ambaſſadors of the* Evangelical Cantons *in the Court of* Savoy, *bearing date the* $\frac{1}{11}$ *of* Auguſt 1655.
14 *The ſecond Relation of the ſaid Ambaſſadors, bearing date the* $\frac{9}{19}$ *of* Auguſt 1655.

15 *Their third Relation bearing date the* $\frac{11}{21}$ *of* Auguſt 1655.

16 *A Memorial given by the Ambaſſadors of the* Evangelical Cantons *of* Switzerland *to the* Baron *of* Greiſy $\frac{16}{26}$ Auguſt 1655.

17 *Their fourth and laſt Relation bearing date the* $\frac{21}{31}$ *of* Auguſt 1655.

18 *The ſecond Propoſition of the four Ambaſſadors of the* Evangelical Cantons *to His* Royal Highneſs *of* Savoy *the* 24 *of* Aug. 1655.

19 *The* Duke of Savoy's *Anſwer to the Requeſt of the four Ambaſſadors of the* Evangelical Cantons, *written in* Italian, *bearing date the* 6 *of* September 1655.

20 *The* Baron *of* Greiſy *to the four Ambaſſadors of the* Evangelical Cantons, *the* 30 *of* Auguſt 1655.

In the Volume *M*, are contained the following Manuſcripts.

1 Marchio a Sancto Thoma *his Letter to Mr.* Morland, *during his abode at* Turin, *bearing date the tenth of* July 1655.

2 *The ſaid* Marqueſs *his Letter to the ſaid Mr.* Morland, *the* 17 *of* July 1655.

3 *A Letter from* Major Weis *to Mr.* Morland *from* Pignerol *to* Geneva, *the* $\frac{1}{11}$ *of* Auguſt. 1655.

4 *A ſecond Letter from the ſaid* Major Weis *to the ſaid Mr.* Morland *from* Pignerol, *the* $\frac{9}{19}$ *of* Auguſt 1655.

5 *A Letter from the four Ambaſſadors of the* Evangelical Cantons, *to Mr.* Morland, *dated from* Pignerol *the* $\frac{9}{19}$ *of* Auguſt 1655.

6 *A ſecond Letter from the ſaid Ambaſſadors to the ſaid Mr.* Morland, *the* $\frac{11}{21}$ *of* Auguſt 1655.

7 *A third Letter from the aboveſaid Ambaſſadors to the aboveſaid Mr.* Morland, *dated from* Turin *the* $\frac{21}{31}$ *of* Auguſt 1655.

8 *The Atteſtation of* Thomas Guiot *and* Fra. Pra. *concerning the eating of the* Proteſtants *Brains, during the heat of the* Maſſacre.

9 *The Atteſtation of Mr.* Tho. Tronchin *of* Geneva, *concerning the Manuſcripts mentioned in the Hiſtory of Mr.* Paul Perrin.

10 *The Declaration of* Mr. de Petit Bourg, *firſt Captain of the Regiment of* Grancey, *touching the cruelties that were exerciſed upon perſons of all ages and Sexes, among the poor Proteſtants of the* Valleys of Piemont, *ſubſcribed with his own hand at* Pignerol, *the* 27 *of* Novemb. 1655. *in the preſence of two other Commanders.*

11 *The Atteſtation of Mr.* Andrew Schmidt *Under Secretary of State at* Zuric, *touching Ambaſſador* Stockar, *and his diſſenting from the other three Ambaſſadors in the haſtning of the Treaty at* Pignerol, *made at* Geneva *the* $\frac{17}{27}$ *of* Sept. 1655.

In the Volume *N*, are contained Authentick Copies of ſeveral excellent Letters of Conſolation, from divers *Proteſtant* Churches in other parts, to their poor afflicted Brethren in the *Valleys* of *Piemont*.

In the Volume *O*, are contained the following Edicts, all printed by the Printers to their reſpective Highneſſes, excepting onely the Court of *Savoy's Factum* and *Reaſons*.

1 *Several Edicts of* Charles Emanuel, Chriſtina, *and* Emanuel Philiberto, *ſome againſt, others by way of anſwer to the Petitions, and in favour of their poor Proteſtant Subjects:*
Namely, of
  1 Emanuel Philiberto, *given at* Vercelli, 1561.
  2 Carlo Emanuel, *given at* Turin, 1582.
  3 *The Interination*, at Turin, 30 May 1585.
  4 Carlo Emanuel, 3 Jan. 1584.
  5 Carlo Emanuel, *at* Turin, 2 July 1608.
  6 Carlo Emanuel, *at* Turin, 4 March 1623.
  7 *V.* Amedeo, *at* Turin, 26 Feb. 1635.
  8 Chriſtiana *Dutcheſs of* Savoy, *at* Turin, 16 Jan. 1642.
  9 Chriſtiana *Dutcheſs of* Savoy at Faſſano, 17 Feb. 1644.
  10 Carlo Eman. *at* Turin, 30 June 1649.
  11 Carlo Eman. 20 Feb. 1650.
  12 Carlo Eman. *at* Rivoli, 21 June 1653.
2 *The Court of* Savoy's Factum *in the year* 1655. *in the* Latin, Italian, *and* French *Languages.*
3 *The Court of* Savoy's Reaſons *for the juſtice of the Order of* Gaſtaldo, &c. *in the year* 1655. *in the* Latin, Italian, *and* French *Languages.*
4 *The Duke of* Savoy's *Patent, granted to the* Evangelical Churches *of the* Valleys, *the* 17 *of* Auguſt 1655.

In the Volume *P*, are contained the following Manuſcripts.

1 *The Epiſtle of* Scipio Lentulus *to a Friend of his, concerning the perſecution of the* Evangelical Churches *in the Valleys, in the year* 1561.
2 *A large and ſolid juſtification of a certain Book written in French* 1655, *concerning the perſecution of the* Evangelical Churches *in the Valleys of* Piemont; *Entituled,* La Relation Veritable, *&c.*
3 *A Manuſcript, Entituled,* Brevis Refutatio Diſſertationis de jure expellendi Religionem Evangelicam ex Italia & Sabaudia.
4 *The* Duke of Virtenberg's *Letter to the* Duke of Savoy, *in the behalf of the* Evangelical Churches *of the* Valleys, *the* 14 *of* July 1655.
5 *The* Prince Elector Palatine's *Letter to the* Duke of Savoy *upon the ſame ſubject, the* 14 *of* July 1655.
6 *The* Grievances *of the* Treatie *concluded at* Pignerol, *which was delivered into the hands of* Monſieur de Bais, *to preſent to* His Majeſtie *of* France.
7 *The ſeveral gratulatory Letters, which were ſent in the names of the poor* Evangelical Churches *of the* Valleys of Piemont, *immediately upon the concluſion of the Treaty at* Pignerol. *Namely, to His Highneſs the* Lord Protector, *the* States General, *&c.*
8 *Several ſharp Letters from Ambaſſador* Servient, Monſieur de Bais, *&c.*

&c. to the poor people of the Valleys, *to make them accept and reſt contented with the* Treaty *at* Pignerol, *together with their reſpective Anſwers.*

9 *The Reaſons of the poor* Proteſtants *of the* Valleys, *offered to Ambaſſador* Servient, *the* 21 *of* April 1656. *why they ought not to be debarred the priviledge of entertaining Forraign Miniſters.*

In the Volume *Q*, are contained the following Manuſcripts.

1 H. R. H. *Order concerning the Tax due from His* Proteſtant *Subjects for the year* 1655. *after which followes a Copy of the Injunction. The firſt bearing date the* 26 *of* April 1656. *and the other the* 6 *of* October 1656.

2 *The poor peoples Reply, of the fifth of* September 1657. *to the* Marqueſs *of* Pianezza's *Anſwer to one of theirs, ſent them by* Mr. de la Londe, *bearing date the* 2 *of* Auguſt 1657.

3 *The humble Remonſtrance of the poor* Evangelical Churches *of the Valleys of* Lucerna, *&c. to* Madam Royale *the* 20 *of* Aug. 1657. *Concerning the Grievances of the* Treaty *made at* Pignerol.

4 *An humble Remonſtrance of the poor people of the Valleys of* Piemont, *Profeſsing the* Reformed Religion, *which they put into the hands of* M. de la Londe, *to preſent to His* Majeſty *of* France *in* Auguſt 1657. *concerning the Grievances of the* Treaty at Pignerol.

5 *The humble Reply of the poor* Evangelical Churches *of the Valleys of* Lucerna, *&c. to a Paper ſent them from* Madame Royale, *through the hands of* Monſieur de la Londe, *upon the* 2 *of* Aug. 1657. *bearing date the fifth of* Octob. 1657.

6 *The humble Supplication of the poor people of the Valleys to the* Duke of Savoy, *together with the* Dukes *Anſwer at* Turin, *the ſixth of* Octob. 1657.

7 *The poor peoples Requeſt the* 26 *of* Octob. 1657.

8 *A Letter from the four Ambaſſadors of the* Evangelical Cantons *to Ambaſſador* Servient, Count Truchi, *and the* Baron de Greiſy, *in favour of the poor* Evangelical Churches *of the Valleys, the* 30 *of* Novemb. 1657.

9 *An Order of* Andrea Gaſtaldo, *the* 20 *of* Decemb. 1657. *ſummoning the poor people to* Turin, *for having publick exerciſes of their Religion at* San Giovanni.

10 *Another Order of* And. Gaſtaldo, *&c. in the ſame Month, ſummoning thoſe of the poor people who refuſed to ſell their Poſſeſsions, to appear before him at* Lucerna, *under pain of being proceeded againſt as contumacious*, &c.

11 *The poor peoples Letter to Ambaſſador* Servient *the* 28 *of* December, 1657.

12 *The poor peoples ſupplication to* H. R. H. *of the eight and twentieth of* Decemb. 1657.

13 *The poor peoples ſupplication to* H. R. H. *together with His ſaid* R. H. *Anſwer thereunto, given at* Turin *the* 25 *of* Jan. 1658.

In the Volume *R*, are contained the following Manuſcripts.

dated sep 1587?

1 *An ancient* Italian *Manuſcript, Entituled,* Hiſtoria breve e vera de gl'Affari de i Valdeſi delle Valli.
2 *A brief Confeſſion of Faith publiſhed by the Reformed Churches of* Piemont, An. Dom. 1655.
3 *The ſentence of the Arbitrators and Judges* Catholicks, *of the two Cities of* Fryburg, *and* Soleure, (*in* High-Dutch *and* French) *given at* Olten *the* 30 *of* Jan. 1657.

Is this among the printed Books of the Library

The Volume *S*, is the *French Bible*, printed by the people of the *Valleys* at *Neuf Chaſtel*, in *June* Anno Dom. 1535. mentioned in the firſt Book, and third Chapter of the following *Hiſtory*.

qu?

In the Volume *T*, are contained the reſt of thoſe Original pieces which are mentioned in the following *Hiſtory of the Evangelical Churches*, which yet are not ſpecified in the fore-going *Catalogue*, nor in that *Black Box* hereafter mentioned, marked W.X

In the Volume *V*, are contained the following Manuſcripts.

1 *A brief but exact Relation in Engliſh, of the occaſion and grounds of the late War in* Switzerland, *between the* Proteſtant *and the* Catholick Cantons, *bearing date the* 14 *of* Dec. 1655.
2 *A large Hiſtory written in the* French *Tongue, of all paſſages and Tranſactions between the* Evangelical, *and the* Catholick Cantons *of* Switzerland, *in relation to the* Nicodemites, *or poor Exiles of the* Cantons *of* Switz, *compiled with much pains and induſtry, by* Sam. Morland Eſq; *during his abode at* Geneva, *the which Hiſtory conſiſts of the following parts or branches;*
    1 *The beginning of the troubles in* Switzerland, *in the year* 1655. *upon account of* Religion, *with their ſeveral Aſſemblies upon that occaſion.*
    2 *The Rupture.*
    3 *The effects of the ſaid Rupture.*
    4 *The Peace concluded at* Baden, *the* 26 Feb. / 7 March, 1656.

In the Volume *W*, are contained the following Authentick *High-Dutch* Manuſcripts, for the juſtification of the aboveſaid *Hiſtory*, concerning the differences in *Switzerland*, about the poor Exiles of *Switz*, &c. All ſigned by Mr. *Andrew Schmidt*, Under-Secretary of *Zuric*.

1 *Their Citation, in* September 1655.
2 *The* Nicodemites *Letter to thoſe of* Switz, *written from* Zurich *the* 15 *of* September 1655.
3 *A Letter from the* Canton *of* Zurich *to thoſe of* Switz, *in favour of the ſaid* Nicodemites, *the* 15 *of* Septemb. 1655.

4 *A Letter from the* Nicodemites *of* Art *to the* Canton *of* Switz, *the* 24 *of* Septemb. 1655.

5 *A Letter from the* Canton *of* Zuric *to that of* Switz *the* 24 *of* September, 1655.

6 *The Anſwer of the* Canton *of* Switz *to that of* Zuric, 27 Sept. 1655.

7 *A Letter from* Zuric *to that of* Switz *and the other four* Catholick Cantons, *the* 28 *of* Sept. 1655.

8 *A brief deſcription of thoſe perſons who were cruelly executed and put to death for the* Truth *at* Switz, *in* Nov. *in the year* 1655.

9 *A Letter from the* Canton *of* Bern *to thoſe of* Switz, *the* 13 *of* Octob. 1655.

10 *The* Propoſition *ſent in writing to thoſe of* Switz, *by the hands of the Deputies of the* Evangelical Cantons.

11 *The Anſwer of the Council of* Switz, *to the aboveſaid* Propoſition *of the* Evangelical Cantons.

12 *The Anſwer of thoſe of* Switz *to* Meſſieurs de Beon, *the* 27 *of* Octob. 1655.

13 *A* Depoſition *of Articles of thoſe of* Art *touching their* Confeſſion of Faith.

Which are concerning,

- 1 *The Holy Scriptures.*
- 2 *Divine Service and Invocation.*
- 3 *The worſhip of* Saints, *and particularly of the* Virg. Mary.
- 4 *Juſtification.*
- 5 *Good Works.*
- 6 *The Sacrifice of Reconciliation.*
- 7 *The* Maſs.
- 8 *The Bread and Wine in the* Lords Supper, *and ſo of the Doctrine of* Tranſubſtantiation.
- 9 *Baptiſme;*
  - *and therein*
    - 1 *Who ought to Baptize?*
    - 2 *Who ought to be Baptized?*
- 10 *Salvation of Infants.*
- 11 *Purgatory.*
- 12 *Confeſſion of ſin.*
- 13 Peters *Keys.*
- 14 *Faſts.*
- 15 Pilgrimage.
- 16 *Mariage.*
- 17 *Images.*
- 18 *The Tenents of* Anabaptiſts.
- 19 *Lawfull Oaths.*
- 20 *The Office of the Magiſtrate.*
- 21 *The Office of the Miniſter.*
- 22 *The Lawfulneſs of War.*

14 *Copie of the Memorial of the* Nicodemites *of* Switz, *touching their coming out of* Babylon, *in the year* 1655.

In the black Boxe marked *X*, are contained the ſeveral printed Tickets and other Papers and Pictures, which were found in the pockets of ſome of the ſouldiers in *Piemont*, who had before maſſacred the *Proteſtants*.

Namely,

In the Paper *A*, are ſeveral forms of bleſſing, conſecrated to be carried about them for preſervation; As for example.

1 *Potentia Dei Patris, Sapientia Dei Fili, Virtus Spiritus Sancti, per interceſſionem Sanctiſſimæ Virginis Dei genitricis Mariæ, Sancti Franciſci, & Beatorum Didaci, & Salvatoris liberet te Dominus ab omni Febre, Peſte, & improviſâ morte.* Amen.
2 *Facite homines diſcumbere, ex Cathed. Caſalenſ.* 1649.
3 *Eſt puer unus hic, ex Cathed. Caſalenſ.* 1648.

In the Paper *B*, is a certain Powder which they call *Latte della Madonna*; Or, *The Milk of the Virgin Mary.*

In the Papers *C, D, E, F, G, H, I, K*, are incloſed ſmall pieces of the dead bones of ſeveral Martyrs, *&c.* with the following inſcriptions on the backſide of the Papers.

C, *Sancti Juſtine Vierge Martyre.*
D, *Sancti Lucii Eremitæ.*
E, *Sancti Dindari Martyris.*
F, *Sancti Blaſii Epiſcopi Martyris.*
G, *Sancti Antonii Abbatis.*
H, *Sancti Antonni Martyris.*
I, *Sancti Pancratii.*
K, *De la Sancta Sepulcra.*

In the Paper *L*, are the Pictures of ſeveral Saints, as alſo of *Chriſt* and the *Virgin Mary*, among which there is one remarkable, whereof the Title or Superſcription is, PRO CONVERSIONE HÆRETICORUM; all painted in a bloudy colour.

Beſides theſe Papers and Tickets, there are in the ſaid black Box, theſe Original pieces.

1 *The Marqueſs of* Pianezza's *grant of Indemnity, and divers Priviledges, to a certain perſon for renouncing his* Religion.
2 *The Certificate of* Proſpero da Tarano, *delivered to the* Marqueſs *of* Pianezza, *that the perſon aboveſaid had certainly abjured his* Religion.

Books Printed, and are to be ſold by *Adoniram Byfield*, at the three Bibles in Cornhil; next door to Popes-head Alley.

D*Ivine Characters, in two Parts, acutely diſtinguiſhing the more ſecret and undiſcerned differences; Between,* 1 *the Hypocrite in his beſt dreſs of ſeeming virtues and formal duties, and the true Chriſtian in his Real Graces and ſincere Obedience. As alſo between,* 2 *the blackeſt weeds of daily infirmities of the truly Godly, eclipſing ſaving grace, and the reigning ſins of the unregenerate that pretend unto that godlineſs they never had: By that late burning and ſhining Lamp, Maſter* Samuel Crook, B. D. *late Paſtor of* Wrington *in* Somerſet, *in* Fol.

2 *A Commentary upon the three firſt Chapters of* Geneſis, *by that Reverend Divine Mr.* John White, *late Preacher of Gods Word, at* Dorchaſter, *in* Fol.

3 *An Expoſition upon the* 6, 7, 8, 9, 10, 11, 12, *and* 13. *Chapters of* Ezekiel, *by Mr.* Williams, *being the ſecond Volume, in* Quarto. Greenhill

4 *An Expoſition upon the* 15, 16, 17, 18, *and* 19. *Chapters of* Ezekiel, *by the ſame Author, the third Volume, in* Quarto.

5 *The humbled Sinner reſolved what he ſhould do to be ſaved, or, Faith in the Lord* Jeſus Chriſt, *the onely way of Salvation: By Mr.* Obadiah Sedgwick, *in* Quarto.

6 *The Riches of Grace diſplayed, in the offer and tender of Salvation to poor ſinners, upon* Rev. 3. 10. *By the ſame Author, in* 12°.

7 *The Fountain opened, and the Water of Life flowing forth, for the refreſhing of thirſty ſinners, in ſeveral Sermons Preached at* Covent Garden *on* Iſa. 55. 1, 2, 3. *by the ſame Author, in* Quarto.

8 *A ſhort Catechiſme by the ſame Author.*

9 *Hidden Manna, or the Myſtery of ſaving Grace, by Mr.* William Fenner, *in* 12°.

10 *Safe Conduct, or the Saints guidance to Glory, at the Funeral of Mrs.* Thomaſin Barnardiſton: *By Mr.* Ralph Robinſon, *in* Quarto.

11 *The Saints longing after their heavenly Country. A Sermon by the ſame Author, in* Quarto.

12 *A Sermon at a Faſt, by Mr.* Nathaniel Ward, *in* Quarto.

13 *A full Diſcovery and Confutation of the wicked and damnable Doctrines of the* Quakers: *By Mr.* Jonathan Clapham, *in* Quarto.

14 Moſes *his Death, opened and applied in a Sermon at* Chriſt-Church, London, *at the Funeral of Mr.* Edward Bright *Miniſter there, by Mr.* Samuel Jacomb, M. A. *Paſtor of* Mary Woolnoth, London, *in* 4°.

15 *A ſhort and plain Catechiſm, inſtructing a learner of Chriſtian Religion, what he is to believe, and what he is to practiſe, by the ſame Author.*

16 *The Hypocritical Nation deſcribed in a Sermon preached at St.* Maries *in* Cambridge, *with an Epiſtle prefixed: By Mr.* Samuel Jacomb.

17 *A Sermon of the Baptizing of Infants, Preached in the* Abby *Church, By Mr.* Stephen Marſhal, *in* Quarto.

18 *The Unity of the Saints with Chriſt the Head, and eſpecially with the Church the Body, in a Sermon at the* Spittle: *By the ſame Author, in* Quarto.

THE

THE HISTORY OF THE EVANGELICAL CHURCHES IN THE VALLEYS OF PIEMONT.

BOOK I.

CHAP. I.

The Situation and Extent of the Valleys *of* PIEMONT.

FOr as much as it is my purpoſe in the enſuing Diſcourſe to make a faithfull and exact Relation of thoſe many ſignal and remarkable Paſſages of Divine Providence, which have almoſt in all Ages accompanied the poor Proteſtants of *Piemont*, (otherwiſe known by the name of *Waldenſes*,) and eſpecially of that bloudy and cruel *Maſſacre*, in the Year of our Lord, 1655. (the wofull cry whereof has been heard throughout all the Chriſtian World) I ſhall intreat the courteous Reader to ſpend with me a few minutes in viewing the ſituation of thoſe *Valleys*, where not onely thoſe poor people then inhabited, but where, in all humane probability, their Forefathers and Anceſtours have both had their abode, and profeſt the ſame Religion, ever ſince the days of the *Apoſtles.*

The pleaſant ſituation and great fruitfulneſs of the Province of *Piemont.*

Now becauſe the ſaid valleys are for the moſt part incloſed within the Confines of *Piemont*, it will not be amiſs in the firſt place to give a brief Deſcription of the whole *Province*, which indeed is but a little Spot of Earth in compariſon, and of a very ſmall Extent, yet as pleaſant for ſituation, and likewiſe by its incredible fruitfulneſs, bringing in as great a Revenue (in proportion) to its Prince, as any Province of *Europe.*

The derivation or etymology of the word *Piemont.* The Confines of *Piemont.*

This Province of *Piemont* (ſo called, becauſe ſituated *a pede montium*, or at the feet of the *Alps*, which ſeparate *Italie* from *France*) the County of *Nizza* being thereto adjoyned, has for its Confines, on the Eaſt, the Dutchy of *Milan*, *Montferrat*, and the Common-wealth of *Genoa*; on the South-ſide it has for a Trench, the *Mediterranean Sea*; on the Weſt and the North part, it has the *Alps* for a Wall or Bulwark, and is by them ſeparated on the Weſt-ſide from *Provence* and *Dauphine*, and on the North-ſide from *Savoy*, and the Countrey of *Valley.*

The extent of the whole Province of *Piemont.*

Its longeſt extent from Eaſt to Weſt, is from the Valley of *Barcellonette*, (which is three Leagues from *Ambrun*) to *Cairo*, which is upon *Bornia*, towards *Montferrat* and *Gennois*. It is almoſt all covered with high Mountains, and the *Alps*, *Penines*, *Graies*, or *Greques*, and *Cotionnes*, (which now have their name *de la Val d' Aoſta*,) *Mont Senii*, *Mont Geneure*, as alſo the *Appenin* Hills.

The four great Rivers that traverſe *Piemont*, viz.
1. *Po.*
2. *Tanaro.*
3. *Stura.*
4. *Dora.*

It is traverſed with four great Rivers, namely the River *Po*, (which has its ſource or head near *Mont Viſol*, one of the higheſt Mountains of *Europe*) the River *Tanaro*, the River *Stura*, and the River *Dora*. But beſides theſe four, there are about eight and twenty other Rivers great and ſmall, wherewith it is watered like a pleaſant Garden, and which render it exceeding fruitfull in Cattel, Wine, Corn, Hay, Nuts, and almoſt all other things in great-abundance.

The truth is, this is a part of the World where are many things very remarkable, and which, if particularly treated of, would ſwell into a large Volume. But my Deſign being not to enlarge much upon this ſubject, I ſhall content my ſelf, for brevity ſake, to give onely a general Deſcription of the *Valleys* of *Piemont*; and this to prepare the ingenuous Reader the better to comprehend the ſituation of that part of them, which before the late *Maſſacre*, was inhabited by the Proteſtants.

The principal Valleys that enrich *Piemont.*

The principal *Valleys* which enrich *Piemont*, are on the North part, thoſe two of *Aoſta* and *Suſa*, on the South-ſide the Valley of *Stura*, and certain others, and in the mid-land, *Lucerna*, *Angrogna*, *Roccapiatta*, *Pramol*, *Peroſa*, and *S. Martino.*

The ſituation of the Valley of *Cluſone.*

The Valley of *Cluſone* otherwiſe called *Pragela*, that is to ſay, the High and the Low Communalty, (although it be at the deſcent of the *Alps* on the Eaſt-ſide, and diſcharge its River *Cluſone* in the Valley of *Peroſa*, which is on the Weſt-ſide of *Pignerolio*) in ancient times has been, and yet is a part of *Dauphine*, as far as *La Capella*, which is ſeated at the lower end thereof, and divides it from *Peroſa.* As likewiſe it was the ordinary Paſſage of the *French* Armies into *Italie.*

How the Valleys of *Piemont* are by nature moſt ſtrongly fortified.

Theſe Valleys, eſpecially that of *Angrogna, Pramol,* and *S. Martino,* are by nature ſtrongly fortified, by reaſon of their many difficult Paſſages, and Bulwarks of Rocks and Mountains, as if the All-wiſe *Creatour* had from the beginning deſigned that place as a Cabinet, wherein to put ſome ineſtimable Jewel, or (to ſpeak more plainly) there to reſerve many *thouſands of ſouls,* which ſhould not *bow the knee before Baal.*

What Valleys have been heretofore inhabited by the Proteſtants.

But to come more cloſely to our purpoſe; of theſe Valleys of *Piemont,* there were ſeveral inhabited and peopled by thoſe Proteſtants, who have now, for ſomething above five hundred years, been ſtiled *Waldenſes,* as namely *Lucerna, Peroſa,* and *S. Martino.*

A deſcription of the Valley of *Lucerna.*

The Valley of *Lucerna,* (which alſo bears the name of a County) contains in length fifteen miles of *Piemont,* or ſeven *French* miles, that is to ſay, from the loweſt part thereof Eaſtward, which is bounded by *Garcigliana* and *Campiglione,* to the higheſt part Weſtward, where is the Fort of *Miraboco.* The higheſt Communalty thereof, *(viz.) Bobio, Villaro,* and *La Torre,* are the greateſt part of them mountainous, the Valley being not very large; but the loweſt parts thereof, namely, *Lucerna, S. Giovanni, Fenile, Campiglione,* and *Garcigliana,* although they have both on the North and South-ſide a little of the Mountains, do extend themſelves into a very fair Plain.

Angrogna, Rorata, Vallon, Roccapiatta, Pramol.

Angrogna which is but a little Valley by it ſelf on the North-ſide of *Lucerna,* as alſo *Rorata* and *Vallon,* which are Meridional to the Valley of *Lucerna,* are wholly within the Mountain: ſo is alſo *Roccapiatta* and *Pramol,* which are incloſed between the Valleys of *Lucerna* and *Peroſa.*

A deſcription of the Communalty of *La Torre.*

The Communalty of *La Torre,* took its name from an ancient and high Tower, which ſtood upon a little Hill near *Bourg. Francis* the firſt, King of *France,* conſidering the great prejudice that this *Citadel,* being ſo near the conflux of the two Rivers of *Lucerna* and *Angrogna,* in the very centre of the ſaid Valley of *Lucerna,* might bring to the affairs and intereſt of *France,* and the ſafety of *Pignerole,* cauſed it to be demoliſhed. And this is the place where the *Duke* of *Savoy* did rebuild that *Citadel,* 1652. which ſerved before as a Slaughter-houſe to murder and make away ſo many innocent Souls.

Bricheras.

Bricheras being adjoyned to the Valley of *Lucerna,* is on the Eaſt of *Angrogna,* and *S. Giovanni,* and on the South-ſide of *Roccapiatta,* almoſt all in the Plain.

Peroſa, S. Martino.

The Valleys of *Peroſa* and *S. Martino* are on the North of *Lucerna, Angrogna,* and *Roccapiatta,* ſituated in ſuch ſort, that the Valley of *Peroſa,* being at the lower end, and on the Eaſt of the Valleys of *S. Martino* and *Pragela,* receives their two Rivers, namely, *Cluſone* and *Germanacha.*

A deſcription of the Valley of *Peroſa.*

The Valley of *Peroſa,* being about ſix miles long, is diſtributed part in Mountains, part in fair Plains, and very fruitfull Hills. At the lower part thereof it hath the Communalties of *Porte, S. Germano,* and *Villaro;*

laro; in the middle, *Pinachia*, and in the higher part, that of *Peroſa*, where there is the City and *Citadel* of *Peroſa*, from whence the Valley takes its name, this Valley of *Peroſa* being divided by the River into two parts. The Duke, upon Agreement, put the King of *France* in poſſeſſion of the North part, which is the greater, and more fertile, by reaſon of the paſſage and *Appenage* of *Pignerolio*, and reſerved for himſelf the South-part, to which is annexed *Pramol* in the Mountain.

A deſcription of the Valley of *S. Martino*.

The Valley of *S. Martino* containing eight miles in length, is on the Weſt of the Valley of *Peroſa*, incloſed between the Valley of *Lucerna* and *Cluſone*, in the higheſt part of the *Alps*, which Confine with the Valley of *Queyras*, and comprehend eleven Communalties, namely, *Rioclaret*, *Faet*, *Prali*, *Rodoreto*, *Salſa*, *Macel*, *Maneglia*, *Chabrans*, *Traverſes*, *Bovili*, and *S. Martino*, which gives the name to this Valley. This is the pooreſt of all, but yet the ſtrongeſt by reaſon of its ſituation, wherein for this reaſon the *Barbes* or Miniſters, (of whom we ſhall hereafter ſpeak) had anciently their chief reſidence, or abode, for ſecurity and preſervation againſt the rage of their malicious Adverſaries, who were always hunting them with a Net, and thirſting after their bloud.

CHAP. II.

A Deſcription of the Evangelical Churches in the Valleys of Piemont.

The fourteen Churches in the Valleys of *Piemont*, diſtinguiſhed into two *Claſſes*.

BEfore the late horrible diſperſion of thoſe poor Proteſtants in the Year, 1655. There were in the ſaid Valleys which were peopled with *Waldenſes*, fourteen *Churches*, which compoſed two *Claſſes* or *Colloques*, and thoſe two *Claſſes* one *Synod*.

The firſt *Claſſis* compriſing the 7 churches.
1. *S. Giovanni*.
2. *La Torre*.
3. *Villaro*.
4. *Bobio*.
5. *Rorata*.
6. *Angrogna*.
7. *Roccapiatta*.

The one of theſe two was called the *Colloque* of the Valley of *Lucerna*, compriſing the Churches of *S. Giovanni*, *La Torre*, *Villaro*, *Bobio*, *Rorata*, and *Angrogna*, which belong to the Valley of *Lucerna*, and the Church of *Roccapiatta*, which is between the Valley of *Lucerna*, and *Peroſa*, ſituated upon thoſe little Hills which ſeparate the two Valleys, and is annexed to the ſaid *Colloque* of the Valley of *Lucerna*.

The other *Claſſis* compriſing the ſeven Churches.

The other *Colloque* which was called the *Colloque* of the Valley of *Peroſa*, and *S. Martino*, contained the other ſeven Churches, namely, four in the ſaid Valley of *Peroſa*, and three in the Valley of *S. Martino*.

Thoſe of *Peroſa* were *Villaro* and *S. Germano*; joyned together and making one onely Church, *Pinachia*, *La Capella*, and *Pramol*; And thoſe of *S. Martino* were *Villa Secca*, *Maneglia*, and *Prali*.

1. *Villaro*, and *S. Germano*.
2. *Pinachia*.
3. *La Capella*.
4. *Pramoli*.
5. *Villa Secca*.
6. *Maneglia*.
7. *Prali*.

A deſcription of the Church of *S. Giovanni*.

The Church of *S. Giovanni* contains within it ſelf a very fair Plain, and little Hills, very fertile and abounding in Grain, Vines, Cheſtnuts, Figs, Olives, and all ſorts of Fruits. But for as much as the whole is thus employed in Husbandry, there is want of Paſtures and Woods, which is the reaſon that they have not there much Cattel, ſave onely Oxen to till their Ground, and to carry their Wine to *Turin*, and other places of *Piemont*, to ſell.

The places annexed to the Church of *Lucerna*.

The ſaid Church has yet annexed unto it the places of *Lucerna*, *Lucernetta*, the Vineyards of *Lucerna*, *Fenile*, *Bubiana*, and *Bricheras*. In the City of *Lucerna*, which gives the name to the whole Valley, a third part of the Inhabitants were of the Reformed Religion. As alſo in *Lucernetta*, in the Vineyards of *Lucerna* almoſt all the Inhabitants, profeſſed the Reformed Religion time out of minde.

Fenile alſo is yet lower on the other ſide of the River *Pelice* towards the South, being a more fat and fertile Soil, than any place of *S. Giovanni*, in all ſorts of Fruits and Grain.

Bubiana as to the Plain, is the ſame with *Fenile*, and cloſe adjoyning to it. But the Proteſtants have heretofore been chaſed and driven out of a great part thereof by little and little; And that which they then poſſeſſed in this Communalty, was for the moſt part in Hills, which were terminated at *Fruzzaſca*, *Bagnolo*, and *Barge*, where grows but little Corn or Wine, being all covered with Cheſtnuts; The Proteſtant Inhabitants of this place, (which were about fifty five Families) were the greateſt part of them poor, chiefly living upon meer induſtry, and of the profit they made by Wood, which they carried to ſell at the Towns of *Bubiana* and *Lucerna*.

The Hills of *Bricheras*, (where there have always been Proteſtant Families) are like to thoſe of *S. Giovanni*.

A deſcription of the Church of *La Torre*.

The Church of *La Torre* is the ſame for ſituation and quality with that of *S. Giovanni*, containing one Plain, where is the Town of *La Torre*, and alſo Hills adorned with the ſame kindes of Fruits as the ſaid Church of *S. Giovanni*.

A deſcription of the Church of *Villaro*.

The Church of *Villaro* is adjoyned to that of *La Torre*, but is a little higher towards *Dauphine*, containing a little Plain, where the Town is ſeated, and the reſidue of Hills abounding with Vines and Cheſtnuts.

A deſcription of the Church of *Bobbio*.

The Church of *Bobbio* confineth with that of *Villaro*, being a little higher towards the Mountain on the Weſt, but as fertile every way as that of *Villaro*. And as the ſaid places are environed with a multitude of Mountains and fat Paſtures, ſo the Inhabitants had a very great number of Oxen, Kine, and ſmaller Cattel, together with Milk and Wool in abundance, which returned them a conſiderable profit, as alſo the Cheſtnuts which they dried and cleanſed to ſell, or exchange for other Commodities.

The Church of *Rorata* is a little Dale or Valley ſituated on the other ſide

A deſcription of the Church of *Rorata.*

ſide of the River *Pelice*, on the Weſt of *Lucerna*, being bounded by the Mountains of *Villaro*. The ſaid place abounds in Paſtures, and is otherwiſe very fertile, eſpecially in Cheſtnuts.

A deſcription of the Church of *Angrogna.*

The Church of *Angrogna* is North-weſt to that of *S. Giovanni*, inclining towards *Peroſa*, in a mountainous Countrey, but fertile in Cheſtnuts, Grain, and Paſtures, incompaſſed with very beautifull and fertile Mountains for Paſturage in the Summer ſeaſon.

A deſcription of the Church of *Roccapiatta.*

The Church of *Roccapiatta* contains four parts or parcels, namely the ſaid place of *Roccapiatta*, *S. Bartholomeo*, *Peruſtine*, and *L' Inverſo delle Porte*. In the three latter, which are lower towards the Plain of *S. Secondo*, grows abundance of rich Wines, Cheſtnuts, and other good Fruits. In *Roccapiatta*, which is ſomewhat higher inclining towards *Angrogna*, they have Grain, Paſture and other Fruits, but no Wine.

A deſcription of the Church of *Villaro* and *S. Germano.*

The Church of *Villaro* and *S. Germano*, is ſituated in the loweſt part of *Peroſa*, about a mile from *Pignerolio*; the Weſt and North part of *Villaro* being on this ſide the River *Cluſone*, within the obedience of the King of *France*, and *S. Germano* on the South and Eaſt of *Villaro*, within the Duke of *Savoy*'s Dominion, on the other ſide of the ſaid River, which running along the whole length of the ſaid Valley, ſeparates the *Kings* Territories from thoſe of the *Duke*. Theſe two places of *Villaro* and *S. Germano* contain a little Plain both on the one ſide and the other, the reſt is in Hills, generally affording Corn, Wine, and other Fruits.

A deſcription of the Church of *Pinachia.*

The Church of *Pinachia* ſtands within the *French* Dominion, being on the Weſt part thereof contiguous to that of *Villaro*, and contains a very fair and beautifull Plain, fenced on the North-ſide with pleaſant little Hills, having on the Weſt the Town and Fort of *Peroſa*, on the South the River *Cluſone*, and on the other ſide thereof in the ſame South-ſide, other Hills, but ſcarce any Plain at all, belonging to his *Royal* Highneſs. It generally abounds in Grain, Wines, Nuts, Graſs, and all ſorts of Fruits.

A deſcription of the Church of *La Capella.*

The Church of *La Capella* is Weſt to that of *Pinachia*, in the uppermoſt part of the Valley of *Peroſa*, cloſe adjoyning on the Weſt part thereof to the Valley of *Pragela*, or *Cluſone*, (which belongs to the King of *France*, and ſo has done from all antiquity) and to the Burrough or *Citadel* of *Peroſa*, on the Eaſt. This *La Capella* has ſeveral little Hills exceeding fertile in all things, in a manner juſt like unto that of *Pinachia*, and it has annexed unto it *Pomare*, and another called *Inverſo de Peroſa*, ſeparated from the ſaid Confines of *Peroſa*; the one by the River *Cluſone*, the other by the River *Germanaſca*, which comes from the Valley of *S. Martino*. Moreover, it has other ſmall Villages called *Le Mean*, conſtituting a little Communalty, at the foot of the Valley of *Pragela*, and having its dependance upon it, but in reference to all Eccleſiaſtical Affairs, always adjoyned to the Church of *Capella* or *Peroſa*.

A deſcription of the Church of *Pramol.*

The Church of *Pramol*, is ſituated upon a Mountain, between the Valley of *Lucerna* and *Peroſa*, at the feet whereof grows a little quantity of Wine, and very good Fruits, but in the higheſt part thereof grows nothing but Grain, and abundance of Wood, and there is alſo

Paſture-ground ; this is the Native Countrey of Captain *Jaher*, of whom we ſhall hereafter ſpeak at large,as one whoſe name ought to be very memorable to poſterity.

A deſcription of the Church of *Chiotti*, or *Villa Secca*.

The Church of *Chiotti* or *Villa Secca*, is at the loweſt part of the Valley *S. Martino*, where there is almoſt no Plain, ſave onely there where the River *Germanaſca* takes its courſe. The little Hills which lie South from the ſaid River ſide are very cold, ſo that there grow no Vines near them. But thoſe that lie North, whoſe ſides open towards the South,are hot,and by that means have on them ſtore of Vines. In ſum, all the parts thereof are tolerably fruitfull in Grain, Fruits, and Paſture.

A deſcription of the Church of *Maneglia*.

The Church of *Maneglia*, which is on the Weſt part of that of *Chiotti*, comprehends three little Communalties, namely,*Maneglia*,*Macel*, and *Salſa*. The whole is in a Mountainous place, but exceeding fruitfull in Grain, Paſture, and the like, ſave onely in the higheſt parts thereof.

A deſcription of the Church of *Prali*.

The Church of *Prali*, is ſituated in the upmoſt part of the Valley of *S. Martino*,and contains two Communalties,namely,*Prali* and *Rodoret*, which are confined on the South, by the *Alps*, with the Valley of *Lucerna*, on the Weſt by the Valley of *Queyras* in *Dauphine*, and on the North by the Valley of *Pragela* : there grows here nothing but Hay, and a great quantity of Herbage.

Generally in all theſe Churches (unleſs it be on the tops of the Mountains) there is found great plenty of Fruits,but eſpecially Cheſtnuts ; yea, there are ſome places thereof where are vaſt ſpaces of Ground yielding almoſt nothing elſe ; as for example,in the little Hills of *Bubiana*, and all along the Valley of *Lucerna*,and the South parts of the Valley of *Peroſa*, which look towards the North ; in ſo much that the Inhabitants of thoſe places dry and cleanſe great quantities of them, a part whereof they lay up for their own ſpending ,and the reſt they ſell or exchange for Corn, and that, quantity for quantity, with the Inhabitants of the Plain(this being a great part of their food in *Piemont.*) They likewiſe make of theſe Nuts, dried in an Oven,or upon a Kiln, an excellent ſort of Biſquet, which in *France* they call *Marrons*, which they firſt of all ſtring, as they do their *Chapelets*, or Beads, and then hang them up in ſome humid place the better to preſerve them ; Theſe they frequently make uſe of, inſtead of *Macqueroons* , or ſuch other kinde of Confects.

CHAP. III.

The Antiquity of the Evangelical Churches in the Valleys of Piemont, *from the days of Chriſt and his Apoſtles, down to the preſent Age.*

THe fore-going Chapter preſents to the *Readers* eye, the beautiful Situation of the *Valleys* of *Piemont*, with the great abundance of Fruits which the Earth there brings forth, both for the neceſſity and convenience of the body: This gives him as pleaſant a proſpect of the heavenly ſituation of thoſe Evangelical Churches, together with the ſpiritual and divine *Fruits* of *Faith, Hope*, and *Patience*; which were long ſince planted by *Chriſt* and his *Apoſtles*, and cultivated by their Succeſſours in following Generations, down to this preſent Age.

True it is, That a great part of the moſt ancient Records, and Authentick Pieces, treating of, and diſcovering the Antiquity of thoſe Churches, have been induſtriouſly ſought after, and committed to the flames, by their bloudy Perſecutors, in the Years 1559, and 1560. that ſo the truth of their affairs might lie for ever ſmother'd under thoſe aſhes, and be buried in perpetual ſilence; nevertheleſs God has been ſo gracious to his Church, both in preſerving, as it were by miracle, many Authentick Pieces relating to this particular, compiled and written by the ancient Inhabitants in their own proper Language, as alſo by ſuffering even the moſt eminent and bitter of their Adverſaries, ever and anon unwarily to let fall many remarkable paſſages to this purpoſe, in thoſe very Writings which they compoſed expreſly againſt them; That by the help of theſe two *Mediums*, it will be eaſie to produce ſuch Arguments for the antiquity of that Religion, which both they and we at this day profeſs, as are ſufficient to convince any ſober perſon, who does not wilfully ſhut his eys againſt a noon-day truth.

But before we fall directly upon this point, it will be neceſſary to premiſe this, namely, that it is a truth generally received by all thoſe who profeſs to be verſed in *Eccleſiaſtical* Hiſtory, that before the year 800, the differences between the *Catholick* and *Reformed* Churches (excepting ſome few *clouds* of *Ceremonies* which were yet no bigger then a *mans hand*) did not at all publickly appear, (at leaſt, ſo as to be eſtabliſhed by *General Councils* or decrees) in any part of *Italy*. As for the firſt 500 years, Biſhop *Jewel* will undertake, that not any one clear ſentence can be produced out of any one *Father* or *Council* for the *Papiſts* againſt the *Proteſtants*. And therefore we may take the generality of the *Fathers* and Writers in thoſe Ages to be on our ſide, in all points then controverted & now maintained by us againſt *Rome*. So that the main of the *Quere* will fall upon the 2 next *Centuries*, which was a period moſt barren of Authors, and of thoſe few that wrote, *Italy* had but a ſmall proportion, yet we may inſtance in one or two of note. *Gregory* the firſt entituled the *Great*, who died *A. D.* 605. (be-

Whitaker and *Humphry* in anſwer to *Campians* firſt reaſon, *in fine*.

Gregor. 1.

ſides his deteſting and rejecting the title of *Oecumenical Biſhop*, which was the next year after his death, claimed by *Boniface* the third, conſented to by *Phocas* the Emperor, and confirmed by a Council at *Rome A. D. 607*) is ours in very many points againſt the preſent Church of *Rome*, ſome whereof *Illyricus* in his *Catalogus Teſtium* hath collected, and more might be gathered, had not the *Papiſts* ſo abominably corrupted him, as Dr. *Thomas James* in his *Bellum Gregorianum* hath made to appear in ſome hundreds of places. Alſo *Paulinus* Biſhop of *Aquileia* in the year 790, held the truth in many of the controverted points, as appears out of the ſame *Illyricus*. In the year 794, the Synod of *Franckfort*, at which were preſent many *Italian* Biſhops, condemned the ſecond *Nicene Council* for decreeing *Image-worſhip* (though *Binius* and others would fain evade it) for confirmation whereof there are cited *Aventinus l. 4. Aimonius l. 4. c.* 85. *Hincmarus in Lugd. Epiſcop. c.* 20. *Abb. Urſpergenſis*, whoſe teſtimonies are related by *Hoſpinian de Origine Imaginum*, *c.* 10. printed *Tiguri* 1603, and partly by *Vignier* in his *Recuel de l' Hiſtoire de l' Egliſe*, ad *An.* 794.

Illyricus Cat. Teſtium p. 558 *ex Officin. Jac. Stoer.* 1608.

Illyr. Cat. Teſt. l, 8. *p.* 650.

These things being premiſed, in the firſt place therefore it may be affirmed, That theſe Churches of the *Valleys* of *Piemont* remained united with the other *Chriſtian Churches*, and particularly with that of *Rome*, ſo long as it retained the true Religion, which was planted throughout all *Italy*, by the *Apoſtles*, their *Diſciples*, and *Succeſſours*. But when as the Church of *Rome* began to corrupt it ſelf, and would by no means be perſwaded to retain the purity of that *Apoſtolical* Doctrine and Divine worſhip, then thoſe of the *Valleys* began to ſeparate themſelves from them, and to *come out from amongſt them, that ſo they might not be partakers of their ſins, nor receive of their plagues*. And this is evident by divers very ancient Manuſcripts, long ſince laid up and preſerved in the Valley of *Pragela*, which do directly ſtrike at and oppoſe the Errors of the *Church of Rome*. Among theſe Manuſcripts there are three very conſiderable: The firſt is intituled, *Qual coſa ſia Antichriſt ?* that is to ſay, *What thing is Antichriſt ?* which was written in the year 1120. The ſecond was written (as is ſuppoſed) much about the ſame time, Entituled, *Purgatori Soima*, that is to ſay, *The Dream of Purgatory:* The third is as ancient as the other two, and Entituled, *La cauſa del noſtre department de la Gleiſa Romana*, That is to ſay, *The cauſe of our ſeparation from the Church of Rome*. Theſe Manuſcripts are not onely made mention of by that famous and learned Mr. *Paul Perrin* in his Hiſtory *Des Vaudois*; but likewiſe averred by Mr. *Th*[redacted] *Tronchin* the chief Miniſter of *Geneva*, (a perſon of known probity and learning) whoſe formal Atteſtation is here inſerted.

The firſt Ground or Evidence of a notable Argument to prove the Antiquity of the *Proteſtant* Churches in the Valleys of *Piemont* from the days of *Chriſt* and his *Apoſtles* down to the preſent Age.

The titles of three famous Manuſcripts written by the ancient Inhabitants of the Valleys of *Piemont* in their own proper Language; *Paul Perrin des Vaudois, a Geneve pour Piere & Jaques Chovet.* CIↃ.IↃC.XIX.

The Atteſtation of Mr. Th[redacted]s Tronchin, *the chief Miniſter of* Geneva, *a perſon of known probity and learning, concerning certain Manuſcripts touching the ancient Doctrine and Worſhip of the Evangelical Churches in the Valleys of* Piemont, *inſerted in Mr.* Paul Perrin's *Hiſtory.*

The true Original of which Atteſtation, is to be ſeen, together with the reſt of the Original Papers and Pieces of this preſent Hiſtory, in the publick Library of the famous Univerſity of Cambridge.

I Whoſe Name is here under-written, Miniſter of the Holy Goſpel, and Divinity Profeſsor at *Geneva*, do atteſt, that Sieur *Jean Paul Perrin* coming into this City to print the Hiſtory of the *Waldenſes* and *Albigenſes* by him compiled, did then communicate to me that his Work, and divers Original Manuſcripts, out of which he had extracted the ancient Doctrine and Diſcipline of thoſe People, which Manuſcripts I then ſaw and peruſed. In faith whereof I have given this preſent Atteſtation, to the end that it may ſerve and bear witneſs to the truth, when and where ever there ſhall be occaſion. Made at *Geneva*, *Nov.* 19. 1656.

THEO: TRONCHIN.

The illuſtration of the firſt Argument.

Now then I ſay, Theſe Churches of the *Valleys* of *Piemont*, ſeparating from the Church of *Rome*, do not upon this account either begin or ceaſe to be the true Church of God; but rather did hereby manifeſt their perſeverance in that ancient Doctrine of *Chriſt* and his *Apoſtles*, from which the Church of *Rome* was now departed. Even as the *Jewiſh* Church of old ſeparated it ſelf from the ten idolatrous *Tribes*; and ſo, the faithful *Jews* believing in *Jeſus Chriſt*, and retaining the ancient Doctrine of the *Patriarchs* and *Prophets*, when they were perſecuted by the *High Prieſts* of the unbelieving *Jews*, ſeparated themſelves from them; But yet neither did the one or the other by this ſeparation, loſe their ancient right of ſucceſſion; nay, on the contrary, they did hereby retain the ſame in its firſt chanel, and primitive purity.

The ſecond Ground of a notable Argument to prove the Antiquity of the *Waldenſian* Churches in the Valleys of *Piemont*, from the days of *Chriſt* and his Apoſtles down to the preſent age.

Jo. Tilius Epiſcopus Meldenſi in Præfat. in Lib. Caroli Magni de Imaginibus.

In the ſecond place, and in confirmation of the former, the *Eccleſiaſtical* Hiſtory that treats of *Charls* the Great and his Followers, tells us, That both that Emperour and the *Weſtern Churches* did joyntly ſtrive and uſe their utmoſt endeavour in the Council held at *Francfort* in the Year 794. to have drawn Pope *Adrian* and the Church of *Rome* out of that Gulph of Superſtition, into which it had precipitated it ſelf, by perſwading them to imbrace the true Doctrine of *Chriſt* and his *Apoſtles*. Moreover, that one of the chief Counſellours of the ſaid Emperour, (by name *Claudius* Archbiſhop of *Turin*, and conſequently of the Valleys of *Piemont*) was exceeding active, and did very much ſtickle in this buſineſs. This *Claudius* was one of the moſt learned and renowned Worthies of his Age, he was one of the chief Founders of the Academy of *Paris*, (as the Biſhop *de Meaux* in his Preface to the Books of *Charls* the Great touching *Images*, abundantly teſtifies.) And about the Year of our Lord 815. the Emperour *Louis Le Debonair* Son of *Charls* the Great, preferr'd him to the Archbiſhoprick of *Turin*, that ſo he might furniſh his Dioceſs with the Doctrine devoted *Italicæ plebi*, *to the people of Italy*: the which he in truth did with all his might, (as his famous Adverſary *Jonas Aurelianenſis* confeſſeth) as well by frequent Writings, as by painſull and conſtant preaching to, and inſtructing the Flock committed to his charge: for, indeed, this holy man finding that he was not able to withſtand that mighty torrent of the *Romiſh* Superſtitions in other parts, imployed all his endeavours, to preſerve his own Dioceſes from being infected with thoſe idolatrous principles; and to this end he ceaſed not to inſtruct his people by all ways and means, That *they ought not to run to* Rome *for the pardon of their ſins, nor have recourſe to the Saints or their Reliques*; That *the Church is not founded upon St.* Peter, *much leſs upon the Pope, but upon the Doctrine of the Apoſtles*; That *they ought not to worſhip Images, nor ſo much as have them in their Churches.* And this he obſerved throughout his whole Dioceſes, as is confeſſed by the aboveſaid *Jonas Aurelianenſis*, in a Book that he wrote expreſly againſt him, in the Year 820. The ſame is likewiſe reported by *Bellarmine*, from whence I conclude, (and it is exceeding remarkable as to the proof of the matter in hand) that the ſame Belief which was publickly taught & profeſt in thoſe Valleys of *Piemont* in the Year 820. was the very ſame that is at this day profeſt and owned by the *Reformed Churches*; that is to ſay, the true, ancient and *Evangelical* Doctrine. To this I ſhall add, that not the moſt bitter Adverſaries of this *Claudius* Arch-biſhop of *Turin*, were ever able to lay to his charge any fundamental Errour, for as much as he always retained *Fidei Catholicæ Regulam, the Rule of the Catholick Faith*; and did not expreſs any oppoſition, ſave onely againſt the (pretended) *Traditiones Eccleſiaſticas, Eccleſiaſtick Traditions.* Theſe are *Jonas Aurelianenſis* his own expreſſions, yet in the mean time he dexterouſly gives himſelf the Lie, for that calumny of *Arrianiſm* wherewith in other parts of his Writings he had unjuſtly branded that worthy Biſhop and his Diſciples, meerly for their not complying with the idolatrous and ſuperſtitious Inventions of the Church of *Rome*. And this is all likewiſe that *Rainerius Saccon* has to object againſt the *Waldenſes*, who ſucceeded this Archbiſhop and his Diſciples; For ſaith he, *All other Sects render themſelves horrible, by reaſon of their Blaſphemies againſt God himſelf; but on the contrary, this hath great appearance of pietie, for as much as they live juſtly in the ſight of men; they believe well, as concerning God, in all things, and hold all the Articles of the Creed; there is onely one thing againſt them, that is, they hate and blaſpheme the Church of* Rome, *and hereby they eaſily gain credit and belief among the people.* In like manner *Samuel de Caſſini* a Frier of the *Franciſcan* Order, writing againſt the *Waldenſes*, inhabiting the Valleys of *Piemont*, declares plainly in the beginning of his Book, intituled, *Vittoria Trionfale*, printed at *Coni cùm privilegio*, in the Year 1510. *That all the* (pretended) *Errours of thoſe* Waldenſes *conſiſted in this, that they denied the Church of* Rome *to be the holie Mother Church, and would not obey her Traditions.* As touching other points, he confeſſeth, that the *Waldenſes* did acknowledg the *Chriſtian* Church, whereof likewiſe he reckons and eſteems them as true members.

Jonas Aurelianenſis his relation of the chief Heads of the Doctrine of *Claudius* Arch-biſhop of *Turin*.

NB

Rainerius Saccon his chief Objection againſt the *Waldenſes*.

Samuel de Caſſini his chief cavil againſt the *Waldenſes* in his *Vittoria Trionfale*, printed at *Coni* 1510.

1. Corollary.

By this then, ſay they, Firſt, it plainly appears, that the Inhabitants of thoſe *Valleys* have profeſt and taught the ſame *Evangelical* Doctrine which they now own, before the Dukes of *Savoy* had any poſſeſſion of

Piemont; and therefore he has no juſtifiable pretext to deprive them of their ancient Liberties and Privileges, upon the account of Religion.

2. Corollary.

Again it is as manifeſt, and neceſſarily follows, that the *Waldenſes* who eſcaped the Maſſacres in *France*, in the Year 1165. and came from thence into the Valleys of *Piemont*, were not the firſt Founders of that Religion, but rather that they joyned themſelves to thoſe their faithfull Brethren, for the better fortifying and mutual edification of each others Faith, juſt as thoſe other *Waldenſes* did, who having recourſe to *Bohemia*, cloſed with the faithfull Profeſſours of the *Greek* Church there, who had retained the ancient and true Religion, (not the *Papal*) as *Stranchi Reip. Bohem.* teſtifies.) Neither is it at all probable, that it could be otherwiſe; for the *Waldenſes* knew right well, that the ſeat of their chief Adverſary was in *Italie*; and therefore they would not have been ſo void of all ſenſe and common prudence, as to have undertaken ſo long and tedious a Journey over the *Alps*, had they not been well aſſured that the Natives of thoſe Valleys who profeſſed the ſame Religion with them, would receive and embrace them as their Brethren. *D' Aubigné* a very judicious Hiſtorian ſeems to be clearly of this opinion. And Mr. *Perrin* amongſt his other Manuſcripts makes mention of a certain Epiſtle of the *Waldenſes*, inſcribed, *La Epiſtola al ſereniſſimo Rey Lancelau, à li Ducs, Barons, & à li plus veil del Regne, Lo petit tropel de li Chriſtians appella per fals nom falſament P. O. V.* That is to ſay, *An Epiſtle to the moſt ſerene King* Lancelau, *the Dukes, Barons, and moſt ancient Nobilitie of the Realm. The little troop of Chriſtians falſly called by the name of poor people of* Lions, *or* Waldenſes. By which it is moſt evident, that they had not their original from the ſaid *Waldo*, but that this was a meer nick-name or reproachfull term put upon them by their Adverſaries, to make the world believe, that their Religion was but a Novelty, or a thing of yeſterday. Thus thoſe who eſcaped the Maſſacres in *France*, were by the *popiſh* party ſirnamed either according to the places where they inhabited, or the chief of their Leaders; for example, from *Waldo* a Citizen of *Lyons*, they were named *Waldenſes*, and from the Countrey of *Albie*, *Albigenſes*. And becauſe thoſe who did adhere to the doctrine of *Waldo* came out of *Lyons*, naked and ſtript of all their Goods and Eſtates, they were in deriſion, ſtyled, *The Poor of Lyons*. In *Dauphine* they were nick-named in mockery *Chaignards*. And for as much as part of them went over the *Alps*, they were called *Tramontani*. In *England* they were known by the name of *Lollards*, from one *Lollard* who was one of their chief Inſtructours in that Iſle. In *Provence* they were uſually termed *Siccars*, from a vulgar word then in uſe, which ſignified *Cut-purſes*. In *Italie* they had given them the title of *Fraticelli*, or *Men of the Brotherhood*, becauſe they lived together like Brethren. In *Germanie* they were named *Gazares*, a word which ſignifies *execrable*, and *wicked in the higheſt degree*. In *Flanders* they went under the name of *Turlepins*, that is to ſay, *Men inhabiting with, or companions of Wolves*, becauſe thoſe poor people were oft times conſtrained in the heat of perſecution, to inhabit in Woods and Deſerts, amongſt wilde and ſavage beaſts. Sometimes to render them more execrable,

Stranchi Reip. Bohem.

D' Aubigné.

Mr. *Perrin.*

The reaſon of the ſeveral opprobrious and ignominious titles put upon the *Waldenſes* by their popiſh Adverſaries.

Why they were called *Waldenſes.*

Albigenſes.

The poor of *Lyons.*

Chaignards.

Tramontani.

Lollards.

Siccars.

Fraticelli.

Gazares.

Turlepins.

crable, their Adverſaries borrowed the names of ſeveral ancient Hereticks to brand them with. Thus for as much as they made profeſſion of purity in their Life and Doctrine, they were called *Cathares,* that is, *Puritans.* And becauſe they denied the *Hoſte* which the Prieſt holds up at *Maſs,* to be God, they were called *Arrians,* as thoſe who denied the Divinity of the eternal Son of God. And becauſe they maintained that the Authority of the Kings and Emperours of the World, did not depend upon the Juriſdiction of the Pope, they were called *Manichæi,* as men aſſerting *two firſt Principles.* And for ſuch like cauſes as theſe they were ſirnamed *Gnoſtiques, Cataphrygians, Adamites,* and *Apoſtolicks.* Yea ſometimes their Adverſaries were outragious, *Matthew Paris* calls them *Ribaux,* that is, *Rogues, Raſcals, Scoundrels, Varlets,* or *baſe Fellows.* The Authour of the *Threſor des Hiſtoires,* calls them *Bougres,* that is, *Buggerers* or *Sodomites. Rubis* reports, that the word *Sorcerer* was in thoſe days expreſſed by the term *Valdenſis.*

Cathares.
Arrians.
Manichæi.
Gnoſtiques.
Cataphrygians.
Adamites.
Apoſtolicks.
Ribaux.
Bougres.

Now the lapſe of time between *Claudius* Arch-biſhop of *Turin,* and *Waldo,* does not at all hinder the continual Succeſſion of thoſe Churches and that Religion, no more than thoſe dark Intervalls which were in the Church before and after the Deluge, thoſe Intervalls of the *Egyptian* Bondage, the Judges, the *Babyloniſh* Captivity, and the like in after-ages, did hinder or interrupt the continual Succeſſion of the *Jewiſh* Religion; no more than the *Sun* or *Moon* do ceaſe to be, when their light is eclipſed or withdrawn from the eye by the interpoſition of other Bodies; no more than the Rivers, *Po,* the *Rhene,* or *Guadiana* in *Spain,* do loſe their continual current, becauſe for ſome time they run under ground, or among the Rocks, and appear not; ſo for the Church of God, though ſometimes it has not been ſo viſible to the eys of men, it hath notwithſtanding continued in a conſtant uninterrupted Succeſſion through all Ages and Generations. Thus the good Prophet *Eliah* in his days thought he had been *left alone,* but yet God had reſerved at that very time ſeven thouſand ſouls of the very ſame principles and profeſſion with himſelf.

The third Ground of a notable Argument to prove the Antiquity of the Proteſtant Churches in the Valleys of *Piemont* from the days of *Chriſt* and his Apoſtles down to the preſent Age.

Although this be a truth that is by many thought ſufficient of it ſelf againſt the fierceſt objections of the gain-ſaying Adverſaries, yet I ſhall proceed a ſtep further, and make bold to allege moreover, that *Marc. Aurelio Rorenco* Priour of *Lucerna* in his *Narratione del Introduttione de gl' heretici nelle Valle di Piemonte,* printed at *Turin, Anno Dom.* 1632. with approbation and privilege, confeſſes that it continued to the ninth and tenth Century, which is the very intervall between the ſaid *Claudius* and *Peter Waldo,* or rather the retreat of certain of his Diſciples into the ſaid *Valleys.* For the ſaid *Rorenco* teſtifies in expreſs terms *pag.* 16. *Nel nono è decimo ſecolo continuarono l' hereſie antecedenti,* that is, *The aboveſaid Hereſie continued throughout the ninth and tenth Centuries.* And to remove all ſcruples, that this Doctrine which he calls Hereſie, (as S. *Paul* ſpeaks *Acts* 24 14. and which the Enemies of the *Chriſtian Religion* call Hereſie) continued in the Valleys of *Piemont,* the ſame *Rorenco* in his *Hiſtorical Obſervations* printed at *Turin,* 1649. with approbation, and dedicated to the *Duke* himſelf, confeſſeth *pag.*3. That the

Marc. Aurelio Rorenco in his *Narratione del Introduttione de gl' Heretici nelle Valle di Piemonte,* printed *at Turin cum privilegio* 1632. *p.*16.

The continual Succeſſion of the Reformed Religion through the ſeveral Centuries from our bleſſed Lord and Saviour down to the preſent Age. 1,2,3,4,5,6,7, 8,9,10,11,12, 13,14,15,16.

the ſaid *Claudius* Arch-biſhop of *Turin*, (and conſequently of the *Valleys*, which were within that Dioceſe) maintained this very Doctrine in the ninth Century. Wherefore ſeeing the Succeſſion of the *Evangelical Religion* is manifeſt from the time of the *Apoſtles* to that of *Claudius* Arch-biſhop of *Turin*, which was in the eighth Century, and that his Doctrine continued in the ninth and tenth Centuries; and that in the beginning of the eleventh Century the *Waldenſes* or Diſciples of *Peter Valdo* came into the *Valleys* to reſide with their Brethren, where they have profeſt and taught the ſame ever ſince; The profeſſours of the *Reformed Religion* may clap their hands in token of an abſolute Triumph for ever againſt all the Diſciples of the Church of *Rome*, and ſay, that they are now able manifeſtly and undeniably to prove and make good the continual Succeſſion of their *Religion* from the days of *Chriſt* and his *Apoſtles* down to this preſent Age.

2. Argument to prove the Antiquity of the Proteſtant Churches in the Valleys of *Piemont* from the days of *Chriſt* and his *Apoſtles* down to the preſent Age.

In the ſecond place, the faithfull people of the *Valleys* in the Year 1535. being at that time poſſeſſed of their ancient Hiſtories and Manuſcripts, teſtifying the Antiquity of their Churches, which were afterwards conſumed to aſhes by their Perſecutours in the Years 1559. and 1560. cauſed to be printed at their own proper coſt and charges the firſt *French* Bible that ever was put forth, or came to light, and that for the benefit of the *Evangelical Churches* where this Language was in uſe, and dedicated the ſame to God himſelf by the Pen of their Interpreter *Robert Olivetan*, in the Preface of the ſaid Bible; which was a Piece moſt ſolemnly conſecrated, and ſpeaking as it were to God himſelf, wherein they mention, that they have always had the full enjoyment of that heavenly Truth contained in the holy Scriptures, ever ſince they were enriched with the ſame by the *Apoſtles* themſelves. And for as much as it is a Piece ſo exceeding rare, and to be found in very few places of the World, I have here inſerted the ſame at length, in the original Language, and their own words as followeth.

The

The Preface of *Robert Olivetan* to his Tranſlation of the *French Bible*, Printed at *Neuf Chaſtel*, and publiſhed, *June* 3. *Anno Dom.* 1535.

French Protestant

Dedicated and addressed to the ~~[illegible]~~ Church

LA bonne Couſtume à obtenu de toute ancienneté que ceux qui mettent en avant quelque livre en publique, (ſoit qu'ils l'ayent compilé de leur propre induſtrie & invention, ou qu'ils l'ayent tranſlaté d'une langue en autre.) le viennent à deſdier & preſenter à quelque Prince, Roy, Empereur, ou Monarche, ou s'il y à quelque Majeſtè plus Souveraine : A celle fin (comme ils ſçavent bien dire) que l'oeuvre ſe trouue plus franchement, & hardiment entre les mains des hommes comme ayant ſauf-conduit, & eſtant mis en la ſauvègarde du Prince, auquel il eſt offert, & dedié : Et ce voyons nous eſtre fait & practiqué de jour en jour. Laquelle maniere de faire, n'eſt point totallement maintenue ſans cauſe : Car avec ce que on eſt invité & affriandé à ce par l'expectation d'un Royal remerciement, (c'eſt à dire ample & liberal recompenſement) aucuns ont bien telle prudence & eſgard, que leurs inventions ne ſeroyent pas bien receües du peuple, ſi elles ne portoyent la livrée de quelque Tres Illuſtre, Tres Excellent, Tres Haut, Tres Puiſſant, Tres Manifique, Tres Redoutê, Tres Victorieux, Tres Sacré, Beatiſſime & Sanctiſſime *Nom.*

Parquoy apres avoir eu le tout bien conſideré & veu courir & trotter tous les autres eſcrivains & tranſlateurs, l'un deçà l'autre delà, l'un à ſon Mecenas,

IT has been a laudable Cuſtome in all Ages, for ſuch as have cauſed Books to be publiſht, (whether they have been the true Authours thereof, or the Tranſlators onely) to dedicate and preſent the ſame to ſome Prince, King, Emperour, or Monarque, or to a more ſupreme Power, if there were any ſuch, to the end (as they themſelves freely confeſs) that their Work might appear with the more boldneſs and confidence before men, having as it were a ſafe conduct, and being under the protection of that Prince, to whom it is dedicated. And this we ſee daily practiſed, and indeed not altogether without ground : For beſides that the expectation of ſome Royal thanks, (that is to ſay, of a noble and Princely Reward) does allure and invite men thereunto : There are thoſe who do verily believe, that their Inventions would not finde acceptance with the People, unleſs they were adorned with the Livery of ſome moſt *Illuſtrious*, *Excellent*, *High*, *Mighty*, *Magnificent*, *Dreadfull*, *Invincible*, *Sacred*, *Bleſſed*, *and moſt Holy* Name.

Therefore having throughly conſidered theſe things, and obſerved how all other Authours and Tranſlators have their ſeveral addreſſes, the one to his moſt magnificent *Mecænas*, the other to his moſt Worſhipfull Patron, and a third to his moſt Reverend, I know not what, I thought it not fit to comply ſo much with Cuſtome, in the ſetting forth of this preſent Tranſlation of the Bible, which I have in hand, (notwithſtanding that I have been much flattered, tempted, yea importuned by her) as to binde and oblige my ſelf to pay her that tribute which ſhe claims and requires, I mean to entitle ſome Lordly, Majeſtick, and immortal Guide to this Book, which I now ſend forth, not at all intending that it ſhould follow thoſe *ways of the Gentiles*, neither indeed would it become a Work of this nature to play the Paraſite, what glorious *Thraſo* ſoever it meets with, for as much as it is quite of another nature than all other Books whatſoever, whoſe Authours ſeek ſo much after profit and merit in the dedication of them, craftily exchanging the ſame for rich Preſents and advantageous Grants, which manner of game I hunt not after, as not ſtanding in need thereof, thanks be to God, who abundantly furniſhes me with contentment. Now it had been alſo in my power to have made a fair and ſingular preſent of this Tranſlation, but not to ſuch as I might have been willing to chuſe and nominate, though never ſo Great, Mighty, and Abſolute; for this Book needs neither the favour, ſupport, or protection of humane Powers or Principalities, nor indeed any Patronage though never ſo ſovereign, but thine onely, *O poor little Church*, together with thoſe thy faithfull ones, who have truly learned and known God in *Jeſus Chriſt*, his onely Son and our Lord; I mean not that Church which triumphs with pomp and riches; neither do I mean the Church Militant which defends it ſelf by force of Arms: No, it is Thee

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Church

liberaliſsime, l'autre à ſon patron colendiſsime, l'autre à ſon, je ne ſçay quel, Reverendiſsime, Je ayant en main ceſte preſente tranſlation de la Bible preſte à mettre en avant, n'ay pas tant fait pour icelle Dame Couſtume, (ja ſoit qu'elle m'ait moult enhorté, flatté, tenté, voire auſſy importuné) que je me ſoye voulu aſſervir & aſſuiettir, au droit qu'elle exige & requiert, affin de nommer & donner quelque Seigneurialle, auguſte, & immortelle guide à ceſtuy livre, que j'envoye en publique, duquel le chemin ne s'addreſſe point en telle voye des Gentils, *auſſy ne luy appartient il point faire du Paraſite, quelque glorieux* Thraſo *qu'il recontre. Car il eſt bien d'autre eſtoffe que tous autres livres quels qu'ils ſoyent, les Autheurs d'eſquels en font offrandes ſi proffitables & meritoires, & ſi cauteleux eſchanges contre riches dons, & plantureux octroys. Apres leſquelles beſtes, je ne chaſſe point: car je me paſſe bien de cel gibier, la grace à Dieu qui me fournit de contentment à ſuffiſance. Or eſtoit il bien en moy de faire auſſy quelque beau & ſingulier preſent de la preſente tranſlation: mais non pas à qui que j'euſſe bien voulu choiſir & nommer tant grand, puiſſant, & Souverain fut il, car tel livre de ſoy meſme n'a que faire de faveur, ſupport, ny adveu humain quel qu'il ſoit, ne de puiſſance principauté, ou paternité, quelconque, tant Souveraine ſoit elle, fors que de toy,* O pauure petit Egliſe, *& de tes vrays fideles, ſçavans & ayans la cognoiſſance de Dieu par* Jeſus Chriſt *ſon ſeul filz noſtre Signeur. Je ne di point celle Egliſe triumphante en pompes & richeſſes: ne militante, c'eſt à dire guerroyante par faits d'armes. C'eſt à toy ſeule à qui*

à qui ſ' addreſſe ce precieux threſor (du quel tu en pourrois dire מוהוא *comme les enfans d' Iſrael, n' eſperant toutes fois que jamais il te ſoit en faſcherie) & ce de par un certain pauure peuple le tien amy & frere en Jeſus Chriſt:* Lequel, depuis que jadis il en fut doue & enrichy par les Apoſtres ou Ambaſſadeurs de Chriſt en a touſiours eu l' entiere jouiſſance & fruition. *Et maintenant Iceluy te voulant faire feſte de ce que tant tu deſire & ſouhaite: m' à donné cette charge & commiſsion de tirer & deſployer iceluy threſor hors des armaires & coffres* Ebraicques *&* Grecz, *pour (apres l' avoir entaſſé & empacqueté en bougettes* Francoiſes, *le plus convenablement que je pourroye, ſelon l' adreſſe & le don que* Dieu *ma donné) en faire un preſent à toy ô pauure Egliſe, à qui rien on ne preſente. Et certes je ne voyoie raiſon aucune pourquoy il ſe deuſt donner à autre qu' à toy, Car que voudroit on donner à ceux qui ont tout, & auxquels tout de tous ſe donne? Or cecy qui vaut bien autant & plus que le tout des chevances & richeſſes mondaines, eſt pour* toy pauurette Egliſe, *à qui (las) on oſte pluſtoſt qu' on ne donne, & qui es tellement deſſaiſie de tous biens, qu' és tant mince, affadie, & amagrie, qu' il ne te reſte que la parole. Urayement il ne te reſte que la parole, la parole (dï je) de verité & de vie,* la parole de Dieu, laquelle demeure Eternellement. *Par laquelle tu as eſté crée & engendrée. Ainſy tu n' as que les biens de ta naiſſance & generation: car tu es nuë, & deſpourveüe de toutes autres richeſſes, des quelles le monde eſtant fardé & reparé ſe glorifie tant en ſoy meſme. Ceſt offre donc t' eſtoit proprement deüe (qui ne t' euſt*

alone to whom I preſent this precious Treaſure (whereof thou mayſt ſay מוהוא as the Children of *Iſrael*, yet hoping that it ſhall never create thee any trouble) in the name of a certain poor People thy Friends and Brethren in Jeſus Chriſt, *who ever ſince they were bleſſed and enriched therewith by the Apoſtles and Ambaſſadours of* Chriſt, *have ſtill enjoyed and poſſeſſed the ſame:* and being now willing to gratifie thee with what thou deſireſt ſo earneſtly, they have given me a Commiſſion to draw this precious Treaſure out of the *Hebrew* and *Greek* Cabinets, and having wrapt up the ſame in a *French* Mantle, to the beſt of my skill, and according to that talent which the Lord hath given me, forthwith to preſent thee with it (O poor Church) on whom no man beſtows any thing. And indeed I ſee no reaſon why it ſhould be preſented to any but thy ſelf, For what can be given to thoſe that have all things, and to whom every one gives what he hath? As for this, which is of as great, yea of much greater value than all worldly wealth or riches, I ſay it is for thee, *O poor Church*, whoſe ſubſtance they would much ſooner diminiſh than increaſe. To thee, I ſay, who art ſo unprovided of all things, who art ſo thin and lean, and out of heart, and haſt nothing left thee but the voice onely, no I ſay, Thou haſt nothing left thee but voice and words (yet) the Word of Truth and Life, *The Word of God, which endureth for ever*, and whereby thou haſt been created and begotten: and ſo thou haſt onely the Goods which are thine by Birth-right and Inheritance, being unprovided of all other Riches, wherewith the Men of the World are painted and adorned, and wherein they ſo much glory. This therefore was properly due to thee, (to do thee

no wrong) becauſe it contains all thy Patrimony, thy Eſtate, and all that belongs to thee, that is to ſay, that very ſame Word, by virtue whereof, and through the confidence and aſſurance which thou repoſeſt in it, thou doſt eſteem thy ſelf rich in poverty, happy in misfortune, in ſolitude well-accompanied, ſetled in doubts, undaunted in perils, at perfect eaſe in the midſt of torments, honoured in reproaches, proſperous in adverſities, not at all diſtempered in ſickneſs, and even quickened and raiſed to life in death it ſelf: Accept therefore I pray thee *(O poor little Church)* this gift which I offer thee in the name of that poor People, with as much joy, & with as good a heart (notwithſtanding thine afflictions, griefs and troubles) as it is ſent and dedicated unto thee. Why ſhould we be aſhamed to preſent thee with ſuch a royal gift? notwithſtanding that thou art ſo deſolate, ſo deformed and deſpiſed, and very often (yea and for the moſt part) haſt in thy Family the blinde, the lame, the halt, the deaf and the dumb, the ſick of the Palſie, ſtrangers, widows, orphans, the ſimple and the ignorant, all ſtanding in great need of the conſolations of *Chriſt*; ſeeing the Lord has given and communicated himſelf to ſuch a *meek*, *lowly* and *humble* generation, and hath freely *declared unto them the great myſteries of the Kingdom, which have been hidden in all Ages*, as alſo ſtyling himſelf their Evangeliſt, and aſſuring them that *the Kingdom of Heaven belongs unto them*. This is his little inexpugnable Canton, his little invincible Brigade and victorious Army, to whom he *gives a ſpirit of power*, and whom he animates and imboldens (like a noble General) by his own preſence, and likewiſe diſpoſſeſſes them of all fear by the force and virtue of his *living and powerfull Word*.

voulu faire tort) en tant qu'elle contient & comprend tout ton patrimoine ton droict proprietaire, & tout tant qu'il t'appartient, aſſavoir icelle meſme parole, par laquelle & par la foy & aſſeurance que tu as à Icelle: en pauureté, tu te repute treſriche; en malheureté, bien heureuſe; en ſolitude, bien accompagnée; en doute, accertainée; en perils, aſſeurée; en torments, allegée; en reproches, honnorée; en adverſités, proſperée; en maladie, ſaine; en mort, vivifiée. Tu accepteras donc O pauurette petite Egliſe *ceſtuy preſent que je te preſente pour & en nom d'iceluy pauure peuple, d'auſſy joÿeuſe affection (non obſtant tes afflictions, angoiſſes, & douleurs) que de bon coeur il t'eſt envoyé & dedié. Pourquoy aurions nous honte de t'addreſſer un tel preſent Royal: combien que tu ſois ſy deſolée, maloſtruë, & deboutée, & aye le plus ſouvent & pour la plus part en ta famille aveugles, boiteux, impotents, manchots, ſourds, paralyticques, eſtrangers, vefues, & orphelins, ſimples & idiots, tous ayans ſingulierement beſoin de la conſolation de Chriſt, veu que Iceluy s'eſt donné & communiqué ſoy meſme à telle maniere de gens, abjects, petits, & humbles, & leur à familierement* declaré les grands ſecrets du Royaume cachez de tout temps, *deſquels auſſy il ſe dit & renomme eſtre l'Euangeliſte, & auxquels il proteſte* le Royaume des cieux appartenir: *C'eſt ſon petit Canton inexpugnable, ſa petite bande invincible, ſa petite armée victorieuſe, à laquelle, (comme un vray chef de guerre) il donne courage & hardieſſe par ſa preſence, & chaſſe toute frayeur & crainte par* ſa vive & vigoureuſe parole.

Mais ne te voudrois tu point volontiers enquerir & enqueſter, qui eſt ceſt amy incogneü & eſtrange bien faiteur, qui ſe meſle ainſy de te donner le tien, quant a ce qu'il te donne le tien, i'eſtime que tu ne luy en ſçauras pas moins de gré, que s'il te donnoit quelque autre choſe, (combien qu'il ne te ſçauroit rien donner meilleur) veu que de ſy long temps voire (comme je croy) jamais, (au moins ſi pleinement & franchement,) on ne t'à donné le loiſir d'en pouuoir jouyr, comme maintenant tu feras, le bien eſt tien, & ſy le te done tellement, qu'il eſt auſſy ſien, & luy demeure entierement, tant eſt feconde & heureuſe la communication d'une telle chevance. O la gracieuſe denrée de charité, de laquelle on fait marchandiſe par telle convenance ſubtile & proffitable! O la benigne poſſeſſion de grace qui rend au donnant & à l'acceptant une meſme joye & delectation! Quel autre don ou quelle pareille pourroyent donner les hommes entre eux dont ils ne puiſſent avoir faute quelque fois, & en donnant ne craignent eſtre dommagez, & en avoir puis apres beſoing? Quelque beau ſemblant qu'ils facent, quand ce vient à offrir, & quelque propos qu'ils ayent en la bouche, pour vouloir colorer & faire entendre de combien bon coeur ils donnent: ſi à il touſiours en quelque anglet de ce coeur une prudence poureuſe, qui crie, Regarde que tu feras, garde que tu n'ayes faute de ce dont tu es prodigue. Or ne va il pas ainſi de ceſte beſongne, & de ce don lequel eſt bien d'autre nature & felicité que tout autre don. Car (affin que tu le ſcache) il n'eſt fait que pour eſtre donné & communiqué à un chaſcun, & veut le gracieux donnateur,

But now, It may be thou wouldeſt willingly know who this thy concealed Friend and unheard of Benefactor is, who undertakes to preſent thee with that which is thine own, (though as for giving thee what is thine own, I preſume that thou eſteemeſt thy ſelf no leſs beholding unto him, than if he ſhould have given thee ſomething elſe, and yet he can give thee no better thing) ſeeing it is now a long time ſince thou hadſt, nay (I believe) thou never hadſt leave and leaſure (at leaſt not ſo full and free) to enjoy it, as thou now ſhalt; the Treaſure is thine, and yet he gives it ſo to thee, that it is his alſo, and remains his wholly. So fruitfull and advantagious is the communication of ſuch a good. O the bleſſed Trade of Charity, wherewith one may make Traffick in ſo convenient, wiſe and profitable way! O happy poſſeſſion of grace, which fills and repleniſhes the giver and the receiver with the ſame joy! what other, or what equal gift can men give one to another and not ſometimes want it, or not be afraid both to ſuffer dammage by giving it, and likewiſe want it afterwards? I ſay, As for other gifts, let the giver thereof make never ſo fair a ſhew, or colour the buſineſs with never ſo fine words, and endeavour to perſwade his Friends that it comes moſt willingly and from the heart, yet there is ſtill in ſome corner or other of that heart, a reluctating kinde of prudence which thus whiſpers in his ears, Have a care of what thou doſt, and take heed leſt thou come one day to want thoſe things whereof thou art now ſo prodigal: but now it is not ſo in this buſineſs, and with this gift, which is of a far better nature and virtue than other gifts whatſoever, for thou muſt know, that it is to be given and communicated to every one, and that it is the pleaſure of the gracious giver, (who of his free will has given it) that it ſhould be *freely given, and without expectation of reward*; for it is of ſuch a nature, that it makes rich thoſe to whom it is given, and does not impoveriſh in the leaſt thoſe that are the givers of it, but rather they finde and are perſwaded, that they have made a good bargain, and have been no loſers in finding an occaſion to preſent it unto thee, and to give thee the poſſeſſion thereof. *This poor People who preſents thee with it, was driven away and baniſht out of thy company above three hundred years ago, and was diſperſed up and down in the four Quarters of* France, and have been ever ſince accounted and reputed to be (though without ground, onely for the ſake of *Chriſt*, and according to his Word) the moſt *wicked, execrable, and ignominious Generation* that ever was, in ſo much that their very name has been a *Proverb* and *By-word* to other People. Nevertheleſs, of late time, a certain perſon of eternal renown (having been truly informed of the holy behaviours and integrity of that People, and underſtood thoſe falſe and calumnious accuſations wherewith they were branded by their Enemies) hath of late years taken away their name of reproach by publick Proclamation, and beſtowed on them a noble and royal Title, even ſuch as he bore himſelf, and it is this, *The true patient People*, who by ſilence and hope has overcome all the aſſaults and violences of their Enemies, neither could thoſe lapſes and intervalls of time any ways rob their juſt cauſe of its undoubted right, to the fruition whereof he now invites thee, and to the enjoyment of a ſure conqueſt obtained by *Jeſus Chriſt*. Doſt thou not know who this perſon is? I tell thee, It is thine own

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lequel de ſon gré l' à donné, que gracieuſement ſans guerdon on le donne, *& ſi l' à douè d' une telle bien heurance qu' il enrichit ceux aux quels il eſt donné, & n' àpauurit aucunement ceux qui le donnent, mais ſe tiennent pour avoir fait un grand gain, & bonne emplette, quand ils ont trouué occaſion de le te preſenter & le mettre en ta poſſeſſion.* Ce pauure peuple qui te fait le preſent fut deſchaſſe & banny de ta compagnie plus de trois Cents ans y a, & eſpars aux quatre parties de la Gaule, *tenu depuis & reputé (à tort & ſans cauſe toutes fois pour le nom de Chriſt, & ſelon ſa promeſſe) le plus meſchant, execrable, & ignominieux que jamais fut, voire tant que le nom d' iceluy à eſté comme* en fable & proverbe *aux autres nations & uſurpé pour extreme injure & reproche. Toutes fois que dépuis peu de temps quelque perſonnage de renom immortel, ayant cogneu certanement les Sainctes meurs & la preud homie d' iceluy & experimenté le contraire de fauſſe & calomnieuſe renommée: luy changea par edict publicq ſon laid nom, & luy en donna un beau & Royal tel qu' il le portoit. C' eſt le* vray peuple de patience, *lequel en ſilence & eſperance à vaincu tous aſſaux & efforts que l' on à ſceu faire à l'encontre de luy, & ſa juſte querelle par quelque laps ou intervalle de temps, n' à ſceu perdre ſon bon droit, dont maintenant il t' invite à la fruition & jouiſſance de la certaine victoire conqueſtée par* Jeſus Chriſt. *Ne le cognois tu point?* C' eſt ton. Frere, *le-*

quel comme le pitoyable Joſeph ne ſe peut plus contenir qu' il ne ſe donne a cognoiſtre a toy: *C'eſt ton* ami tel que Jonathan *le plus parfait, conſtant & entier que tu aye jamais eu, lequel à porté ſa part en ſon coeur douloreux du rude traitement, qui t'á eſté fait ſouffrant beaucoup en ſoy meſme, pour l'eſtrange & dure ſervitude en laquelle il t'à veu eſtre par cy devant, attendant touſiours que tu vinſſe à recognoiſtre ton droit qui t'eſt commun avec luy, duquel il luy deſplaiſoit en jouir ſans toy. Touchant lequel il te veut bien advertir & remonſtrer, à celle fin que tu vienne quelque fois à reconfermer la fraternité, & reſpondre à la charité & dilection, dont il t'a ſi parfaitement aymée, Ja çoit qu' il te fuſt incogneu, & que pluſtoſt l'euſe à meſpris et deſdain, et le nom d'iceluy en horreur et abomination, à l'exemple et au plaiſir de tes maiſtres, aux quels miſerablement tu ſervois et ſers encore. Au ſervice deſquels tant rigoureux et* difficiles maiſtres *enjoingnans et commandans mille choſes à faire l'une ſur l'autre, il ta veu (non pas certes ſans grands regrets et compaſsions) aller, venir, courir, trotter et tracaſſer, mal traittée, mal accouſtrée, mal menée, deſchirée, crottée, eſgratinée, deſchevelée, morfonduë, meurtrie, mutilée, batuë, deffigurée, et en ſi piteux eſtat que on t'euſt pluſtoſt jugeé eſtre quelque pauure ſerve, eſclave, ou ſoüillarde què la fille et l'heritiere du Dominateur et Poſſeſſeur univerſel, et la bien aymée amie de ſon fils unique, telle que tu és. Iceluy donc ton frere et amy auquel ta vie tant miſerable faiſoit pitié s'eſt ſouventesfois ingeré en paſſant et repaſſant de t'appeller par le nom de ſoeur,*

Brother, who *Joſeph*-like *can hide himſelf no longer from thee*; 'tis even ſuch another Friend as *Jonathan,* the moſt perfect, conſtant and ſincere that thou ever hadſt, who has been touched with the feeling of thy ſufferings and hard uſage, lamenting the ſtrange and heavy bondage which thou haſt formerly lived under, longing ſtill to ſee thee come to the knowledg of that right, which thou haſt in common with him, and which he was loth to enjoy without thee, whereof he would not have thee to be ignorant, to the end that thou mayſt be enabled one day to ſtrengthen the Brethren, and mutually to anſwer that love and affection which he has ſhewn unto thee, notwithſtanding that he was unknown to thee, and that thou hadſt him in ſcorn and contempt, yea that his very name was odious and abominable unto thee, conforming thy ſelf to the example and pleaſure of thy maſters, to whom thou wert and art yet enſlaved; for the ſervice of which rigid and *hard maſters* (commanding a thouſand ſeveral things one after another) he has obſerved thee, (and that indeed not without great grief and fellow-feeling) to trot up and down here and there, being evilly treated, ill accounted, and cruelly handled, all beſmeared, torn, and ſcratcht, thy hair hanging about thy ſhoulders, ready to ſtarve for cold, bruiſed and beaten, lamed and diſfigured, and in ſo pitifull and ſad a condition, that thou mighteſt ſooner have been taken for ſome poor ſilly and dirty drudg than for the daughter and heir (as indeed thou art) of the Lord and Poſſeſſour of the whole World, or for the well-beloved Spouſe of his onely Son. Therefore this thy Brother and Friend pitying thy ſad and afflicted life, has many times called in, as he has paſſed by, ſaluting thee by the name of Siſter,

ſter, and endeavouring to make thee underſtand and know thy birth-right, and to give thee the (Word) by virtue whereof thou mightſt freely paſs to the enjoyment of a perfect and happy liberty: but thou wert grown ſo ſtupid through the many blows, pains, and troubles, wherewith thou wert tormented by thy cruel and *hard Maſters,* that thou wenteſt on without regarding me, and didſt purſue that unacceptable, painfull, yea beaſt-like imployment, which they had ſet thee about: O what *Loads of heavy Ordinances* has he ſeen thee take up and bear, in the preſence of thoſe thy moſt ſuperſtitious Maſters, notwithſtanding thy weakneſs, and yet they pitied not thy pain and the ſweat of thy brows ſo much as to *help thee with one of their fingers!* nay not ſo much as to try in a way of paſtime the weight of thoſe burdens which thou didſt groan under! Thou wert no ſooner freed of one, but immediately they did load thee with another, and would ſcarce give thee time and leaſure to eat or drink, nay theſe pious pretenders would have thee to faſt for the moſt part, onely to pleaſe and ſatisfie the inſatiable appetite of ſuch like Gluttons, and to fill the *ſlow bellies* of ſuch like *evil beaſts*. Wherefore ſince thou art now come to thy ſelf again, and knoweſt in ſome meaſure of what quality and extraction thou art, and in what a ſervile condition thou art detained, and what honour and dignity thou art called unto, This People hath thought fit to draw near unto thee, and treat thee gently according to their duty, kindly preſenting thee all they have: Go then *O poor little Church,* that art yet in the garb and attire of a mean Servant and handmaid, ſubject to furious frowns and imperious threats of ſo many ſower and ill-lookt Maſters! Go I

ſe parforceant de te faire entendre le droit qui t' appartient et donner le mot du guet *de parfaite & heureuſe liberté. Mais toy eſtant toute hebetée, aſſomée & allourdie de tant de coups, peines & travaux, que te donnoient tes rudes &* mal gracieux maiſtres, *paſſois outre & allois ton chemin, pour faire & achever la tant ingrate, faſcheuſe, & ſalle beſongne d' iceux, ſelon qu' elle t' eſtoit enchargée & enjoincte. Quelles charges &* fardeaux de peſantes conſtitutions, *(non obſtant que tu fuſſe linge & tendrette) t' a il veu lever porter & trainer devant iceux tes Religioſiſsimes Maiſtres, leſquels n' avoyent pas tant de pitié de la ſueur & travail, qu' ils te voyoient endurer en leur preſence qu' ils te daignaſſent ſecourir &* aider tant ſeulement du petit doigt! *non pas meſme, eſſayer par maniere de paſſetemps la peſanteur de tels fardeaux ſous leſquels tu eſtois garrotée & accablée. Tu n' avois pas deſchargé l' un qu' ils te rechargeoient l' autre. Et à peine te donnoÿent ils le loiſir de boire & de manger: ains vouloyent, entendoyent, & commandoyent, ces gens de bien que tu jeuſnaſſe la plus part du temps, & le tout pour fruyr & valoir à l' inſatiable appetit de tels gloutons, &* pareſſeux ventres *de telles* mauvaiſes beſtes. *Puis donc maintenant que tu és un petit revenuë à toy, & que tu commence à cognoiſtre aucunement de quelle race & anceſtres tu es partie, la ſervile condition en laquelle tu es detenuë, & l' honneur & eſtat auquel tu es appellée, ce Peuple s' eſt voulu avancer à te faire favorable recueil ſelon ſon devoir & vouloir en te faiſant amiablement offre de ſon tout. Or avant donc* pauure petite Egliſe, *qui és encore en eſtat de Chambriere & Servante, ſoubs les furieuſes trongnes et Magiſtrales menaces de tant de maiſtres refrongnés et rebarbatifs que tu as, va deſay,*

ſcrotter tes haillons tout poudreux & terreux, d' avoir couru, viré, & tracaſsé par le marché fangeux de vaines traditions : Va laver tes mains qui ſont toutes ſalles de faire l' oeuure ſervile d' iniquité ; *Va nettoyer tes yeux tout chaſsieux, à cauſe de la negligence qu' il t'a fallu avoir de toy, pour courir & eſtre plus diligente apres la beſongne de ſuperſtition & hypocriſie, affin que tu reçoiue ton bien honneſtement, ainſi qu' il le vaut : par la joüiſſance duquel tu delibereras en toy meſme qu' elle fin tu as intention de faire. Veux tu tous jours ainſy eſtre à maiſtre ? N' eſt il pas temps que tu entende à* ton Eſpoux Chriſt, *qui à tant & plus enduré que un loyal amant pour ton amour ! aura il perdu les peines qu' il à pris pour toy ? t' aura il aymé en vain ? Veux tu point prendre eſgard aux precieux & ſinguliers joyaux, que luy meſme (Si tu le ſçais entendre) t' envoye en loyauté de mariage ? Car ainſy fait il traicter l' affaire par ſes amis & par les tiens, ſon Sainct Eſprit faiſant la pourſuite : Ayme tu mieux de tes* Maiſtres *vindicatifs la ſervile crainte, que de ton benin Eſpoux lamitié liberale ? Deſire tu plus de te trouuer où l' on te vienne à reprocher, que tu faſche la Court, que en la joyeuſe compagnie de celuy qui te ſouhaite tant ? Priſe tu plus les crieries ſophiſtiques & troubles d' eſcervelez que les plaiſans deuis & propos de ton amy ? Prefere tu les umbres & tenebres Clauſtrales, (ou tu es conſtrainte vueille ou non de tenir ſilence) aux ſumptueax tabernacles & delectables Palais d' iceluy ? Appete*

ſay, and ſhake off the filth from off thy ſordid garments, which are ſo naſty and beaſtly, by reaſon of thy long walking to and fro through the dirty Market of vain Traditions: Go and waſh thy hands that are ſo foul with doing the *ſervile work* of iniquity. Go waſh thy ſore and mattery eys, which thou haſt not had leiſure to cleanſe in former times, becauſe thou wert wholly taken up and buſied about thy *works of Superſtition and Hypocriſie*; that ſo thou mayſt be fit to receive thine own in a decent manner, anſwerable to the value thereof: and when thou haſt once enjoyed it, thou mayſt do well to adviſe with thy ſelf, what courſe thou oughteſt to ſteer: what wilt thou ſtill lie under bondage, and ſlavery? Is it not time for thee to look after *Chriſt thy Huſband*, who like a faithfull Lover hath ſuffered ſo much for thy ſake? Muſt he at laſt loſe the fruit of all his labours? Is it altogether in vain that he hath loved thee? Haſt thou no regard to thoſe precious and incomparable Jewels, he himſelf ſends thee (if thou canſt but apprehend it) as an earneſt of Mariage? For thus does he manage the buſineſs by means of his Friends and thine, his holy Spirit being the Solicitour) Doeſt thou love better the ſlaviſh fear of thy revengefull Maſters, than the free love of thy gracious Husband? Is it more pleaſant for thee to be where they reproach thee for diſpleaſing the Court, than to be in his delightfull company who ſo longs after thee? Doeſt thou like ſophiſtical brawlings and confuſed noiſes more than the pleaſing and ſweet Diſcourſes of thy Friend? Doeſt thou prefer the ſhadows and darkneſſes of Cloiſters (where thou muſt neceſſarily be in perpetual ſilence) before his ſumptuous Tabernacles and delightfull palaces? Are

the ſecret drunken meetings of thy Maſters, and the filthy Dregs of their tippling Cups more pleaſing to thee than the abundant and delicious Table of thy rich Husband? Wilt thou not give him thy love and thy faith? What means this thy Delay? Wilt not thou truſt him? Or is there not *enough in his Fathers Houſe* to entertain thee? Doeſt thou fear he ſhould deceive thee, who never knew fraud or malice? Canſt thou fear to be evilly treated by one ſo milde and ſo gracious? Art thou afraid he ſhould not love thee, who languiſhes for love? Canſt thou ſuſpect him of ever abandoning thee, who is ſo jealous and faithfull? Will he not be able to ſuccour and help thee, who *has power given him over all things*? Will he ſuffer thee to be trampled upon, who has already *expoſed himſelf to death for thy ſake*? Will he ſuffer thee to die, who gives immortal life? Will he leave thee one day a Widow, who lives for ever? Defer no longer this *Mariage with the Kings Son*, how poor ſoever thou art, conſidering he is willing to take thee for his Spouſe: Take no notice of thine own meanneſs, ſeeing he conſiders not (in this particular) his own greatneſs: If ſo be he be willing to favour thee, wilt thou ingratefully reſiſt him? It is his good pleaſure to *chuſe low things to confound and bring to nought the high*! The truth is, if the queſtion were to match him according to his degree and quality, where ſhould we finde his equal? He is pleaſed to chuſe thee, who art nothing, for to make thee ſomething. *Thou art a Bond-woman, he will make thee free*: Thou art *naked* and *torn*, he will *clothe thee*: Thou art *deſpiſed*, and he will *exalt* thee: Take no care, do but *forget thy kindred and his houſe*, whom thou haſt called *Father*, & that baſe Step-mother whom thou haſt

tu plus les ords & ſalles reliefs & ſecrets choppinements ſoubs tes Maiſtres, que la plantureuſe & delicieuſe table de ton riche Eſpoux? Luy veux tu point donner ton amour & ta foy? Que attends tu? ne te veux tu pas fier en luy: N' y à il pas aſſes de bien en la maiſon de ſon pere *pour t' entretenir? As tu peur qu' il te deçoiue, luy en qui n' y à nulle fraude ou malice? As tu doute qu' il te traitte mal, luy qui eſt tant doux & tant de bonne ſorte? As tu ſoucy qu' il ne te vueille aymer, luy qui languit d' amours? As tu ſuſpicion qu' il t' abandonne, luy qui eſt tant jaloux & fidele? Doute tu qu' il ne te puiſſe ſecourir, luy* a qui eſt donnee puiſſance ſus toutes choſes? *Crains tu qu' il endure qu' on te foulle, luy qui* s' eſt ja expoſe a la mort pour toy? *As tu doute qu' il te laiſſe mourir, luy qui donne vie immortelle? As tu peur qu' il te delaiſſe quelque jour vefue luy qui vit Eternellement? Ne differe donc point t'* allier au fils du Roy, *quelque pauurette que tu ſois, puis qu' il te veut pour ſon Eſpouſe. N' aye eſgard à ta petiteſſe, puis qu' il ne conſidere en ce ſa hauteſſe. Sil te veut faire grace y dois tu reſiſter par ingratitude? Il luy plaiſt* d' eſlire les choſes baſſes, pour confondre & faire honte aux choſes hautes: *S' il eſtoit queſtion de luy cercher party ſelon luy & ſon eſtat, où le trouueroit on? Et pourtant luy plaiſt il de te choiſir, toy qui n' es rien, pour te faire eſtre quelque choſe.* Tu es ſerve & il t' affranchira: *tu es* d' eſchiree & nue, *il te* reveſtira: *tu es* meſpriſee, *il t'* exaltera. *Ne te chaille,* oublie *tant ſeulement* les tiens, *&* la maiſon de celuy que tu as tenu pour ton pere, *& celle traiſtre maraſtre que* tu as *ſy long temps* appellée Mere: *Abandonne tes Maiſtres, prens congé d'eux, & leurs mets en avant par bonne raiſon, qu'il eſt temps que tu face ton proffit, que tu trouue ton party & addreſſe, & que tu ſuive & face la volonté de* Chriſt *ton amy &* Eſpoux, *le quel te demande, duquel pour la beſongne d'autry tu ne veux pas perdre la grace ny l'occaſion de trouuer ton bien; Quitte leur tout ton ſalaire, & tout ce que tu pourrois avoir gagné & merité avec eux, ſelon leur conte & marché, Car le* tien Eſpoux *n'à que faire de ces biens là, & ne veut point auſſy que tu luy apporte ton trouſſeau de vieux pattons & drapeaux que tu as amaſſé au ſervice d'iceux, pour le meſler avec ſes tant precieuſes, nettes & pures Richeſſes: car tu luy ferois deſhonneur. Il eſt bien vray que de ta part tu ne luy pourrois apporter en acquit choſe qui vaille: mais qu'y ferois tu? Viens hardiment avec tous les plus braves & mignons de ta court, tous faits execration pour Chriſt, non pour leurs mesfaits, deſquels les tiltres ſont ceux cy, aſſavoir,* Injuriez, Blaſmez, Chaſſez, Deſcriez, Deſavouez, Abandonnez, Excommuniez, Anathematiſez, Confiſquez, Empriſonnez, Gehennez, Banniz, Echellez, Mitrez, Decrachez, Chaffaudez, Eſſourillez, tenaillez, fleſtriz, tirez, trainez, Grillez, Roſtiz, Lapidez, Bruſlez, noyez, Decapitez, Demembrez, *& autres ſemblables titres glorieux & Magnificques du Royaume des cieux, Tous leſquels il n'à point à deſdain, luy qui eſt tout au contraire des autres Princes & Rois, leſquels ne veulent perſonne à leur court & ſervice, s'il n'eſt noble, bien accouſtré, gorgias, miſte, ſain, & en bon point. Mais il les veut tels* comme luy meſme a eſté

haſt hitherto owned for thy *Mother*! Abandon thy Maſters; Take thy leave of them, and give them to underſtand by ſolid Reaſons, that it is high time for thee to look after thine own profit, and to follow and obey the will of *Chriſt* thy Friend and *Husband*, who calls after thee, and whoſe favour thou muſt not loſe, to do any bodies work; nor do thou let ſlip ſuch an occaſion to purſue thine own intereſt; I ſay, quit them freely, thy wages, and ſalary, and all thou mayſt have gotten or deſerved of them, according to their own bargain, For thy Husband needs no ſuch Goods, neither will he ſuffer thee to bring all that bag and baggage which thou haſt gotten in ſerving them, or to lay it up together with his precious and pure riches; For as much as this would be a diſgrace to him. It is true, that of thine own thou canſt bring him nothing of any value: But what of that? Come notwithſtanding boldly with all the Gallants and Favourites of thy Court, who have been all made an execration for *Chriſt*, and not for their miſdeeds, and whoſe Titles of Honor are theſe, *viz. injured, reproacht, fugitives, forſaken, deſpiſed, abandoned, excommunicated, anathematized, confiſcated, impriſoned, tortured, baniſhed, publickly diſgraced, wearing Miters in deriſion, ſpit upon, ſhewn upon Scaffolds, their ears cut off, their fleſh pluckt off with Pinchers, decayed, drawn with Horſes, dragged up and down, broil'd, roſted, ſtoned to death, burnt, drowned, beheaded, diſmembred,* & other like glorious and honourable Titles of the Kingdom of Heaven, which he doth not deſpiſe, being not like to other Kings and Princes, who will ſuffer none in their Courts, unleſs they be nobly deſcended. well accoutred, in a good garb, well-favoured, and in good plight: But for his part, he will have his Courtiers *to be like him-*

ſelf while he was in this life, and he *calls* them friendly to him, *to eaſe them,* and to make them rich, to advance and exalt them, and to make them *triumph with him in his celeſtial Court.*

Now then, O noble and worthy Church, that art the happy Spouſe of the Kings Son, accept and receive this *Word*, *Promiſe*, and *Teſtament*, which thou haſt here written, word for word, and no where elſe: and where thou maiſt ſee and learn the will of *Chriſt*, thy Husband, and of God his Father; according to which Word thou ſhalt govern thy Family, then ſhalt thou be *called His beſt Beloved*, whereas before thou didſt not at all ſeem to have any relation to him. To preſent thee with a larger Preface than the Title and Face of the Book can bear, (as the aboveſaid arrogant cuſtome requires) I believe it would not onely be ſuperfluous, but alſo temerity; For his Name, who here ſpeaks, and who deſires to be known and heard, is of ſuch authority, that there is no ear but ought to be open to receive *the true and living Word* of his *Eternal and Immutable will, by which Word all things do ſubſiſt*; which bleſſed and holy will of God he will have to be entertained by the ears of our hearts, there to remain and dwell, that ſo in ſtead of our wicked and depraved luſts, we may here be furniſhed with the holy and immutable will of God, to whoſe favour *(O poor little Church)* we heartily recommend thee; From the *Alpes, Febr.* 12. 1535.

God is all ſufficient.

Fear not little Flock, for it is your Fathers good will to give you the Kingdom. Luke 12.32.

en ce monde, & amiablement les appelle pour les ſoulager, *& leur bailler nouuelles Richeſſes pour les avancer, eſlever & faire* triumpher avec luy en ſa cour celeſtielle.

Maintenant donc O noble & digne Egliſe, heureuſe eſpouſe du fils du Roy, accepte & reçoy ceſte Parole, Promeſſe & Teſtament, *lequel tu as icy par eſcrit de mot à mot, & non ailleurs: ou tu pourras voir la volonté de Chriſt le tien Eſpoux, & de Dieu ſon pere, ſelon laquelle tu gouuerneras ta famille, ſy* ſeras dite la mieux aimee, *au lieu qu'il ſembloit que tu ne luy fuſſe rien. De te faire plus de preface que le tiltre & face du liure ne porte, (comme auſſy le requerroit Icelle arogante Couſtume) j'eſtime que ce ne ſeroit pas ſeulement ſuperflu: mais auſſy temerité, Car le nom de celuy qui parle icy, qui ſe veut faire ouyr & donner à cognoiſtre, eſt de telle authorité: qu'il n'y à aureille, qui ne doive eſtre ententive, pour eſcouter* la vraye & vive parole de *ſon* Eternelle & immutable volonté, par laquelle toutes choſes conſiſtent, *laquelle il nous vueille faire entendre des oreilles de noſtre coeur, & la faire habiter en nous, ſy que au lieu de la noſtre, meſchante & depravée, nous y trouuions icelle Sainɛte & Infaillible volonté de Dieu, lequel* O pauure petite Egliſe *te maintienne en ſa grace*; *Des* Alpes *ce* xii. *de* Feburier, 1535.

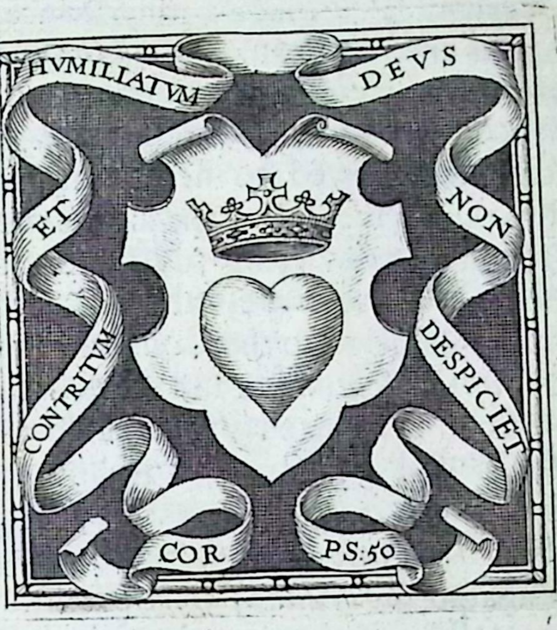
En Dieu tout.

Ne craignez point petit trouppeau, Car il a pleu a voſtre pere, vous donner le Royaume. *Luc.* 12.32.

the
riginal?

At the end of the ſaid Bible is added, That it was perfected and printed at *Neufchaſtel* by *Peter de Wingle, dict. Pirot Picard*, the fourth of *June*, 1535.

There is likewiſe this Divine Motto and following Verses.



Lecteur, Entends, Si Verité Addreſſe,
Viens, Donc Ouyr Inſtamment Sa Promeſſe,
Et Vif Parler, Lequel En Excellence,
Veut Aſſeurer Notre Grelle Eſperance.
L'Eſprit Jeſus Qui Viſite & Ordonne,
Nos Tendres Meurs, Icy Sans Cry Eſtonne
Tout Haut Raillart Eſcumant ſon Ordure.
Remercions Eternelle Nature,
Pour nous Vouloir Bien-Faire Librement
Jeſus Querons Voir Eternellement.

That is to ſay by a דאשי תינות

Les Vaudois Peuple Evangelique,
Ont mis che threſor en Publique.

Engliſhed thus:
The Evangelical Waldenſian *Flock,*
Have giv'n this Treaſure to the publick Stock.

In the third and laſt place, for the more ample confirmation of this Truth, I ſhall here bring and inſert the Teſtimonies of their moſt famous Adverſaries themſelves touching this point, *Marc Aurelio Rorenco* Prior of *Lucerna*, and *Theodore Belvedere* chief of the *Miſsionaries* of the Valleys, and others, having undertaken to ſhew the Original of the ſaid Religion in thoſe Valleys, were never able to ſhew the very Age,

The third Argument to prove the Antiquity of the Reformed Churches in the Valleys of *Piemont.*

Rorenco p. 60.

Belvedere de propaganda fide, printed at *Turin*, 1638.
Raincrius Saccon.

Gretſ. Proleg. in Script. edit. contr. Wald. cap. 8. *pag.* 39.

Gretſer. ibid. pag. 39.

*Jacob. Uſſerius de Chriſtianarum Eccleſiarum ſucceſſione & ſtatu cap.*8. *pag.*211. *excudebat Bonham* Norton, *Lond.* 1613.

Age, even from the Days of the Apoſtles, when it was there introduced. The abovesaid *Rorenco* in a Book of his compoſed expreſly to ſhew their Original, after he had tormented himſelf to prove that it was not as ancient as the Apoſtles, confeſſes *Pa.*60, *Non ſi puo haver certezza del principio del ſuo ingreſſo.* That is to ſay, *There can be no certainty had of its firſt entrance*, Becauſe he was aſhamed to confeſs the true Original, to wit, the Preaching of the Apoſtles; and the truth is, there cannot be found or produced an Edict made by any Prince, who gave permiſſion at any time for its introduction. But *all the ancient Conceſsions import onely thus much, that the ſaid Princes have permitted their Subjects to continue in the ſame Religion that they had received from their Anceſtours*, the which had been conveyed to them from Father to Son, *&c.* even from the Apoſtles themſelves. Yea the ſaid Adverſaries (falling ſhort in this their Deſign of convicting the Belief of the *Waldenſes* of Novelty) have been forced to confeſs the quite contrary; as for Example, *Belvedere* in his Relation to the Congregation *De Propaganda Fide*, printed at *Turin* by priviledge and approbation of his Superiours, *Anno* 1638. was ſo convinced by palpable evidence of this Truth, that he confeſſes *Page* 37. that the Religion which he calls Hereſie, had been always in *Angrogna*, *La Valli di Angrogna ſempre ò in un tempo, ò in un altro, ha havuto heretici.* So likewiſe, the Frier *Rainerius Saccon* writing againſt the *Waldenſes*, above four hundred years ago; namely 1254. confeſſes the Antiquity of their Religion which he calls a Sect; ſee his very words taken out of the *Bibliotheque des Peres* printed at *Paris* 1624. the Author whereof was *Jac. Gretſero*, *Inter omnes Sectas quæ ſunt vel fuerunt, non eſt pernicioſior Eccleſiæ Dei quàm pauperum de Lugduno; tribus de cauſis, Prima, quia diuturnior, quidam dicunt quod duraverit à tempore Silveſtri, alii dicunt, quod à tempore Apoſtolorum*, &c. That is to ſay, *Amongſt all the Sects which are or ever were, there is none more pernicious to the Church of God, than that of the poor people of* Lyons, *for three Reaſons, Firſt, becauſe it is of a longer duration. Some ſay that it has remained from the time of* Silveſter, *others, from the time of the Apoſtles.* And although *Gretſerus* endeavors to ſhift off the force of the fore-going paſſage by this evaſion, namely, that what *Reinerius* there ſpeaks, he ſpeaks *not as his own opinion, but as the opinion of others.* For if *Reinerius* had not believed *that Sect* (as he calls it) had not been more ancient then the preaching of *Waldo* (which was not, as *Gretſerus* himſelf ſays, above 94 years before his writing that Book) it had been a very ridiculous thing to have at all mentioned the Antiquity thereof in ſuch a manner as he there do's. This is the learned and famous *Biſhop Uſher*'s own Obſervation and Comment upon that place of *Reinerius*, in his Book *De Chriſtianarum Eccleſiarum ſucceſſione & ſtatu*, *Chap.* 8. *fol.* 211. in the following expreſſions. *Fruſtra autem eſt* Gretſerus *cum opponit*, Reinerium non ex ſua ſed ex aliorum ſententia *affirmare* Sectam Waldenſium a temporibus Silveſtri Papæ, vel etiam ipſorum Apoſtolorum duraſſe. *Nam, ut hoc demus*, ex aliorum ſententia *fuiſſe dictum: illud tamen apparet eum dixiſſe* ex ſua; *inter omnes ſectas, quæ ſunt vel fuerunt, nullam fuiſſe* diuturniorem *quam Leoniſtarum hanc ſive Waldenſium: quod ſatis oſtendit, primam eorum originem ab omni memoriâ fuiſſe remotiſsimam, evincit certè (quod oſtendi ſibi poſtulat Jeſuita) novam doctrinam non fuiſſe à* Waldenſibus & Albigenſibus circa Annum Chriſti MCLX. primitùs in mundum introductam, & poſtea miris incrementis multiplicatam. *Cum enim inter Annum Chriſti* MCLX *& Annum* MCCLIV *quo fratrem* Reinerium *claruiſſe ex Antonii Senenſis Bibliotheca docet ipſe* Gretſerus, *tantùm 94 annorum ſpatium interceſſerit: omnibus ludibrium debuiſſet, qui talia de* diuturnitate *proferret Sectæ, quam non ampliùs uno ante ſeculo exortam conſtitiſſet.* And indeed this is the true Original of their Religion, which the People of the Valleys always conſerved without a publick ſeparation from the Church of *Rome* during ſeveral ages, that is to ſay, ſo long as ſhe did not attempt to force them to embrace her Errours; but when once ſhe began to offer violence to their conſciences, and its tyranny became intolerable: then they *went out of* Babylon, and *ſeparated themſelves* from the others impieties: and from the time that the ſame has made any noiſe in the World, Hiſtorians have likewiſe made mention thereof in their Books of Antiquity. To this purpoſe, I finde a certain paſſage in a Manuſcript (which is to be ſeen together with the reſt, in the publick Library at *Cambridge*) concerning the Religion of the *Waldenſes, An. Dom.* 1587. where, in the firſt Article, when it is demanded, *Quanto tempo è, ch'ê ſtata predicata la pura dottrina nelle Valli?* That is, *How long ſince is it, that the pure Doctrine has been preached in the Valleys?* It is anſwered, *Circa cinque cento anni come ſi puo raccoglier per alcune Hiſtorie, ma ſecondo l'opinione de gl'habitatori delle Valli il tempo è immemoriale è di Padre à figliuoli.* That is, *About* 500 *years, as near as can be gathered from any Hiſtories, but according to the opinion of the Inhabitants, from Father to Son time out of minde.* Now the reaſon of this is, becauſe Hiſtorians have not made any particular mention of theſe Valleys before the time that they were abſolutely ſeparated from the Hereſies and abominations of the Church of *Rome*. However the Inhabitants of the Valleys have preſerved the entire memory of the great benefit beſtowed on them by God himſelf from the beginning, and which they and their Predeceſſors have enjoyed from generation to generation ever ſince the days of the Apoſtles.

Gretſerus ibid. pag 38.

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CHAP. IV.

The ancient and modern Belief of the Evangelical Churches in the Valleys *of* Piemont.

AFter all the authentick proofs that have been alledged to make good the Antiquity of the *Evangelical Churches* in the *Valleys of Piemont*, even from the time of the *Apoſtles*, if there yet remains any ſcruple in the mind of the *Chriſtian Reader* concerning this Truth, their own Language in their Confeſſions of Faith from time to time, which I have here inſerted in the following Form, will eaſily diſcover whether they be *Jews* or *Galileans*, the true

Rom. 4. 9, 11. *Greg.Naz.* in his Oration *in magnum Athanaſium.*

ſeed of *Abraham*, or a counterfeit generation. For, if they have the Doctrine of the Prophets and Apoſtles of *Jeſus Chriſt*, then they are the true ſucceſſors and the legitimate *Children of Abraham*, for as much as they have the *Faith of Abraham*, *Rom.* 4. and 9. and 11. as *Gregory Nazianzen* obſerves in his Oration, *in magnum Athanaſium.*

An ancient Confeſſion of Faith of the *Waldenſes*, Copied out of certain Manuſcripts, bearing date *Anno Dom.* 1120. That is to ſay, near 400 years before the time of either *Calvin* or *Luther*.

Article 1.	*Article* 1.
Nos creſen & fermament tenen tot quant ſe conten en li doze Articles del Symbolo, loqual es dict de li Apoſtol, tenent eſſer heresia tota coſa laqual ſe diſcorda, & non es convenent à li doze Articles.	WE believe and firmly hold all that which is contained in the twelve Articles of the Symbol, which is called the Apoſtles Creed, accounting for Hereſie whatſoever is diſagreeing, and not conſonant to the ſaid 12 Articles.
Article 2.	*Article* 2.
Nos creſen un Dio Paire, Fil, & Sanct Eſperit.	We do believe that there is one God, Father, Son, & Holy Spirit.
Article 3.	*Article* 3.
Nos reconten per Sanctas Scripturas Canonicas, li Libres de la Sancta Bibla.	We acknowledg for the holy Canonical Scriptures, the Books of the holy Bible, *viz.*
viz. *Moyſe autrament Geneſi.*	The Books of *Moſes* called— Geneſis.
Moyſi dict Exodi.	Exodus.
Moyſe dict Levitic.	Leviticus.
Moyſe dict Nombre.	Numbers.
Moyſe dict Deuteronome.	Deuteronomy.
Joſué.	Joſhua.
Juges.	Judges.
Ruth.	Ruth.
1 *Samuel.*	1 Samuel.
2 *Samuel.*	2 Samuel.
1 *De li Rey.*	1 Kings.
2 *De li Rey.*	2 Kings.
1 *De las Chroni.*	1 Chronicles.
2 *De las Chroni.*	2 Chronicles.
1 *Eſdras.*	1 Ezra.
+ *Nehemia.*	Nehemia.
Eſther.	Eſther.

+ Nehemia or 2 Esdras

Job

Job.	*Job.*
Pſalms.	*Lo libre de li Pſalmes.*
The Proverbs of Solomon.	*Proverbis Solomon.*
Eccleſiaſtes, or the Preacher.	*Eccleſiaſtes, autrament lo predicator.*
The Song of Solomon.	*Cantic de Solomon.*
The Propheſie of Iſaiah.	*Propheti a d' Eſaia.*
Jeremiah.	*De Jeremia.*
The Lamentations of Jeremiah.	*Lamentation de Jeremia.*
Ezekiel.	*Ezekiel.*
Daniel.	*Daniel.*
Hoſea.	*Ozea.*
Joel.	*Joel.*
Amos.	*Amos.*
Obadiah.	*Abdias.*
Jonas.	*Jonas.*
Micah.	*Michea.*
Nahum.	*Nahum.*
Habakkuk.	*Abacuck.*
Zephaniah.	*Sophonia.*
Haggai.	*Aggea.*
Zechariah.	*Zacharia.*
Malachi.	*Malachia.*
Here follow the Books *Apocryphal*, which are not received of the *Hebrews*. But we reade them (as ſaith St. *Hierome* in his Prologue to the *Proverbs*) for the inſtruction of the People, not to confirm the Authority of the Doctrine of the Church. *viz.*	*Ara ſenſegon li libres* Apocriphes, *liqual non ſont pas receopù de li* Hebrios, *Ma nos ligen (en ayma dis Hierome al Prologò de li Proverbi) per l' enſeignament del Poble, non pas per confermar l' authorità de las Doctrinas Eccleſiaſticas en aimi.*
3. Eſdras.	*Lo ters D' Eſdras.*
4. Eſdras.	*Lo quatre D' Eſdras.*
Tobit.	*Tobias.*
Judith.	*Judicth.*
Wiſdom.	*Sapientia.*
Eccleſiaſticus.	*Eccleſiaſtic.*
Baruch with the Epiſtle of Jeremiah.	*Baruch con la Epiſtola de Jeremiah.*
Eſther from the tenth Chapter to the end.	*Eſther deſpois el 10. cap. daqui à la fin.*
The Song of the three Children in the Fornace.	*Le Cant de li trei Fantin en la Fornais.*
The Hiſtory of Suſanna.	*L' Hiſtoria de Suſanna.*
The Hiſtory of the Dragon.	*L' Hiſtoria del Dragon.*
1. Maccabes.	*Lo premier de li Machabei.*
2. Maccabes.	*Lo ſecond de li Machabei.*
3. Maccabes.	*Lo ters de li Machabei.*

Ara ſenſegon li libres del Novel Teſtament.

L' Euangeli Sanct Matheo.
L' Euangeli Sanct Marc.
L' Euan. Sanct Luc.
L' Euan. Sanct Johan.
Actes de li Apoſtols.
Epiſtola Sanct Paul à li Rom.
1. A los Corinthios.
2. A los Corinthios.
A li Galatiens.
A li Epheſiens.
A li Philippiens.
A li Coloſsiens.
La 1. A li Theſſaloniciens.
La 2. A li Theſſaloniciens.
La 1. A Timotheo.
La 2. A Timotheo.
A Tito.
A Philemon.
A li Hebrios.
Epiſtola Sanct Jaco.
La 1. Epiſt. Sanct Peire.
La 2. Epiſt. Sanct Peire.
La 1. Epiſt. de Sanct Joan.
La 2. Epiſt. de Sanct Joan.
La 3. Epiſt. de Sanct Joan.
Epiſt. de Sanct Juda.
Apocalis de Sanct Joan.

Los libres ſobre dict enſeignan aizò, Que l' es un Dio tot poiſſant, tot ſavi, & tot bon, loqual per la ſoa bontà à fait totas las coſas. Car el à formà Adam à la ſoa imagena & ſemblança, ma que per l' envidia del Diavol, & per la deſobediença del dict Adam, lo peccà es intrà al mond, & que no ſen peccadors en Adam & per Adam.

Que Chriſt es iſtà promes à li paire, liqual an receopù la ley, aiçò que per la ley conoiſſent lor peccàs,

Here follow the Books of the New Teſtament.

The Goſpel according to S.
Matthew.
Mark.
Luke.
John.
The Acts of the Apoſtles.
The Ep. of S. Paul to the Romans.
1. Corinthians.
2. Corinthians.
Galatians.
Epheſians.
Philippians.
Coloſſians.
1. Theſſalonians.
2. Theſſalonians.
1. Timothy.
2. Timothy.
Titus.
Philemon.
The Epiſtle to the Hebrews.
The Epiſtle of St. James.
The 1. Epiſt. of St. Peter.
The 2. Epiſt. of St. Peter.
The 1. Epiſt. of St. John.
The 2. Epiſt. of St. John.
The 3. Epiſt. of St. John.
The Epiſtle of St. Jude.
The Revelation of St. John.

Article 4.

The Books aboveſaid teach this, That there is one God, Almighty, all wiſe, and all good, who has made all things by his goodneſs, For he formed *Adam* in his own image and likeneſs, but that by the envy of the Devil, and the diſobedience of the ſaid *Adam*, Sin has entred into the World, and that we are Sinners in *Adam* and by *Adam*.

Article 5.

That *Chriſt* was promiſed to our Fathers who received the Law, that ſo knowing by the Law their ſin, unrighte-

ouſneſs and inſufficiency, they might deſire the coming of *Chriſt*, to ſatisfie for their ſins, and accompliſh the Law by himſelf.

Article 6.

That *Chriſt* was born in the time appointed by God the Father. That is to ſay, in the time when all iniquity abounded, and not for the cauſe of good works, for all were Sinners: but that he might ſhew us grace and mercy, as being faithfull.

Article 7.

That *Chriſt* is our life, truth, peace, and righteouſneſs, as alſo our Paſtour, Advocate, Sacrifice, and Prieſt, who died for the ſalvation of all thoſe that believe, and is riſen for our juſtification.

Article 8.

In like manner, we firmly hold, that there is no other Mediatour and Advocate with God the Father, ſave onely *Jeſus Chriſt*. And as for the Virgin *Mary*, that ſhe was holy, humble, and full of grace: and in like manner do we believe concerning all the other Saints, *viz.* that being in Heaven, they wait for the Reſurrection of their Bodies at the Day of Judgment.

Article 9.

Item, we believe that after this life, there are onely two places, the one for the ſaved, and the other for the damned, the which two places we call *Paradiſe* and *Hell*, abſolutely denying that *Purgatory* invented by *Antichriſt*, and forged contrary to the truth.

Article 10.

Item, we have always accounted as an unſpeakable abomination before God, all thoſe Inventions of men,

& la non juſtitia, & la lor non abaſtança deſireſſon l' advenament de Chriſt per ſatisfar de li lor pecca & accomplir la ley per luy meſeime.

Que Chriſt es nà al temp ordonnà de Dio lo ſeo Paire ſo es à ſaber à l' hora que tota eniquità abondiè, & non pas per las bonas obras ſolament. Car tuit eran peccadours, ma açò qu' el nos fe gratia & miſericordia en aima vëritadier.

Que Chriſt es la noſtra vita, & verità, & pacs, & Juſtitia, & Paſtor, & Avocat, & Hoſtia, & Preyre, loqual es mort per la ſalut de tuit lì creſent, & reſuſcità per la noſtra juſtification.

Et ſemeillament nos tenen fermament non eſſer alcun autre Mediator & Advocat en apres Dio Paire ſi non Jeſu Chriſt, ma que la Vergena Maria *es iſtà ſancta, humil & plena de gratia & en aimi creſen de tuit li autre Sanct, qu' illi ſperan en li cel la reſurrection de lor corps al Judici.*

Item, nos creſen en apres aqueſta vita eſſer tant ſolament duoi luoc, un de li ſalvà, loqual appellen per nom Paradis, *& l' autre de li damnà, lo qual appellen* Enfern, *denegant alpoſtot à quel Purgatori ſoimà de l' Ante-Chriſt, & enfeint contra la verità.*

Item, nos haven totavia creſù eſſer abomination non parlivol devant Dio totas las coſas atrobàs de li homes en *aima ſon las feſtas, & las vigilas de li Sanct, & l' aigua laqual diſon benietta, & ſe abſtenir alcuns jorns dela carn & deli autres maniars, & las ſemeillant coſas, & principalment las Meſſas.*

Nos abominèn li atrobament humàn, en aima Anti-Chriſtian per liqual ſon contorbà & que prejudican à la libertà de l' Eſprit.

Nos creſen que li Sacrament ſon ſignal dela coſa Sancta, ò forma veſibla, de gratia non viſibla, tenent eſſer bon que li fidel uzan alcune vecs d' à quiſti dict ſignal, ò forma veſibla, ſi la ſe po far. Ma emperçò nos creſen, & tenen que li predict fidel pon eſſer fait ſalfs non recebent li predict ſignal quand non hà lo luoc nilo modo de poer uſar deli predict ſignal.

Nos non aven connegù autre Sacrament que lo Baptiſme, *& la* Euchariſtia.

Nos deven honor à la poteſtà ſecular, en ſubjection, en obediença, en prompteza & en pagament.

namely, the Feaſts and the Vigils of Saints, the Water which they call holy. As likewiſe to abſtain from Fleſh upon certain Days, and the like; but eſpecially their Maſſes.

Article 11.

We eſteem for an abomination and as *Anti-Chriſtian,* all thoſe humane Inventions which are a trouble or prejudice to the liberty of the Spirit.

Article 12.

We do believe that the Sacraments are ſigns of the holy thing, or viſible forms of the inviſible grace, accounting it good that the faithfull ſometimes uſe the ſaid ſigns or viſible forms, if it may be done. However, we believe and hold, that the abovesaid faithfull may be ſaved without receiving the ſigns aforeſaid, in caſe they have no place nor any means to uſe them.

Article 13.

We acknowledg no other Sacrament but *Baptiſm* and *the Lords Supper.*

Article 14.

We ought to honour the ſecular powers, by ſubjection, ready obedience, and paying of Tributes.

A very ancient Confeſſion of Sins commonly uſed among the *Waldenſes* and *Albigenſes*.

Tranſlated out of their own Language.

O Dio de li Rey & Segnor de li Segnor, yo me confeſſo a tu, car yo ſoy a quel peccador que tay mot offendu, &c.

O God of Kings, and Lord of Lords, I make my Confeſſion to thee, for I am a Sinner which have grievouſly offended thee by my ingratitude: Excuſe my ſelf I cannot, for thou haſt *ſhewed me what is both the good and the evil.* I have underſtood thy power, I have not been ignorant of thy wiſdom, I have known thy juſtice, and taſted of thy goodneſs. And yet notwithſtanding all the evil that I do proceeds from mine own naughtineſs; Lord pardon me, and give me repentance, for I have ſlighted thee by my great preſumption, and have not believed thy wiſdom, nor thy Commandments, but have tranſgreſſed the ſame, for which I am heartily ſorry. I have not feared thy Juſtice nor thy Judgments, but have committed many evils from the very beginning of my life, neither have I had that love to thy great goodneſs which I ought to have had, and as I was commanded, but I have too much complied with the Devil through mine own perverſneſs; I have been delighted in pride, rather than in humility. If thou doeſt not pardon me, I am utterly undone, ſo much is covetouſneſs rooted in my heart, ſo much do I love avarice, and ſeek after applauſe, and bear ſo little love to thoſe who have obliged me by their kindneſs. I ſay, if thou doeſt not pardon me, my ſoul muſt needs go down into perdition. Anger likewiſe reigns in my heart, and envy gnaws upon me, for I have no charity at all; Lord pardon me for thy goodneſs ſake. I am raſh, ſlow to do good, but bold and induſtrious to do evil; Lord grant of thy grace that I may not be numbered among the wicked. I have not returned thee thanks as I ought, and as thou haſt commanded, for the good which thou haſt out of love given and beſtowed upon me; yea I have been diſobedient through my naughtineſs. Lord pardon me, for

for I have not ſerved thee, but on the contrary, I have offended thee. I have too much ſerved mine own body, and mine own will, in many vain thoughts and wicked deſires, wherein I have taken pleaſure. I have blinded my ſelf, and I have had many evil thoughts againſt thee, and have hunted after many things contrary to thy will. Have pity on me, and give me humility. I have caſt mine eys upon vain delights, and have ſeldom lifted them up towards thy face. I have lent an ear to empty ſounds, yea and to many evil ſpeakings, but to hear and *underſtand thy Laws and thy Statutes* has been grievous and irkſome to me. I have committed great faults as to my underſtanding, having taken more pleaſure in the noiſome ſink of ſin and evil, than in divine ſweetneſs and heavenly honour, having worſhipped ſin, and taken more contentment therein, whereby I have committed many evils, and left undone much good: I have endeavoured to conceal mine own guilt, and caſt it upon another. I have not been moderate as I ought to have been in my eating and drinking. I have often recompenſed violence for violence, and therein taken immoderate pleaſure; both my body and minde are wounded. I have ſtretched forth my hands to take hold of vanity, and moſt perverſly laboured to gain anothers goods, and to ſmite my Neighbour, and do him a diſpleaſure; yea my heart has been delighted in theſe things that I have mentioned, and much more in very many fooliſh and unprofitable objects: Lord pardon me and give me chaſtity. I have evilly imployed the time which thou haſt given me in vanity, and the days of my youth in pleaſures. I have turned aſide into by-paths, and have by my lightneſs given an ill example unto others. I finde in my ſelf no good, but much evil. I have diſpleaſed thee by my naughtineſs, and have condemned mine own ſoul, and have reproached my Neighbour. Lord preſerve me from condemnation. I have loved my Neighbour onely becauſe of temporal Goods. I have not behaved my ſelf faithfully in matters of giving and receiving, but have had reſpect to perſons according to my affection. I have too much loved the one, and hated the other. I have rejoyced for the proſperity of the good, and been too much lifted up at the adverſity of the wicked. And over and above all the evils which I have committed for the time paſt to this preſent moment, I have not had a repentance or remorſe proportionable to the offence. I have oftentimes by my tranſgreſſion returned to the ſame ſin which I had confeſſed, for which I am exceedingly grieved. Lord God, thou knoweſt that I have not confeſſed all, and that there are yet many evils in me which I have not reckoned up. But thou knoweſt all the evil thoughts, and all the evil words, and all the perverſe actions which I have ever been guilty of: Lord pardon me, and give me ſpace to repent in this preſent life, and grant me of thy grace, that for the future I may hate thoſe evil things, and commit them no more, as likewiſe that I may love the good, and preſerve them in my heart. That I may love thee above all things, and that I may fear thee in ſuch a manner, that at the Day of my Death I may have done that which is acceptable unto thee. And give me ſuch a firm hope concerning the Day of Judgment, that I may not fear the Devil, nor any other thing that may affright me, but that I may be received at thy right hand without ſpot or blemiſh. Lord accompliſh all this, according to thine own good pleaſure. *Amen.*

* * *

Another Confeſſion of Faith of the *Waldenſes*, extracted out of *Charles du Moulin de la Mon: des Francois. Pag.* 65.

Article 1.

WE believe, that there is but one God, that he is a Spirit, Creatour of all things, God of all, who is over all, and through all, and in us all, who ought to be worſhipped in ſpirit and in truth, whom alone we ſerve, and to whom we give the glory of our life, food, raiment, health, ſickneſs, proſperity, and adverſity; and we love him as one who knoweth our hearts.

Article 2.

We believe that *Jeſus Chriſt* is the Son and Image of the Father. That in him dwells all the fulneſs of the Godhead, by whom we have knowledg of the Father. That he is our Mediatour and Advocate. And that there is no other name under Heaven given unto men, by which we can be ſaved; in whoſe Name alone we call upon the Father, and uſe no other Prayers than thoſe which are contained in the holy Scripture, or ſuch other as are conformable unto them for ſubſtance.

Article 3.

We believe that the Holy Spirit is our Comforter, proceeding from the Father and the Son, by whoſe Inſpiration we make our Prayers, being by him renewed, who works in us all good works, and by whom we have the knowledg of all truths.

Article 4.

We believe that there is one Holy Church, which is the Congregation of all the Elect and faithfull ones from the very beginning of the World to the end, whereof our Saviour *Chriſt* is the Head: the which is governed by his Word, and conducted by his Spirit, wherewith all good *Chriſtians* ought to hold Communion: for, ſhe prays for all without ceaſing, and the Word which ſhe hath is agreeable

able to God himſelf; without which Church no man can be ſaved.

Article 5.

We hold that the Miniſters of the Church, as Biſhops and Paſtours, ought to be irreprehenſible, as well in their life as Doctrine. And that otherwiſe they ought to be deprived of their Office, and others ſubſtituted in their places. As likewiſe, that none ought to preſume to take upon him this honour, but he who is called by God as was *Aaron*, feeding the Flock of God, not for the ſake of diſhoneſt gain, nor as having any Lordſhip over the Clergy, but as being ſincerely an Example to his Flock, in Word, in Converſation, in Charity, in Faith, and in Chaſtity.

Article 6.

We confeſs, that Kings, Princes, and Governours, are ordained and eſtabliſhed as Miniſters of God, whom we ought to obey. For they bear the Sword for Defence of the Innocent, and for the puniſhing of evil Doers, for which cauſe we are bound to give them honour, and to pay them tribute; from whoſe power none can exempt himſelf; it being likewiſe forbidden by the Example of our Lord *Jeſus Chriſt*, who was willing to pay tribute, not pretending juriſdiction over the temporal powers.

Article 7.

We believe, that in the Sacrament of Baptiſm, Water is the viſible and external Sign, which repreſents unto us that which (by the inviſible virtue of God operating) is within us; namely, the renovation of the Spirit, and the mortification of our members in *Jeſus Chriſt*; by which alſo we are received into the holy Congregation of the People of God, there proteſting and declaring openly our faith and amendment of life.

Article 8.

We hold, that the holy Sacrament of the Table or Supper of our Lord *Jeſus Chriſt* is an holy commemoration, and giving of thanks for the benefits which we have received by his Death and Paſſion; that we ought to aſſemble together in Faith and Charity, examining our ſelves, and ſo *to eat of that Bread*, and communicate of *that his Bloud*, in the very ſame manner as he hath preſcribed in the holy Scripture.

Article 9.

We confeſs, that Mariage is good, honourable, holy, and inſtituted by God himſelf; which ought not to be prohibited to any perſon, provided that there be no hindrance ſpecified by the Word of God.

Article 10.

We confeſs, that thoſe who fear God follow thoſe things which are well pleaſing to him, and do thoſe good works which he hath prepared, to the end that we ſhould walk in them; which are Love, joy, peace, patience, meekneſs, goodneſs, brotherly kindneſs, temperance, and other the like works contained and commended in the holy Scriptures.

Article 11.

On the contrary, we confeſs, that we ought to take heed and beware of falſe Teachers, whoſe ſcope and aim is to turn aſide the People from the true Worſhip, which belongs to our onely God and Lord, and to lean upon Creatures, and to truſt in them: as likewiſe to forſake thoſe good works, which are contained and required in the holy Scriptures, and to do thoſe which are onely invented by men.

Article 12.

We hold for the Rule of our Faith, the Old and New Teſtament, and agree to the general Confeſſion of Faith, with the Articles contained in the Apoſtles Creed, namely, *I believe in God the Father Almighty, &c.*

* * *

A brief Confeſſion of Faith,

Made with general conſent by the Miniſters, and Heads of Families of the Churches of the Valleys of *Piemont*, aſſembled in *Angrogne* the 12. of *September* of the Year 1532.

THe following Articles having been then framed, read, approved, and ſigned by all that were preſent, they with one accord did ſwear to believe, hold and obſerve them inviolably, as agreeing with the holy Scriptures, and containing the ſum of the Doctrine, which was taught them from father to ſon according to the Word of God, as was done by the faithfull in the time of *Eſdras* and *Nehemiah*, *Eſdr. chap.* 10. *Nehem.* 9. *&* 10.

Article 1. That Divine Service cannot be performed but in ſpirit and in truth: becauſe God is a Spirit, and whoſoever will ſpeak to him, muſt do it in ſpirit.

2. All thoſe that have been, and ſhall be ſaved, have been elected of God, before the Foundation of the World.

3. It is impoſſible that thoſe that are appointed to ſalvation, ſhould not be ſaved.

4. Whoſoever upholds Free-will denieth abſolutely *Predeſtination*, and the *Grace of God.*

5. No work is called good, but that which God hath commanded, and no work is bad but that which he forbiddeth.

6. A *Chriſtian* may ſwear by the Name of God without contravention to what is written, *Matth. ch.*5. provided that he that ſweareth doth not take the Name of God in vain. Now it is not in vain, when the Oath tendeth to Gods glory, and the ſalvation of a mans Neighbour: moreover, one may ſwear before Magiſtrates, becauſe he that exerciſeth the Office of a Magiſtrate, whether a believer or unbeliever, holdeth his power from God.

7. Auricular Confeſſion is not commanded of God, and it hath been determined according to holy Scriptures, that the true Confeſſion of a *Chriſtian* is, to confeſs to God alone, to whom belongeth honour and glory: there is another kinde of Confeſſion, which is, when one reconcileth himſelf to his Neighbour, of the which mention is made in St. *Matthew* and in St. *James, chap.*5. The third manner of Confeſſion is, when one having offended publickly, and to every mans knowledg, doth alſo publickly confeſs and acknowledg his offence.

8. We ought to ceaſe on the Lords Day from our Works, as men zealous of the honour and glory of God, alſo out of Charity towards our Servants, and to apply our ſelves to the hearing of the Word of God.

9. It is not lawfull for a *Chriſtian* to take Revenge upon his Enemy in any manner whatſoever.

10. A *Chriſtian* may exerciſe the Office of a Magiſtrate over *Chriſtians.*

11. There is no certain Determination of time for any *Chriſtian* Faſt, and it cannot be found in the Scripture, that God hath commanded and appointed any ſpecial Days.

12. Mariage is not forbidden to any, of what quality and condition ſoever he be.

13. Whoſoever forbiddeth Mariage teacheth a Diabolical Doctrine.

14. Whoſoever hath not the gift of Chaſtity is bound to marry.

15. The Miniſters of the Word of God ought not to remove from place to place, except it be for ſome great good to the Church.

16. It is not a thing repugnant to the Apoſtolical Communion, that Miniſters ſhould poſſeſs ſome Eſtate proper to themſelves, for the ſubſiſtence of their Families.

17. Concerning the matter of the Sacraments, it hath been determined by the holy Scripture, that we have but two Sacramental Signs left us by *Jeſus Chriſt*, the one is *Baptiſm*, the other is the *Euchariſt*, which we receive, to ſhew that our perſeverance in the Faith is ſuch as we promiſed when we were baptized being little children, and moreover, in remembrance of that great benefit given to us by *Jeſus Chriſt*, when he died for our Redemption, and waſhed us with his precious Bloud.

A Declaration of the *Waldenſes* of the Valleys, Maties, and Meane, and Marquiſate of *Saluces*, &c. made in the Year, 1603.

WHereas our Predeceſſours, from Father to Son, time out minde, have been taught and brought up in the Doctrine and Religion of which we from our childhood have made open profeſſion, and in the ſame have inſtructed our Families, as we learned it from our Fathers, yea and which, while the King of *France* held the Marquiſate of *Saluces*, it was permitted us to make profeſſion of without being troubled or moleſted, as well as our Brethren of the Valleys of *Lucerne*, *Perouze*, and others, who by a ſpecial Treaty made with our ſovereign Prince and Lord have enjoyed to this day the free exerciſe of the Reformed Religion; and whereas his Highneſs led rather by evil counſels and paſſionate men, than by his own will, hath reſolved to moleſt us, and to that end hath ſet out an Edict: therefore to the end it might appear unto all men, that it is not for any crime committed, either againſt the perſon of our Prince, or for Rebellion againſt the Laws, or that we have been guilty of Murders or Thefts, that we are ſo tormented and ſpoiled of our Houſes and Goods. We declare, that being very confident and certain, that the Doctrine and Religion taught and followed by the Reformed Churches of *France, Swiſſerland, Germany, England, Scotland, Geneve, Denmark, Swedeland, Holland,* and other Kingdoms, Nations, and Dominions, of which we hitherto have made open profeſſion under the obedience of our Princes and ſovereign Lords, is the onely true Doctrine and Religion ordained and approved of God, which alone can render us acceptable to God, and bring us to ſalvation, we are reſolved to ſtand to it to the hazzard of our Lives, Honours, and Eſtates, and to continue in it the remnant of our Days; and if any body pretendeth that we are in an Errour, we intreat any ſuch to let us ſee our Errour, offering to abjure it without delay, and to follow whatſoever ſhall be ſhewed us to be more excellent, deſiring nothing more than with ſafe conſcience to render that true and lawfull ſervice which we poor Creatures ow to our Creatour, and by this means to obtain true and everlaſting felicity: but if by meer violence and conſtraint, they will compell us to leave and forſake the true way to ſalvation, to go after Errours, Superſtitions, and falſe Doctrines, invented by men, we chuſe rather to part with our Houſes, Eſtates, and Life it ſelf; right humbly beſeeching his Highneſs (whom we acknowledg to be our lawfull Prince and Lord) not to ſuffer us to be moleſted without cauſe, but rather to grant that we may continue the remnant of our Lives, and our Children and Poſterity after us, in that obedience and ſervice which we have hitherto yielded unto him, as his true & faithful Subjects; ſince we intreat nothing elſe at his hands, than that yielding faithfully to him whatſoever we are bound to, by expreſs commandment of God, we may be alſo ſuffered to give to God that homage and ſervice we ow unto him, and which he requireth of us in his holy Word. And in the mean while in the midſt of our calamities and exile we requeſt the Reformed Churches to hold and acknowledg us, as true Members of theirs, being ready to ſign with our own Bloud, (if God calleth us to it) the Confeſſion of Faith by them made and publiſhed, which we acknowledg every way agreeing with the Doctrine taught and regiſtred by the holy Apoſtles, and therefore truly Apoſtolical, promiſing to live and die in it; and if for ſo doing we be afflicted and perſecuted, we return our thanks unto God, who hath vouchſafed us the honour to ſuffer for his Names ſake, committing the iſſue of our affairs, and the juſtice of our cauſe into the hands of his Divine Providence, who will deliver us when and by what means it ſhall pleaſe him; moſt humbly praying, that as he hath the hearts of Kings and Princes in his hands, he will be pleaſed to bend the heart of his Highneſs to pity, towards thoſe who never offended him, and are reſolved never to offend him, that ſo he may hold and acknowledg us more true and faithfull to his ſervice, than thoſe that endeavour to perſwade him to ſuch Perſecutions: and for our ſelves, that he will be pleaſed to ſtrengthen us in the midſt of theſe temptations, and give us patience and conſtancy to perſevere in the profeſſion of the truth to our lives end, and our Poſterity after us. *Amen.*

An Abbreviation of that Confeſſion of Faith which was preſented to *Ladiſlaus* King of *Bohemia, &c. Anno Domini* 1508. By his Subjects falſly called *Waldenſes*, wherein they declare the Reaſon of their Separation from the Church of *Rome*.

And ſince that time amplified and explained by the ſame People. And preſented to *Ferdinand* King of *Bohemia, &c. Anno Domini* 1535.

The Preface.

Quanquam retroactis temporibus, ab Eccleſiaſtis noſtris, hujus quam tenemus fidei, &c.

ALthough our Miniſters and Eccleſiaſticks in former Ages have oft times given an account of that Faith, Religion, and Doctrine which we now hold and profeſs, to ſeveral Kings and Princes, and in a word, to all who by virtue of either their Eccleſiaſtical or ſecular power have demanded a Reaſon thereof; yet notwithſtanding it ſeems to us to be a thing very needfull, (and that for many conſiderable Reaſons) to preſent your royal Majeſty in as brief and compendious a method as the nature of the thing will permit, an account of that Doctrine which we have received from thoſe our Anceſtours, in the following Articles, which we look upon, and eſteem (eſpecially in this conjuncture of time) to be of the more general concernment, and of greateſt conſequence. And this we do, to the end that all men may know and ſee, how unjuſtly we have been hitherto perſecuted by the Adverſaries of this Doctrine, and are now wrongfully accuſed before your Royal Majeſty, by this means to render both us and ours obnoxious to further ſufferings and violence.

ARTICLE I.

Concerning the holy Scriptures.

Principio, noſtri omnes unanimi conſenſu docent Scripturas ſacras, &c.

In the firſt place, all thoſe of our profeſſion do with an unanimous conſent teach and hold forth, that the holy Scriptures which are contained and comprehended in the *Bible,* and which have been received by the Fathers, and eſtabliſhed by *canonical* Authority, are to be accounted as undeniably and without all controverſie, moſt true and certain; and in all things and upon all accounts ought to be preferred before any other Writings whatſoever, as far as holy things ought to be preferred before profane, and divine before humane, as likewiſe to be entirely and abſolutely believed, and all the Rules of Truth which concern our Juſtification and Salvation by Faith, are to be ſought for there, and to be derived thence. And furthermore, that they were delivered and inſpired by God himſelf, as is affirmed by *Peter, Paul,* and others, and are publickly read and recited in all our Churches (eſpecially the Epiſtles and Goſpels) and that in our mother and vulgar Tongue, after the manner and cuſtome of the *Primitive* Churches, to the end chiefly that they may be underſtood by all; and laſtly, that from thence ariſe points of Doctrine and Exhortation anſwerable to all affairs and occaſions; and Sermons are frequently made in publick to the People.

ARTICLE II.

Concerning Catechiſms.

Hinc Catechiſmum docent, hoc eſt Catholicam hanc & Orthodoxam Patrum, &c.

Fom hence they derive the Catechiſm, that is, the Catholick and Orthodox Doctrine of the Fathers, which is one and the ſame with the Decalogue of Gods Commandments, and with the *Apoſtles Creed,* digeſted into *twelve Articles,* and delivered in the *Symbol* by the Council of *Nice,* and ſo likewiſe expounded and confirmed by others; and laſtly, it contains alſo the *Lords Prayer.* Now all theſe things they conſtantly affirm to be moſt holy, good, and well-pleaſing in the eys of God.

Moreover they teach that all theſe things ought to be obſerved in deed and with the whole heart, ſeeing the Law is ſpiritual; as alſo that the Articles of Faith ought undoubtedly to be believed, and confeſſed with the mouth, and to be manifeſted by works, which Articles they likewiſe enforce and corroborate by the Scriptures with all their might, endeavouring to teach the genuine ſenſe of them; and where there occurrs any thing abſtruſe or difficult, to unfold the true ſcope and meaning thereof fully and plainly.

They teach likewiſe, that God alone is to be prayed to, and invoked onely through the Name of *Chriſt* the Mediatour. As alſo that Prayers and Supplications ought to be made for all Governours of the Church, and all others who are conſtituted in places of Eminency and Authority for the Government of others.

ARTICLE III.

Of Faith in the Holy Trinity.

Præterea fide noſci Deum Scripturis docent, &c.

Furthermore they teach, that God is known by Faith in the Scriptures, to be one as to the ſubſtance of the Divinity, and three perſons, *viz.* Father, Son, and Holy Spirit. That as to the perſons there is a difference; but as to the eſſence and ſubſtance, coequality and indiſtinction: and this the Catholick Faith, the conſent of the Council of *Nice*, with the Decrees and Sanctions of other Councils, and *Athanaſius* his Confeſſion or Creed do clearly teſtifie.

Hence they alſo teach the great power, wiſdom, and goodneſs of this one onely God, as likewiſe thoſe his three moſt excellent works agreeable to him alone, and which are applicable to none but him, *viz.* the work of Creation, Redemption, and Conſervation or Sanctification: Moreover they teach, that this true God in one eſſence of Divinity and bleſſed Trinity of perſons, is alone to be worſhipped, *Deut.* 6, *&c.*

ARTICLE IV.

Of Sin, and the Fruit thereof, and the knowledg of ones ſelf.

Hic docent, ne peccata ignoremus quæ cum in proximos, tum in Deum, &c.

Here they teach, that ſo we may not be ignorant of our ſins which are committed and acted both againſt God and our Neighbour;

Firſt, that men ought to acknowledg themſelves to be conceived and born in ſin, and ſo to be ſinners forthwith and naturally from the womb, and thus prevaricating from their childhood againſt the Law of God in heart and deed, to be preſſed and burdened with the weight of ſin, as it is written, *The Lord looked down from Heaven to ſee whether there was any one that was wiſe,* or *ſought after God: but they are all gone out of the way, they have all corrupted themſelves, there is none that doth good, no not one.* Again, *God ſaw that the wickedneſs of man was great upon the earth, and that all the thoughts and imaginations of his heart were wholly evil, and that continually.* And again the Lord ſaith, that *the conception and thought of mans heart is evil from his youth.* And *Paul* likewiſe, *We were* (ſaith he) *by nature the Children of wrath even as others.*

In the next place, they teach from the Scriptures, that men ought to acknowledg that for this their depravation and corruption, and for the ſins ariſing and ſpringing up from this Root of Bitterneſs, the fearfull vengeance of God and utter perdition deſervedly hangs over their heads; and that according to thoſe their deeds the Pains of Hell are moſt juſtly laid before them; For (as *Paul* ſaith) *the wages of ſin is death.* And the Lord in the Goſpel, *They that have done ill ſhall go into eternal puniſhment, where ſhall be weeping and gnaſhing of teeth.* They teach further, that it is neceſſary all ſhould conſider and know their infirmity, with their extreme want, and the miſchiefs into which they are fallen for their ſins, and that they can no way ſave or juſtifie themſelves by any works or endeavours of their own, nor have any thing to truſt unto but *Chriſt* alone, whereby to redeem and free themſelves from ſin, Satan, the wrath of God, and eternal death. As alſo, that there is nothing in man whereby one may help another before God, ſeeing all are equally void of the righteouſneſs of God, and obnoxious to his wrath by ſin.

ARTICLE V.

Of Repentance.

Hoc loco docent Pœnitentiam eſſe, quæ ex peccatorum & iræ divinæ agnitione naſcitur, &c.

In this place they teach Repentance to be that which cometh from the acknowledgment of ſin and Gods anger, which through the Law of God firſt ſtrikes the conſcience with ſorrow and terrour: for as much as by the Word of God they are inwardly convinced of ſin, and the minde becomes affected with an evil conſcience, unquiet, exceeding ſorrowfull and deſpairing; the heart anxious, broken, and contrite, ſo that a man by himſelf can by no means be raiſed up, or get comfort, but is altogether afflicted, his ſpirit being dejected, trembling, ſhaken and ſhatter'd with exceeding great horrour through the ſight of Gods wrath, (as *David* ſaith of himſelf) *There is no health in my fleſh becauſe of thine indignation, neither is there any reſt in my bones by reaſon of my ſin.* I am become miſerable, *and am bowed down, and go mourning all the day long.* But yet notwithſtanding they teach, that being thus affrighted, they ought nevertheleſs not to deſpair, but rather to return to God with the whole heart, by faith in *Chriſt*, which is alſo a part of Repentance, taking hold of Mercy, and grieving that they have ſinned: for although they be void of Righteouſneſs, yet ought they to implore Divine Grace and Mercy, that he would have mercy on them, and that he would pardon their ſins for *Chriſt* and his merits ſake, *who for our ſake was made ſin, and a curſe that he might ſatisfie the juſtice of God for our ſins, &c.*

ARTICLE VI.

Of the Lord *Chriſt*, and Faith in him.

Omnium primò docent, certam firmámque fidem habendam de Chriſto Domino, &c.

First of all, they teach, that we ought to have a certain and firm Faith concerning the Lord *Chriſt, viz.* that he is true God by nature, and alſo true man, by whom all things were made, viſible and inviſible, in Heaven and Earth; whom *John* calling the *Eternal Word*, interprets to be *God, Light, the onely begotten, abiding in the boſome of the Father, full of grace and truth.* The ſame in his former Epiſtle and fifth Chapter, ſaith, *This is the true God* and *Eternal Life.*

They alſo declare concerning his works ſhewed forth for our Salvation, his Incarnation, Nativity, Paſſion, Death, Burial, Reſurrection, Aſcenſion into Heaven, ſitting at the right hand of God, and his returning to judg the Quick and the Dead; and that by the Word and Sacraments good fruits are derived to us, through which we may be ſaved, as the Scriptures ſhew.

They teach further, that *Chriſt* is not now in the World, nor will he ever appear untill the World be ended, in the ſame ſenſible and corporal manner, wherein he heretofore converſed as man upon the Earth, and ſuffered himſelf to be betrayed, tormented, crucified, put to death, and afterwards riſing again in a glorious manner, made his way through the hard Rock, and the ſealed Door of the Sepulcher. But that now he is in ſuch a manner in Heaven, that every tongue ought to confeſs, and all the godly to worſhip him together with the Father. To this the Article of Faith clearly beareth witneſs; *He aſcended into Heaven, where he ſits at the right hand of God the Father Almighty, from whence he ſhall come to judg both the Quick and the Dead.* Even as ſaith *Paul* in the 4. to the *Theſſalonians, The Lord himſelf ſhall deſcend from Heaven with a ſhout, and the voice of an Arch-angel, and the Trump of God*

God. *Peter* likewiſe in the *Acts*, ſaith, *Whom the Heaven muſt receive untill the times of the reſtitution of all things.* And in the laſt of *Mark*, *Therefore the Lord, after he had ſpoken to them, was received up into Heaven, and ſat on the right hand of God.* And the Angels which ſtood by, ſaid unto them, *This ſame* Jeſus, *which is taken up from you into Heaven, ſhall ſo come, as ye have ſeen him going into Heaven, &c.*

They teach alſo, that the Lord *Chriſt,* in this his other manner of Being, which we call Inviſible, is preſent in the Miniſters of his Church, the Word, and the Sacraments, and through theſe means all men hereafter ought ſo to receive him by faith, that he may dwell in them, and abide in them by the Spirit of Truth, concerning whom he hath ſaid, *He ſhall be in you.* And again, *I will come unto you, &c.*

Moreover alſo they hold, that by faith in *Chriſt* men are, through mercy, freely juſtified, and attain Salvation and Remiſſion of ſins by *Chriſt*, without any humane help and merit, *&c.*

They hold likewiſe, that all confidence and hope is to be fixed in him alone, and that all our care ought to be caſt upon him; and to theſe they further add, that for his ſake onely, and for his merits alone, God is pacified and reconciled, doth love and preſerve us, and adopt us to be his Children; and that Life Eternal is in him, and as many as believe in him ſhall through him enjoy it. *John* 6. *He that believeth on me, hath Life Eternal, &c.*

They teach alſo, that no man can have this Faith by any power, will and pleaſure of his own: it is indeed the gift of God, who when, and where it pleaſeth him, worketh it in man by his Spirit, to the end he may receive whatſoever ſhall be rightly adminiſtred to him by the outward Word, and the Sacraments inſtituted by *Chriſt*, in order to Salvation.

Of this ſaith *John* the Baptiſt, *Lord, no man can have any thing, unleſs it be given him from above.* And, ſaith *Chriſt* himſelf, *No man can come unto me, unleſs the Father, who ſent me, draw him.* And a little after he addeth, *Unleſs it be given him of my Father*; that is to ſay, by the Holy Spirit.

Furthermore, they teach, that men are juſtified before God, by faith alone, or confidence in *Jeſus Chriſt*, without their endeavours, merits and works, according to that ſaying of *Paul*, *Moreover, to him which worketh not, but believeth on him who juſtifieth the ungodly, is his faith reckoned for righteouſneſs.* Again, *But now the righteouſneſs of God is manifeſted without the Law, being witneſſed by the Law and the Prophets. And this righteouſneſs is through the faith of* Jeſus Chriſt.

ARTICLE VII.

ARTICLE VII.

Of good Works.

His addunt, ut qui ſola Dei gratia, fidéque in Chriſtum, juſtificati ſunt, &c.

To theſe they add, that thoſe men who are juſtified onely by the grace of God, and through faith in *Chriſt*, do perform thoſe good works which God commandeth, and do every man walk therein as becomes them according to their Calling, in any kinde of life, condition, and age whatſoever; for ſo ſaith the Lord in *Matthew, Teach them to obſerve all things which I have commanded you.* But ſeeing there are many things in ſeveral places of the Scriptures concerning this matter, we forbear to enlarge.

Yea and they teach alſo, upon what account eſpecially and with what purpoſe, good works are to be done; not to ſuch an end, as that men ſhould conceive they can obtain Juſtification, Salvation or Remiſſion of ſins by them: for even the Lord himſelf ſaith, *When ye ſhall have done all things which are commanded you, ſay ye, We are unprofitable Servants.* Again, *Paul* ſaith, *By the works of the Law ſhall no fleſh be juſtified in his ſight.* So alſo ſaith *David, Lord, enter not into judgment with thy Servant, for in thy ſight ſhall no man living be juſtified.*

But they teach, that good works are therefore to be done, that faith may be approved by them: for, good works are ſure Teſtimonies, Seals, and Evidences of a lively faith lying hid within, and fruits of the ſame, whereby the Tree is known to be good or bad, *Matth.7.* Alſo, to the end that men may by them make their Calling ſure and certain, and be ſaved therein without ſin; according to what *Peter* ſaith, Epiſt.2. Chap.1. *Brethren give diligence that ye may make your Calling and Election ſure.*

But they teach, that we ſhould know there is a difference between works ordained by men, and works which are commanded by God, and by what means both may be done and obſerved, for as much as the works commanded by God, are in no wiſe to be neglected for the ſake of humane Traditions; for, the Lord ſeverely reproveth them that do the contrary, *Wherefore do ye tranſgreſs the Commandment of God for your Traditions?* And, *In vain do they worſhip me, teaching for Commandments the Doctrines of men.*

They teach moreover, that there is no man that can indeed perform the works commanded by God. Alſo, that there is no man who ſinneth not, although he carefully exerciſe himſelf in good works and in the Law of God; as it is written, *There is none upon earth who doth good, and ſinneth not, &c.*

ARTICLE VIII.

Of the Holy Catholick Church.

Docent primùm, Chriſtum Dominum ſuo merito, gratiâ & veritate, Eccleſiæ caput & fundamentum eſſe, &c.

They teach firſt, that the Lord *Chriſt*, by his own merit, grace, and truth, is the Head and Foundation of the Church, in whom ſhe is built up through the Holy Spirit, by the Word and Sacraments; as *Chriſt* ſaith unto *Peter, And upon this Rock (that is, my ſelf) I will build my Church*. And *Paul* 1 *Cor.*3. *Other Foundation can no man lay, beſide this which is laid, that is* Jeſus Chriſt. So ſaith the ſame Apoſtle in another place, *He is the Head of the Church, who filleth all in all.*

They teach likewiſe, that we muſt believe and confeſs, that the holy Catholick Church, as it is at preſent collected, conſiſteth of all *Chriſtian* men throughout the world, in what Nations ſoever they live, or whereſoever they be diſperſed, who by the ſacred Word of the Goſpel are gathered together, out of all Nations, People, Tribes, and Languages, of what Degree, Age, or Condition ſoever they be, into the ſame Faith of *Chriſt*, and the holy Trinity; according to what is written by *John* in the *Apocalypſe, After theſe things I beheld, and lo, a great multitude, which no man was able to number, &c.* And the Lord ſaith, *Where two or three ſhall be gathered together in my Name (in any Nation or People whatſoever) there am I in the midſt of them:* for, whereſoever *Chriſt* is preached and received, whereſoever his Word and Sacraments are, and are diſpenſed and received according to his appointment and will, there is a holy Church and *Chriſtian* Society, and the People of God, whatſoever their number be. But where *Chriſt* is abſent, and his Word rejected, there can be neither a true Church, nor People pleaſing God.

But as touching their own Congregation, they thus conceive and teach, that it, even as other Congregations, be they great or ſmall, is not the holy univerſal Church, but onely a part and member thereof, as the *Corinthians* were, of whom ſaith the Apoſtle, 1 *Co.*12. *Now ye are the body of* Chriſt, *and members in particular, &c.*

Beſides, they teach, that thoſe who are manifeſtly impious, impenitent, and obſtinate, that is to ſay, who do not give ear to the Admonitions of the Church, may be conſtrained by that her Cenſure and Puniſhment, which in the uſual acception is called *Anathema,* or Excommunication. And that this ought to be done without reſpect of perſons, againſt all thoſe whoſe impiety is known, and who are addicted to the more notorious ſins, and who having been often admoniſhed do yet perſiſt in their ſins.

But they teach, that *Antichriſt,* that man of ſin, doth ſit in the Temple of God, that is, in the Church, of whom the Prophets, and

Chriſt and his Apoſtles foretold, admoniſhing all the godly, to beware of him and his Errours, and not ſuffer themſelves to be drawn aſide from the Truth, *&c.*

ARTICLE IX.

Of the Eccleſiaſtical Order, or the Overſeers, or Miniſters of the Church.

Docent Miniſtros Eccleſiæ, quibus adminiſtratio Verbi & Sacramentorum demandatur, ritè inſtitutos eſſe opportere, &c.

They teach, that the Miniſters of the Church, to whom the Adminiſtration of the Word and Sacraments is committed, ought to be rightly ordained, according to the Rule preſcribed by the Lord and his Apoſtles. And that for the undertaking this Office, there may be called from among the godly and faithfull People, men full of faith and without blame, ſuch as have gifts neceſſary for this Miniſtry, being alſo of honeſt life and converſation; and that theſe be firſt of all tried, then after Prayer made by the Elders, that they be by Impoſition of Hands for this Office, confirmed in the Congregation, *&c.*

Wherefore indeed, no man among us is permitted to perform the Office of a Prieſt, unleſs he ſhall, as is meet, be called, and ordained according to this kinde of Rule. Next they teach, that it is the duty of thoſe who are thus choſen to the Miniſtry of the Church, to have a diligent care of the ſouls committed to their charge, and faithfully to adminiſter to them the Word of the Goſpel, and the Sacraments, according to *Chriſt*'s Inſtitution, and to ſhew forth themſelves a good Example unto all men for Imitation, and to pray for them unto God, that they may be delivered from their Errours and Offences, *&c.*

ARTICLE X.

Of the Word of God.

Deinde docent, quod verbi Dei, ſeu Evangelii prædicatio eſt Miniſterium à Chriſto inſtitutum & præceptum, Matthæi ultimo: &c.

Furthermore, they teach that the preaching of the Word of God or the Goſpel is a Miniſtration appointed and commanded by *Chriſt*; in the laſt of *Matthew*, *Go ye into all the World, and preach the Goſpel to every Creature.* *Peter* alſo ſaith, *Acts* 10. *The Lord commanded us that we ſhould preach, &c.*

They teach alſo, that we ought to hold a difference betwixt the power and efficacy of the Law and of the Goſpel, that the former is indeed the Adminiſtration of Death, but the latter the Adminiſtration of Life and Glory by *Chriſt*, 2 *Cor*.3. *The Letter killeth, but the Spirit maketh alive.* And *John* 6. *The words which I ſpeak unto you are Spirit and Life.*

They believe moreover, that no man can attain true Faith, unleſs he hear the Word of God, according to that of *Paul, Faith comes by hearing, and hearing by the Word of God.* And again, *But how ſhall they believe on him, of whom they have not heard?* Therefore ours do uſe all their endeavour, to teach and preach in the Church, the Word of the Goſpel without any mixture of humane Traditions: for that cauſe they in their Churches do reade the Goſpels themſelves, and the other Scriptures alſo in the vulgar Tongue.

ARTICLE XI.

Of the Sacraments.

Docent imprimis, Sacramenta per Chriſtum inſtituta, ad ſalutem neceſſaria eſſe, &c.

Firſt, they teach, that the Sacraments ordained by *Chriſt* are neceſſary to ſalvation, by means whereof Believers are made fellow-partakers of the merits of *Chriſt*: but in caſe any man ſhall wilfully contemn, or not worthily eſteem them, or uſe them in any other manner whatſoever, than as *Chriſt* hath willed and commanded, they declare that he grievouſly ſinneth againſt *Chriſt* the Authour of them.

But if it ſo come to paſs, that any man truly deſire to communicate by the Sacraments, according to the minde and command of *Chriſt*, yet being hindered by ſome ſickneſs, or carried away captive into foreign parts, or being oppreſſed by the Adverſaries and Enemies of the Faith, *&c.* he be not able to ſatisfie his own pious deſire, then in ſuch caſes without doubt he ſhall, if ſo be he ſincerely and entirely believe the Goſpel, be ſaved by the Faith of *Chriſt* alone.

They teach next, that the Sacraments of themſelves, or (as ſome ſpeak) *ex opere operato*, do not confer grace, nor juſtifying faith, upon thoſe who are not firſt endued with good inclinations, and inwardly quickened by the Holy Spirit, *&c.*

ARTICLE XII.

Of Baptiſm.

Docent item, quod Baptiſmus ſit ſalutaris adminiſtratio, à Chriſto inſtituta, &c.

They teach alſo that Baptiſm is a ſaving Adminiſtration, inſtituted by *Chriſt*, and added to the Goſpel, by which he purifieth, cleanſeth, and ſanctifieth his Church in his own Death and Bloud, as *Paul* ſaith, *Chriſt loved his Church, and gave himſelf for it: that he might ſanctiſie it, being cleanſed by the waſhing of water through the Word, &c.*

Likewiſe they teach, that Children are to be baptized unto Salvation, and to be conſecrated to *Chriſt*, according to his Word; *Suffer little Chidren to come unto me, and forbid them not, for of ſuch is the Kingdom of God, &c.*

ARTICLE XIII.

Of the Lords Supper.

Dominicam Cœnam, ſeu Sacramentum Euchariſtiæ, Miniſterium eſſe à Chriſto, &c.

They teach, that the Lords Supper, or Sacrament of the Euchariſt, was a Miniſtration appointed by *Chriſt*, afterward by his Apoſtles, and by them, through his grace and goodneſs, delivered to the whole Church, for the common uſe and Salvation of all men, as the Evangeliſts do bear witneſs, and the Apoſtle, whoſe words are uſed by all the Church, *For I have received from the Lord, that which alſo I have delivered to you, how that the Lord* Jeſus, *in the ſame night wherein he was betrayed, took Bread, &c.* And a little after, *Therefore my Brethren, when ye come together to eat, (to wit, this Supper) ſtay one for another.*

Yea and they teach here alſo, that men muſt believe with the heart, and confeſs with the mouth, that the Bread of the Lords Supper is the true Body of *Chriſt*, which was delivered for us, and that the Cup is his true Bloud, which was ſhed for us for the Remiſſion of ſins, as the Lord *Chriſt* expreſly ſaith, *This is my Body, This is my Bloud, &c.*

They further teach, that in the Adminiſtring this Sacrament nothing elſe is to be done, but what is ſet forth and commanded by theſe expreſs words of *Chriſt*, who giving Bread to his Diſciples, ſaid, *Take, eat, This is my Body. And taking the Cup, he gave thanks and ſaid, Drink ye all of this, for, This is my Bloud of the New Teſtament,*

ment, which is ſhed for many for the Remiſsion of ſins. And ſo, according to this Command of the Lord, they teach, that his Body and Bloud ought to be taken by all promiſcuouſly, under both kindes, even as they were apart and by themſelves by him inſtituted and ordained, and as the Primitive Church alſo uſed this whole Sacrament. But if any man, out of preſumption attempt any thing contrary to this Inſtitution of *Chriſt*, he ſinneth againſt *Chriſt* the Authour thereof, and againſt his will expreſly revealed in the Scripture.

ARTICLE XIV.

Of Eccleſiaſtical Power, or the Keys.

Et hic docent, ut credatur Claves à Chriſto Eccleſiæ traditas eſſe, &c.

And here they teach, how it ought to be believed, that the Keys were delivered by *Chriſt* to the Church, concerning which he ſaid unto *Peter*, inſtead of all, *I will give thee the Keys of the Kingdom of Heaven.* And that theſe were an Adminiſtration delivered to the Church of *Chriſt* and the Miniſters thereof, which continueth therein to this preſent day, and is not to have an end before the diſſolution of the World.

The duty and authority of this Adminiſtration, according to the Command and Intent of *Chriſt*, is, as the Scriptures do expreſs, to correct and binde ſuch as are wicked and impenitent in the Church, and to ſhut the Kingdom of Heaven againſt them, which is, to exclude them from *Chriſt*, and from the uſe and communion of the Church. And on the contrary, to abſolve ſuch as are truly penitent, reſtore them to peace of Conſcience, place them in a ſure hope and belief of Salvation, and ſo to open unto them the Kingdom of Heaven, and inſtruct and ſtrengthen them againſt all the Temptations, Aſſaults, and cunning Devices of that Enemy. And this they ought to do, not by their own power and pleaſure, but as Diſpenſers of the Myſteries of God, Miniſters and Servants of *Chriſt*, by his authority, through the Word and Sacraments, *&c.*

ARTICLE XV.

Of humane Traditions.

Humanas traditiones, ritus & conſuetudines, quæ nihil pietati adverſantur, in publicis conventibus ſervanda docent, &c.

They teach, that humane Traditions, Rites, and Cuſtoms, which are not againſt piety, are to be obſerved in publick Congregations, *&c.*

But they teach, that ſuch Traditions, Rites, and Ceremonies, which obſcure the glory of *Chriſt* and his grace, lead the People away, and draw them back from the truth and faith, and are made equal or preferred to Divine Inſtitutions, or if any man tranſgreſs theſe upon the account of the other, and relinquiſh the ſincere uſe of the Word of God, are to be avoided and rejected, *&c.*

They teach next, that becauſe of the Differences of Ceremonies, Cuſtoms, and Rites, which are to be ſeen in ſeveral Churches among *Chriſtians,* and are not prejudicial or hurtfull to piety, they ought not to be offended one with another, or contemn, hate, and perſecute one another, *&c.*

ARTICLE XVI.

Of the Secular Power.

Docetur hic apud nos juxta Scripturas, quod ſublimior poteſtas, ſeu Magiſtratus ſecularis, Dei ordinatio ſit, &c.

We teach here according to the Scriptures, that the higher Power or Secular Magiſtrate, is an Ordinance of God, to the end the People may be governed in thoſe things which are Political and Temporary. Concerning this, excellent is that place of *Paul, For there is no Power but of God, the Powers which are, are ordained of God.*

They teach moreover, that thoſe who are in power, or bear publick Office and Magiſtracy, of what degree ſoever they be, ſhould underſtand, that they do not their own, but the work of God, and that he is ſovereign Lord and King over them and others; to whom alſo they ought to remember that they are to give an account of their Stewardſhip at the laſt Day.

They teach alſo, that it is commanded in the Word of God, that all men ſhould in all things be ſubject to the higher Powers, provided they be ſuch, as are not contrary to God and his Word, *&c.*

But as touching thoſe things which concern Souls, and Faith, and Salvation, they teach, that we ought to give ear unto Gods Word onely, and his Miniſters, as *Chriſt* himſelf ſaith, *Give ye unto* Cæſar *the things that are* Cæſar*'s, and to God the things that are God's.*

And if any man endeavour to compell them unto ſuch things as are againſt God, and repugnant to his Word, which endureth for ever, they teach, that we ought to follow the Example of the Apoſtles, who gave this Anſwer to the Magiſtrate at *Jeruſalem, We ought* (ſay they) *to obey God rather than men.*

ARTICLE XVII.

Of the Worſhipping of Saints.

Initio docent quòd poſt creatos homines nullus eorum unquam extitit, nec nunc quoque eſt, nec aliquando futurus eſt, &c.

They teach firſt, that ſince the Creation of Mankinde, there never was any one of them, nor is there now, nor ever will there be hereafter, who can be holy or righteous, by any ſtrength, merits, endeavours, and works of his own. Even as holy *Job* ſaith, *What is man, that he ſhould be pure, and he that is born of a woman, that he ſhould appear righteous?*

But what good things ſoever there are in the Saints, they ought to be acknowledged as received from the bounty and goodneſs of God. For, in that they are holy and acceptable to God, it is a matter that befalls them without all merit, through his divine will and pleaſure onely, *&c.*

They teach moreover, that the Honour and Worſhip due unto God, is not to be transferred unto the Saints, nor to their Images; as it is written in *Iſaiah, I am the Lord, This is my Name, I will not give my glory to another, &c.*

ARTICLE XVIII.

Of Faſts.

Jejunia noſtri cultum quendam externum in piis eſſe, Deo ſoli exhibendum, &c.

The men of our perſwaſion teach, that Faſts are a kinde of outward Worſhip among the Godly, to be given onely to God himſelf, and ſuch as are to be obſerved, according to the circumſtance of perſons, nations, places, and affairs, by all, and by every man alſo, without Superſtition and Hypocriſie.

They teach next, that Faſting doth not conſiſt in a difference of Meats, but in a ſparing uſe of them, Sobriety, and Temperance, and afflicting of the Body, and Humiliation before God. But it is a matter altogether of concernment, with what minde or purpoſe any man doth faſt, for as much as Faſting is then good, when it is pleaſing and acceptable to God, as you may reade *Matth.6.* and *Iſai* 58.

ARTICLE XIX.

Of Celibate, or, The Unmarried State.

Ad cœlibatum docent, neminem cogendum, aut ab eo retrahendum eſſe, &c.

They teach, that no man ought to be conſtrained unto a ſingle Life, or withdrawn from it, becauſe God hath commanded, or forbidden it to no man, but hath left it to every mans will and pleaſure, to live unmarried, or to marry.

They teach moreover, that no man ought to chuſe a ſingle Life with this intent, that he ſhould think thereby to merit Remiſſion of Sins and Eternal Life, for himſelf or others. For, neither Single Life, nor any work of ours procureth theſe things for us, but onely the Death and Grace of *Chriſt* alone.

ARTICLE XX.

Of the Time of Grace, wherein the Favour of God ought to be ſought, and may be found.

Hoc demùm loco docent, ut ſciant homines tantiſper dum in vivis ſunt, tempus à Deo, quod gratiæ eſt, &c.

Laſtly, they teach in this place, that men are to underſtand, that ſo long as they live in this World, there is a time given them by God, which is a time of grace, to the end they may ſeek him, and his grace, goodneſs, mercy, and gentleneſs, and ſo through his promiſe may finde, and by that means attain bleſſedneſs and ſalvation, &c. to the end alſo that every man, while this time of grace doth laſt, may repent of his life paſt, be reconciled to God, and pacifie, quiet and ſecure his own conſcience through faith in *Chriſt*, and by his Miniſtry in the Church. Hereupon firmly believing, that his ſins are pardoned, and that God is reconciled for the ſake of *Chriſt*, in whoſe grace being eſtabliſhed, walking and perſevering in good works, he ought aſſuredly to expect, that his Soul being looſed from the Priſon of the Body, he ſhall paſs, not into any puniſhment, but be carried like poor *Lazarus* into eternal happineſs, and there remain with the Lord *Chriſt* for ever, &c.

A Teſtimony taken out of Dr. *Martin Luther*'s Preface before the Confeſſion of the *Waldenſes*, *Anno Domini* 1533.

Inter hos autem occurrebant & iſti Fratres, quos Pighardos vocabant, jam mihi non ita inviſi, &c.

But among theſe I obſerved alſo thoſe Brethren, whom they called *Fratres Pighardi* or *Picardi*, who are not now odious to me, as they were in the days of my Popery. In a word, I found among them that one great and wonderfull thing, ſcarce ever ſo much as heard of in the Popes Church, to wit, that laying aſide the Doctrines of Men, ſo far as they were able, they meditated in the Law of the Lord night and day: and that they were skilled and ready in the Scriptures, whereas in the Papacy our Maſters themſelves wholly neglected the Scriptures; with the name of which they were puffed up, but ſome of them had not ſo much as ſeen the *Bible* at any time. But yet it could not otherwiſe be, but that divers places muſt needs remain obſcure to them, becauſe not onely the *Greek* and *Hebrew* Tongues, but the *Latine* alſo, were in a manner loſt. And that continued a fault among them, that while they endeavoured to avoid the Briars and Bogs wherein the Sophiſters and Monks were entangled, they wholly abſtained from all ſtudy of the Arts, being withall pinched by poverty, which they relieved by the labour of their hands.

But now they appear, not a little better inſtructed and more free, I may ſay alſo more enlightened and better, ſo that I hope they will be neither unwelcome nor unpleaſing to ſuch as are truly *Chriſtian*; wherefore it behoveth us to give very great Thanks to God the Father of our Lord *Jeſus Chriſt*, who according to the Riches of his Glory, hath commanded this Light of his Word to ſhine out of Darkneſs, thereby to deſtroy Death in us, and reſtore Life; and we ought to rejoyce alſo, both on their behalf and our own, that we who were among our ſelves alſo at a diſtance, are now, upon throwing down that partition-wall of Jealouſie, whereby we ſeemed Hereticks to each other, made near, and reduced together into one Sheep-fold, under that one Shepherd and Biſhop of our Souls, who is bleſſed for ever. *Amen.*

The Teſtimony given by *Philip Melancthon* to the *Waldenſes*, in an Epiſtle of his inſcribed:

To the Reverend Brother in *Chriſt* Mr. *Benedict*, and the reſt of the *Waldenſian* Brethren in *Bohemia.*

Gratia & pax, &c. Exiſtimo, vir eximie, Fratres tuos in hoc noſtro congreſſu in multis rebus melius meam ſententiam cognoviſſe, &c.

Grace and Peace, *&c.* I ſuppoſe, worthy Sir, that your Brethren in this our Meeting, have known and throughly diſcerned my opinion in many things, better I think than I my ſelf underſtood your affairs heretofore. Wherefore ſeeing we are agreed about the chief Articles of the *Chriſtian* Faith, let us mutually imbrace each other in love, for as much as no difference and variety of Rites and Ceremonies ought to diſunite our mindes. The Apoſtle *Paul* ſpeaketh often touching Ceremonies, and forbiddeth *Chriſtians* to diſagree, becauſe of the variety of Ceremonies, although the World quarrels vehemently about Ceremonies. Indeed, I do not diſlike that ſeverer way of Exerciſe or Diſcipline uſed in your Churches; I would to God it were a little more ſeverely obſerved alſo in our Churches: As concerning mine own affection towards you, I would have you ſo to think, that I earneſtly wiſh that thoſe who love the Goſpel, and deſire the Name of *Chriſt* may be glorified, would follow one another with mutual love, and ſo with joint-endeavours improve their Learning to the glory of *Chriſt*, leſt they deſtroy themſelves by mutual and private Enmities or Diſſenſions, eſpecially about thoſe things, for which there needeth no contention. Farewell, pray for me, and for the Glory of *Chriſt.*

Given at *Wittenberg*, in the year 1533.

Philip Melancthon.

Another out of *Bucer's* Book, entituled, *Scripta duo Adverſaria Latomi, &c.* in that Chapter which treateth of the Authority of the Church, *p.* 159.

Illa certe ratio optima eſt quam obſervant Fratres Picardi, &c.

That certainly is a very good courſe which is obſerved by our Brethren the *Waldenſes,* who have ſet forth in Print that Confeſſion of their Faith which they lately preſented to King *Ferdinand, Anno* 1533. together with a Preface. They have alſo retained the Diſcipline of *Chriſt* among them; which commendation the thing it ſelf conſtraineth us to give them, to the end we may praiſe the Lord, who ſo worketh in them, although thoſe Brethren be deſpiſed by ſome men perverſly learned. But the courſe which they obſerve in this matter is this.

Beſides Miniſters of the Word and Sacraments, they have a certain College of men, excelling in prudence and gravity of ſpirit, whoſe Office it is to admoniſh and correct offending Brethren, to compoſe ſuch as diſagree, and judg in their Cauſes, *&c.*

A brief Confeſſion of Faith publiſhed by the Reformed Churches of PIEMONT, *Anno Domini* 1655.

The Original whereof is to be ſeen, together with the reſt, in the publick Library of the famous Univerſity of *CAMBRIDG.*

Havendo inteſo che lì noſtri Anverſarii non contentandoſi d' haverci crudelmente perſeguitati e ſpogliati de noſtri beni, per renderci vie più odioſi, vanno ancora ſeminando dè falſi rumori, tendenti non ſolo à macchiare le noſtre perſone, mà principalmente ad' infamare con calunnie attroci, la ſanta e ſalutare dottrina laquale profeſsiamo: Noi ſiamo obligati per chiarire lo ſpirito di quelli, che potrebbono eſſere preoccupati di tali ſiniſtri penſieri, di fare una breve dichiaratione della noſtra fede, quale habbiamo per l' addietro hauuta, & la teniamo ancora hoggidi, conforme alla parola di Dio, *acciò chè ogn' uno vegga la falſità di quelle calunnie, e con quanta ingiuſtitia ſiamo odiati, e perſeguitati per una ſi innocente dottrina.*

Noi crediamo.

1. *Che v' è un ſolo Iddio il quale è una eſſenza ſpirituale, eterna, infi-*

Having underſtood that our Adverſaries, not contented to have moſt cruelly perſecuted us, and robbed us of all our Goods and Eſtates, have yet an intention to render us odious to the World, by ſpreading abroad many falſe Reports, and ſo not onely to defame our perſons, but likewiſe to aſperſe with moſt ſhamefull calumnies that holy and wholeſome Doctrine which we profeſs, we look upon our ſelves as obliged, for the better information of thoſe, whoſe mindes may perhaps be preoccupied with ſiniſter opinions, to make a ſhort Declaration of our Faith, ſuch as we have heretofore profeſſed and held, and do at this day profeſs and hold, as conformable to the Word of God; that ſo every one may ſee the falſity of thoſe their calumnies, and alſo how unjuſtly we are hated and perſecuted upon the account of our Profeſſion.

We believe.

1. Firſt, that there is one onely God, who is a ſpiritual Eſſence, Eternal,

nal, Infinite, All-wiſe, Mercifull, Juſt, and in ſum, All-perfect, and that there are three perſons in that one onely and ſimple Eſſence, *viz.* the Father, Son, and Holy Spirit.

2. That the ſame God has manifeſted himſelf unto us by the Works of Creation, and Providence, as alſo in his Word revealed unto us, firſt by Oracles in ſeveral manners, and afterwards by thoſe written Books which are called *The holy Scriptures*.

3. That we ought to receive thoſe holy Scriptures (as we do) for ſacred and canonical, that is to ſay, for the conſtant Rule of our Faith and Life: as alſo to believe, that the ſame is fully contained in the *Old* and *New Teſtament*; and that by the *Old Teſtament* we muſt underſtand onely ſuch Books as God did intruſt the *Judaical* Church with, and which that Church always approved and acknowledged to be from God; namely, the five Books of *Moſes*, *Joſuah*, the *Judges*, *Ruth*, 1. and 2. of *Samuel*, 1. and 2. of the *Kings*, 1. and 2. of the *Chronicles*, the 1. of *Eſra*, *Nehemiah*, *Eſther*, *Job*, the *Pſalms*, the *Proverbs* of *Solomon*, *Eccleſiaſtes*, the *Song of Songs*, the four great, and the twelve *minor* Prophets: the *New Teſtament* contains onely the four *Evangeliſts*, the *Acts* of the *Apoſtles*, the *Epiſtles* of St. *Paul*, 1. to the *Romans*, 2. to the *Corinthians*, 1. to the *Galatians*, 1. to the *Epheſians*, 1. to the *Philippians*, 1. to the *Coloſſians*, 2. to the *Theſſalonians*, 2. to *Timothy*, 1. to *Titus*, 1. to *Philemon*, and his *Epiſtle* to the *Hebrews*, one of St. *James*, 2. of St. *Peter*, 3. of St. *John*, 1. of St. *Jude*, and laſtly the *Revelation*.

[illegible] 120.

4. We acknowledg the Divinity of theſe Books, not onely from the Teſtimony of the Church, but more

nita, del tutto ſavia, miſericordioſa, giuſta, in ſomma del tutto perfetta, e che vi ſono trè perſone in quella ſola e ſimplice eſſenza, il Padre, il Figliuolo, e lo Spirito Sancto.

2. Che quello Iddio s' è manifeſtato à gli huomini nelle ſue opere della creatione; e della providenza, e di più nella ſua parola, revelata dal principio con oracoli in diverſe maniere, poi meſſa in iſcritto nè libbri chiamati la Scrittura Santa.

3. Che conviene ricevere, come riceviamo, queſta ſanta Scrittura per Divina, e Canonica cio è per regola della noſtra fede, e vita; e ch' ella è pienamente contenuta nè libri del Vecchio e Nuovo Teſtamento, che nel Vecchio Teſtamento deono eſſer ſolo compreſi i libri, ch' Iddio fidò alla Chieſa Giudaïca, da lei ſempre approvati e riconoſciuti per Divini, cio è i cinque libri di Moïſe, Joſue, li Giudici, Ruth, 1. & 2. di Samuel, 1. & 2. de Rè, 1. & 2. delle Croniche, il 1. di Eſdra, Nehemia, Eſther, Job, i Salmi, i Proverbi di Salomone, l' Eccleſiaſte, il Cantico dè Cantici, i quattro gran Profeti, i dodici Piccioli, e nel Nuovo, i quattro Evangelii, i Fatti delli Apoſtoli, le Epiſtole di St. Paolo, una à Romani, due à Corinti, una à Galati, una alli Efeſi, una à Filippeſi, una à Coloſſeſi, due à Theſſaloniceſi, due à Timoteo, una à Tito, una à Filemone, l' Epiſtola à gli Hebrei, una di St. Giacopo, due di St. Pietro, trè di S. Giovanni, una di S. Giuda, e l' Apocaliſſe.

4. Che riconoſciamo la Divinità di queſti libri ſacri, non ſolo dalla teſtimonianza della Chieſa, mà principalmente

palmente dall' eterna, & indubitabile verità della dottrina contenuta in eſsi, d' all' eccellenza, ſublimità, e Maeſtà del tutto Divina che vi ſi dimoſtra; e dall' operatione dello Spirito Santo, che ci fà ricevere con riverenza la teſtimonianza, laquale cene rende la Chieſa, che ci apre gli occhi per iſcuoprir i raggi della celeſte luce che riſplendono nella Scrittura, e corregge il noſtro guſto, per diſcernere queſto cibo col ſuo Divino ſapore.

5. *Ch' Iddio hà fatto tutte le coſe di nulla, colla ſua volontà del tutto libera, e colla potenza infinita della ſua parola.*

6. *Ch' egli le conduce, e governa tutte colla ſua providenza, ordinando & addirizzando tutto ciò che nel mondo accade, ſenza che pure egli ſia ne autore, nè cauſa del male che fanno le Creature, ò che la colpa ne gli poſſa, ó debba in alcuna maniera eſſer imputata.*

7. *Che gli Angeli eſſendo ſtati tutti creati puri, e ſanti, alcuni ſono caduti in una corruttione, & perditione irreparabile, mà che gli altri ſono perſeverati per un' effetto de la Divina bontà, che gli hà ſoſtenuti, e confirmati.*

8. *Che l' huomo il quale era ſtato creato puro, e Santo all' imagine di Dio, per ſua colpa s' è privato di quello ſtato felice, preſtando fede à diſcorſi ingannevoli del Diavolo.*

9. *Che l' huomo nella ſua tranſgreſſione hà perduta la giuſtitia, e la ſantità che haveva ricevuto, ed è incorſo nell' indignatione di Dio, nella*

eſpecially becauſe of the eternal and undoubted Truth of the Doctrine therein contained, and of that moſt divine Excellency, Sublimity, and Majeſty, which appears therein; beſides the teſtimony of the Holy Spirit, who gives us to receive with reverence the teſtimony of the Church in that point, and opens the eys of our underſtanding to diſcover the beams of that celeſtial Light, which ſhines in the Scripture, and prepares our taſte to diſcern the divine ſavour of that ſpiritual Food.

5. That God made all things of nothing by his own free will, and by the infinite power of his Word.

6. That he governs and rules all by his providence, ordaining and appointing whatſoever happens in this world, without being Authour or cauſe of any evil committed by the Creatures, ſo that the defect thereof neither can nor ought to be any ways imputed unto him.

7. That the Angels were all in the beginning created pure and holy, but that ſome of them are fallen into irreparable corruption and perdition; and that the reſt have perſevered in their firſt purity by an effect of divine goodneſs, which has upheld and confirmed them.

8. That man was created clean and holy, after the Image of God, and that through his own fault he deprived himſelf of that happy condition, by giving credit to the deceitfull words of the Devil.

9. That man by his tranſgreſſion loſt that righteouſneſs and holineſs which he received, and is thereby obnoxious to the wrath of God,

Death, and Captivity, under the Juriſdiction of him who has the power of Death, that is, the Devil; in ſo much that our free will is become a Servant and a Slave to Sin; and thus all men (both *Jews* and *Gentiles*) are by nature the Children of wrath, being all dead in their treſpaſſes and ſins, and conſequently incapable of the leaſt good motion, or inclination to any thing which concerns their ſalvation; yea incapable to think one good thought without Gods ſpecial grace, all their Imaginations being wholly evil, and that continually.

10. That all the Poſterity of *Adam* is guilty of his diſobedience, and infected by his corruption, and fallen into the ſame calamity with him, even the very Infants from their mothers womb, whence is derived the word of *original ſin.*

11. That God, ſaves from that corruption and condemnation those whom he has choſen from the foundation of the world, not for any diſpoſition, faith or holineſs that he foreſaw in them, but of his meer mercy in *Jeſus Chriſt* his Son; paſſing by all the reſt, according to the irreprehenſible Reaſon of his free will and Juſtice.

Adam

12. That *Jeſus Chriſt* having been ordained by the eternal Decree of God, to be the onely Saviour, and Head of that Body which is the Church, he redeemed it with his own Bloud in the fulneſs of time, and communicates unto the ſame all his benefits, together with the Goſpel.

13. That there are two natures in *Jeſus Chriſt*, *viz.* Divine and Humane, truly united in one and the ſame perſon, without either confuſi-

morte, & nella cattività ſotto la potenza di colui, ch' hà l' imperio della morte, ciò è del Diavolo, à tal ſegno ch' il ſuo libero arbitrio è divenuto ſervo, e ſhiavo del peccato: coſi che di natura tutti gli huomini, e Giudei, e Gentili ſono figliuoli d' ira, tutti morti nè loro falli, e peccati, & conſeguentemente incapaci d' havere alcun buono muovimento per la ſalute, etiandio di formar un buon penſiero ſenza la gratia, tutte le loro imaginationi non eſſendo altro che male in ogni tempo.

10. *Che tutta la poſterità d' Adamo è col peuole in eſſo lui della ſua diſobbidienza infetta della ſua corruttione, e caduta nella medeſima calamità infino alli piccoli fanciulli fin dal ventre della madre onde viene il nome di* peccato originale.

11. *Che Iddio cava da quella corruttione, & condannatione le perſone ch' egli hà elette dinanzi la fondatione del mondo, non perche egli prevedeſſe in eſſi alcuna diſpoſitione alla fede o alla ſantità, mà per la ſua miſericordia in Gieſu Chriſto ſuo figliuolo, laſciandovi gli altri ſecondo la raggione irrepreenſibile della ſua libertà, e giuſtitia.*

12. *Che Gieſu Chriſto eſſendo ſtato da Dio ordinato nel ſuo eterno decreto, per eſſer il ſolo Salvator, e l' unico capo del ſuo corpo ch' è la Chieſa, egli l' hà riſcattato col ſuo proprio ſangue nel compimento de tempi, e le communica tutti li ſuoi benefici coll' Euangelio.*

13. *Che vi ſono due nature in Gieſu Chriſto, la Divina, e l' humana, veramente unite in una ſteſſa perſona, ſenza con-*

confuſione, ſenza ſeparatione, ſenza diviſione, ſenza cangiamento, l' una, e l' altra natura ſervando le ſue diſtinte proprietà; e che Gieſu Chriſto é inſieme vero Dio, e vero huomo.

14. *Che Iddio hà tanto amato il mondo, ciò è quelli ch' egli hà eletti dal mondo ch' egli hà dato il ſuo figlivolo per ſalvarci colla ſua perfettiſsima ubbidienza: quella ſpecialmente ch' egli ha dimoſtrata ſofferendo la morte maledetta della croce, e colle vittorie ch' egli ha riportate ſopra' l Diavolo, il peccato, & la morte.*

15. *Che Gieſu Chriſto havendo fatta l' intiera eſpiatione dè noſtri peccati co' l ſuo perfettiſsimo ſacrificio una volta offerto nella croce, non può, ne deve eſſer reiterato ſotto qualunque preteſto, come ſi pretende fare nella Meſſa.*

16. *Ch'il Signor Gieſu havendoci pienamente reconciliati à Dio con il ſangue della ſua croce, in virtù del ſuo ſolo merito, e non delle noſtre opere, noi ſiamo aſſolti, e giuſtificati nel ſuo coſpetto, e che non v' è altro purgatorio, che nel ſuo ſangue, il quale ci purga da ogni peccato.*

17. *Che noi habbiamo unione con Gieſu Chriſto, e communione à ſuoi benefici per la fede, la quale ſi appoggia ſopra le promeſſe di vita, che ci ſono fatte nell' Evangelio.*

18. *Che quella fede viene dall' operatione gratioſa, & efficace dello Spirito Santo, che illumina le anime noſtre è le porta ad appoggiarſi ſopra là miſericordia di Dio, per applicarſi i meriti di Gieſu Chriſto.*

19. *Che Gieſu Chriſto è il noſtro ve-*

on, ſeparation, diviſion, or alteration; each nature keeping its own diſtinct proprieties; and that *Jeſus Chriſt* is both true God and true man.

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14. That God ſo loved the world, that is to ſay, thoſe whom he has choſen out of the world, that he gave his own Son to ſave us by his moſt perfect obedience, (eſpecially that obedience which he expreſſed in his Suffering the curſed Death of the Croſs) and alſo by his Victory over the Devil, Sin, and Death.

15. That *Jeſus Chriſt* having fully expiated our ſins by his moſt perfect Sacrifice once offered on the Croſs, it neither can, nor ought to be reiterated upon any account whatſoever, as they pretend to do in the *Maſs*.

16. That the Lord having fully and abſolutely reconciled us unto God, through the Bloud of his Croſs, by virtue of his merit onely, and not of our works, we are thereby abſolved and juſtified in his ſight, neither is there any other *Purgatory* beſides his Bloud, which cleanſes us from all ſin.

17. That we are united with *Chriſt*, and made partakers of all his benefits by Faith, truſting and confiding wholly to thoſe promiſes of life which are given us in the Goſpel.

18. That that Faith is the gracious and efficacious work of the Holy Spirit which enlightens our Souls, and perſwades them to lean and reſt upon the mercy of God, and ſo thereby to apply unto themſelves the merits of *Jeſus Chriſt*.

19. That *Jeſus Chriſt* is our true

and onely Mediatour, not onely redeeming us, but alſo interceding for us, and that by virtue of his merits, and interceſſion we have acceſs unto the Father, for to make our Supplications unto him, with a holy confidence and aſſurance that he will grant us our Requeſts, it being needleſs to have recourſe to any other Interceſſour beſides himſelf.

20. That as God has promiſed us, that we ſhall be regenerated in *Chriſt*; ſo thoſe that are united unto him by a true Faith, ought to apply, and do really apply themſelves unto good works.

21. That good works are ſo neceſſary to the faithfull, that they cannot attain the Kingdom of Heaven without the ſame, ſeeing that God hath prepared them that we ſhould walk therein, and therefore we ought to avoid vice and to apply our ſelves to *Chriſtian* virtues, making uſe of Faſting, and all other means which may conduce to ſo holy a thing.

22. That although our good works cannot merit any thing, yet the Lord will reward or recompenſe them with eternal life, through the mercifull continuation of his grace, and by virtue of the unchangeable conſtancy of his promiſes made unto us.

23. That thoſe, who are already in the poſſeſſion of eternal life by their faith and good works, ought to be conſidered as Saints, and as glorified perſons, and to be praiſed for their virtue, and imitated in all good actions of their life, but neither worſhipped nor prayed unto, for, God onely is to be prayed unto, and that through *Jeſus Chriſt*.

ro ed unico Mediatore, non ſolo di Redentione, mà anche d' interceſſione, & che per li ſuoi meriti, e per la ſua interceſſione noi habbiamo introduttione al Padre, per invocarlo con ſanta fiducia d' eſſer eſauditi, ſenza che ſia neceſſario il ricorrere ad alcun altro interceſſore che lui.

20. *Che come Iddio ci promette la regeneratione in Gieſu Chriſto, coloro che ſono uniti con eſſo lui per una viva fede, deono adoperarſi, e realmente s' adoperano à buone opere.*

21. *Che le buone opere ſono tanto neceſſarie à fedeli, che non poſſono giungere al Regno dè cieli ſenza farle, atteſo che Iddio le hà preparate acciochè in eſſe noi caminiamo, che coſi dobbiamo fuggire i vitii, & applicarci alle virtù Chriſtiane, impiegando i digiuni, & ogn' altro mezzo che può ſervirci in una coſa ſi ſanta.*

22. *Che quantunque le buone opere noſtre non poſſano meritare, il Signore non laſcierà di ricompenſarle della vita eterna, per una miſericordioſa continuatione della ſua gratia, ed in virtù della conſtanza immutabile delle promeſſe ch' egli cci hà fatte.*

23. *Che quelle che poſſeggono la vita eterna in conſeguenza della fede, e delle buone opere loro, deono eſſer conſiderati come Santi e glorificati, lodati per le loro virtù, immitati in tutte le belle attioni della loro vita, mà non adorati ne invocati, poi che non ſi deve pregar ſe non un ſolo Iddio per Gieſu Chriſto.*

24. *Che Iddio s' è raccolta una Chieſa nel mondo per la ſalute degli huomini, e ch' ella non hà ſe non un ſolo capo, e fondamento, ciò è Gieſu Chriſto.*

25. *Che quella Chieſa è la compagnia dè fedeli, i quali eſſendo ſtati da Dio eletti avanti la fondatione del mondo, e chiamati d' una ſanta vocatione, vengono ad unirſi per ſeguitare la parola di Dio, credendo ciò ch' egli vi ci inſegna, e vivendo nel ſuo timore.*

26. *Che quella Chieſa non puole mancar, ed eſſer ridotta al niente; mà che deve eſſer perpetua, e che tutti gl'eletti ſono ſoſtenuti e conſervati per la virtù di Dio, in tal modo che eſsi tutti perſeverano nella vera fede fin' al fine, uniti nella ſanta Chieſa, come membra di eſſa.*

27. *Che ogn' uno a quella deve congiungerſi, e tenerſi nella ſua communione.*

28. *Che Iddio non ci ammaeſtra ſolo colla ſua parola, mà che di più egli hà ordinati dè Sacramenti per congiunger ci li ad eſſa, comme mezzi per unircè a Chriſto, e partecipar alli ſuoi benefici, e che non ve nè ſono più di due communì à tutte le membra della Chieſa ſotto' l Nuovo Teſtamento, ciò è il Batteſimo, e la ſanta Cena.*

29. *Ch' egli hà ſtabilito quello del Batteſimo per una teſtimonianza della noſtra adottione, e che vi ſiamo lavati de noſtri peccati nel ſangue di Gieſu Chriſto, e rinovati in ſantità di vita.*

30. *Ch' egli hà ſtabilito quello della Santa Cena od Euchariſtia per il nodri-*

24. That God has choſen unto himſelf one Church in the World for the Salvation of Mankinde, and that ſame Church to have one onely Head and Foundation, which is *Chriſt*.

25. That that Church is the Company of the Faithfull, who having been elected before the Foundation of the World, and called with an holy Calling, come to unite themſelves to follow the Word of God, believing whatſoever he teaches them, and living in his fear.

26. That that Church cannot err, nor be annihilated, but muſt endure for ever, and that all the Elect are upheld and preſerved by the power of God in ſuch ſort, that they all perſevere in the Faith unto the end, and remain united in the holy Church, as ſo many living members thereof.

27. That all men ought to joyn with that Church, and to continue in the communion thereof.

28. That God does not onely inſtruct and teach us by his Word, but has alſo ordained certain Sacraments to be joyned with it, as a means to unite us unto *Chriſt*, and to make us partakers of his benefits; and that there are onely two of them belonging in common to all the members of the Church under the *New Teſtament*, to wit, *Baptiſm*, and the *Lords Supper*.

29. That God has ordained the Sacrament of *Baptiſm* to be a teſtimony of our Adoption, and of our being cleanſed from our ſins, by the Bloud of *Jeſus Chriſt*, and renewed in holineſs of life.

30, That the *Holy Supper* was inſtituted for the nouriſhment of our ſouls, to the end that eating effectually the Fleſh of *Chriſt*, and drinking effectually his Bloud, by the incomprehenſible virtue and power of the Holy Spirit, and through a true and living Faith; and ſo uniting our ſelves moſt cloſely and inſeparably to *Chriſt*, we come to enjoy in him and by him the Spiritual and Eternal Life. Now to the end that every one may clearly ſee what our Belief is as to this point, we have here inſerted the very Expreſſions of that Prayer which we make uſe of before the Communion, as they are written in our Liturgy or Form of Celebrating the holy Supper, and likewiſe in our publick Catechiſm, which are to be ſeen at the end of our Pſalms: theſe are the words of the Prayer.

Seeing our Lord has not onely once offered his Body and Bloud for the Remiſſion of our ſins, but is willing alſo to communicate the ſame unto us as the Food of Eternal Life, we humbly beſeech him ſo to give us of his grace, that in true ſincerity of heart, and with an ardent zeal we may receive of him ſo great a benefit; that is, that we may be made partakers of his Body and Bloud, or rather of his whole ſelf, by a ſure and certain Faith.

The words of the Liturgy are theſe, Let us then believe firſt, the promiſes which *Chriſt*, (who is the infallible Truth) has pronounced with his own mouth, *viz.* that he will make us truly partakers of his Body and Bloud, that ſo we may poſſeſs him intirely, and in ſuch ſort that he may live in us, and we in him. The words of our Catechiſm are the ſame, *Nellà Dominica* 53.

31. That it is neceſſary the Church ſhould have Miniſters, known by thoſe who are imployed for that purpoſe, to be learned, and of a good life,

mento dell' anime noſtre, acciochè con una vera, e viva fede, per la virtù incomprehenſibile dello Spirito Santo, mangiando effettivamente la ſua carne, e beendo il ſuo ſangue, e congiungendoci ſtrettiſsimamente ed inſeparabilmente à Chriſto, in lui, e per lui habbiamo la vita ſpirituale, ed eterna. Ed acciochè ognuno vegga chiaramente ciò chè crediamo in queſto capo, aggiugniamo qui le medeſime eſpreſsioni, che ſi trovano nella preghiera che facciamo avanti la communione, nella noſtra Liturgia, ò forma di celebrar la ſanta Cena, e nel noſtro Catechiſmo publico, i quali ſcritti ſi veggono dietro à noſtri Salmi: queſte ſono le parole della preghiera:

Si come il Signor noſtro non ſolo ci hà una volta offerto il ſuo corpo, ed il ſuo ſangue per la remiſsione dè noſtri peccati, mà vuole etiandio communicarcegli in nudrimento di vita eterna; facci etiandio queſta gratia, che in vera ſincerità di cuore, & con zelo ardente, riceviamo dà lui un ſi grande beneficio, ciò è che con ſicura fede, noi godiamo del ſuo corpo & del ſuo ſangue, anzi di lui tutto intero.

Le parole della Liturgia ſono tali, Primo dunque crediamo alle promeſſe che Gieſu Chriſto la verità infallibile, hà pronontiate colla ſua bocca, cio è ch' egli ci vuol far veramente partecipi del ſuo corpo, e del ſuo ſangue, acciochè lo poſsediamo intiramente, in modo ch' egli viva in noi, e noi in eſſo lui: Quelle del noſtro Catechiſmo ſono le medeſime, Nella Domenica 53.

31. *Ch' egl' è neceſſario che la Chieſa habbia dè Paſtori, giudicati bene inſtrutti, e di buona vita, dà coloro che*

che ne hanno la raggione, tanto per predicar la parola di Dio, come per amminiſtrar i Sacramenti, e vegghiare ſopra la greggia di Chriſto, ſecondo le regole d' una buona, e ſanta Diſciplina, inſieme cò Antiani, e Diaconi, conforme all' uſanza della Chieſa antica.

32. *Ch' Iddio hà ſtabilito i Rè, & i Prencipi e Magiſtrati per il governo dè popoli, ch' i popoli deono eſſer loro ſoggetti ed obbidienti in virtù di quella ordinatione, non ſolo per l' ira, mà ancora per la conſcenza in tutte le coſe conformi alla parola di Dio, il quale è il Rè, dè Rè e 'l Signore dè Signori.*

33. *Finalmente che convien ricevere il ſimbolo degli Apoſtoli, l' oratione Dominicale, e 'l Decalogo come ſcritti fondamentali della noſtra fede, e delle noſtre devotioni.*

E per una più diſteſa dichiaratione di quanto crediamo, reiteriamo quì la proteſtatione che già dal 1603. fecimo ſtampare cio è, Che conſentiamo nella ſana dottrina con tutte là Chieſà Rifformate di Francia, della gran Brettagna, dè Paëſi Baſſi; Alemagna, Suizzeri, Boëmia, Polonia, Ongaria, & altre, com' ella è rappreſentata nelle loro Confeſſioni, etiandio nella Confeſſione d' Auguſta, ſecondo la dichiaratione datane dall' autore; e promettiamo di perſeverarui colla gratia di Dio inviolabilmente, e nella vita, e nella morte, eſſendo apparecchiati di ſottoſcrivere à queſta eterna verità di Dio col noſtro proprio ſangue, come l' hanno fatto i noſtri Maggiori fin dal tempo de gli Apoſtoli, particolarmente in queſti ultimi ſecoli.

E però preghiamo humilmente tutte le Chieſe Evangeliche, e Proteſtanti

as well to preach the Word of God, as to adminiſter the Sacraments, and wait upon the Flock of *Chriſt*, (according to the Rules of a good and holy Diſcipline) together with Elders and Deacons, after the manner of the Primitive Church.

32. That God hath eſtabliſhed Kings and Magiſtrates to govern the People, and that the People ought to be obedient and ſubject unto them, by virtue of that ordination, not onely for fear, but alſo for conſcience ſake, in all things that are conformable to the Word of God, who is the King of Kings, and the Lord of Lords.

33. Finally, that we ought to receive the Symbole of the Apoſtles, the Lords Prayer and the Decalogue, as Fundamentals of our Faith, and of our Devotion.

And for a more ample declaration of our Faith, we do here reiterate the ſame Proteſtation which we cauſed to be printed in the year 1603. that is to ſay, that we do agree in ſound Doctrine with all the Reformed Churches of *France, Great Brittain,* the *Low Countreys, Germany, Switſerland, Bohemia, Poland, Hungary,* and others, as it is repreſented by them in their Confeſſions; as alſo we receive the Confeſſion of *Augsbourg*, and as it was publiſhed by the Authour, promiſing to perſevere conſtantly therein with the help of God both in life and death, and being ready to ſubſcribe to that eternal truth of God, with our own Bloud, even as our Anceſtours have done, from the days of the Apoſtles, and eſpecially in theſe latter Ages.

Therefore we humbly intreat all the Evangelical and Proteſtant Churches to look upon us as true Members of the myſtical Body of *Chriſt*, ſuffering for his Name ſake, notwithſtanding our poverty and lowneſs; and to continue unto us the help of their Prayers to God, and all other effects of their charity, as we have heretofore abundantly found and felt; for the which we return them our moſt humble thanks, intreating the Lord with all our heart to be their Rewarder, and to powre upon them the moſt precious Bleſſings of Grace and Glory, both in this Life and that which is to come. *Amen.*

* * *

A ſhort Juſtification, relating to thoſe Points, whereof the Doctours of the *Roman* Church are wont to accuſe us and other Reformed Churches, which nevertheleſs are condemned by us all, as being full of impiety, and to be abominated of all *Chriſtians*.

Firſt, we are ordinarily accuſed:

1. That God is the Authour of ſin.
2. That God is not Omnipotent.
3. That *Chriſt* was not impeccable.
4. That *Jeſus Chriſt* being upon the Croſs fell into Deſpair.
5. That Man is like a Stock or a Stone in the Actions whereunto he is moved by the Holy Spirit for his own Salvation.
6. That upon the account of Predeſtination, it is an indifferent thing whether we live well or no.
7. That good works are not neceſſary to Salvation.
8. That Repentance and Confeſſion of Sins are abſolutely condemned amongſt us.

di tenerci (non oſtante la noſtra povertà e baſſezza) per vere membra del corpo miſtico di Gieſu Chriſto, che ſofferiſcono pe'l ſuo nome, e di continuarci l' ajuto delle loro preghiere verſo Iddio, & tutti gli altri effetti della loro carità, come già gli habbiamo copioſamente provati: Onde le ringratiamo con tutta l' humiltà poſſibile, ſupplicando il Signore con tutto'l cuore, ch' egli ne ſia Remuneratore ſpandendo ſopra eſſe, le più pretioſe benedittioni della gratia, e della gloria, in queſta vita, ed in quella ch' è da venire. Amen.

* * *

Breve giuſtificatione intorno a quei capi dè quali i Dottori della Religione Romana ſono ſoliti d' accuſare le noſtre Chieſe, e le altre Riformate: i quali pure da tutte ſono condannati come pieni d' empieta, e degni dell' abominio dè Chriſtiani.

Siamo ordinariamente accuſati di credere.

1. *Ch' Iddio è autore del peccato.*
2. *Ch' Iddio non è Onnipotente.*
3. *Che Gieſu Chriſto non fù impeccabile.*
4. *Che Gieſu Chriſto nella croce caddè in diſperatione.*
5. *Che'l huomo è come un ſtecco od una pietra nelle attioni, alle quali egli è moſſo per la ſalute, dallo Spirito di Dio.*
6. *Ch' in virtù della predeſtinatione egli è indifferente di vivere bene, ò male.*
7. *Che le buone opere non ſono neceſſarie alla ſalute.*
8. *Che la penitenza, e la confeſſione dè peccati, ſono trà noi aſſolutamente condannate.*

9. Che conviene ributtare i digiuni & altre mortificationi per vivere in diſſolutione.

10. Ch' egli è licito ad ognuno di ſpiegar a ſuo ſenno la Scrittura, e ſecondo i movimenti d' un ſpirito particolare.

11. Che la Chieſa può del tutto mancare ed eſſer ridotta al niente.

12. Ch' il Batteſimo non è d' alcuna neceſſità.

13. Che nel Sacramento del l' Euchariſtia non v'è alcuna communione reale a Gieſu Chriſto ma ſolo delle figure.

14. Che non conviene ſottoporſi alli Rè, & Principi, e Magiſtrati ne ubbidirgli.

15. Perche non invochiamo la Santa Vergine, & gli huomini già glorificati, ſiamo accuſati dì ſprezzargli, la dove noi gli ſtimiamo Beati, degni de laude, & d' immitatione; & particolarmente teniamo la glorioſa Vergine, benedetta ſopra tutte le donne.

Queſti capi che ci ſono imputati, ſono tenuti dalle noſtre Chieſe per eretici dannabili: E con tutto 'l cuore dinunciamo Anatema, à chiunque vorrà mantenergli.

9. That Faſtings and other Mortifications ought to be rejected, and that we ought to live diſſolutely.

10. That it is lawfull for every one to interpret the Scripture according to his own minde, and the motions of a private ſpirit.

11. That the Church may fall abſolutely, and be reduced to nothing.

12. That Baptiſm is a thing not at all neceſſary.

13. That in the Sacrament of the Lords Supper we have no real communion with *Jeſus Chriſt*, but onely in figure or type.

14. That we ought not to ſubmit our ſelves to any Kings, Princes, or Magiſtrates whatſoever, nor yield obedience to them.

15. Becauſe we do not pray to the Virgin *Mary* and the Saints, we are accuſed of deſpiſing them, whereas on the contrary, we account them happy, and alſo worthy of praiſe, and imitation; and do more eſpecially eſteem the glorious Virgin to be bleſſed above all other Women.

All theſe things being falſly imputed unto us, are held for heretical and damnable by our Churches: and we do with all our heart denounce *Anathema* againſt all thoſe who maintain and hold the ſame.

CHAP.

CHAP. V.

The ancient Diſcipline of the Evangelical Churches in the Valleys *of* PIEMONT.

Extracted out of divers Authentick Manuſcripts, written in their own Language ſeveral hundreds of Years before either *Calvin* or *Luther*.

ARTICLE I.

Concerning Diſcipline.

DIſcipline contains in it ſelf all moral Doctrine, according to the teaching of *Chriſt* and his *Apoſtles*, ſhewing after what manner each one ought to live in his Calling by Faith, and walk worthily in preſent righteouſneſs.

The holy Scripture reciteth divers Doctrines touching this Diſcipline, and ſheweth not onely how every one in particular ought to live, of what eſtate, age, or condition ſoever he be, but alſo what ought to be the union, conſent, and bond of love in the Communion of the Faithfull. Now if ſo be any one deſire to have a knowledg of theſe things, let him reade what the *Apoſtle* ſaith in his *Epiſtles*, and he ſhall finde it there

LA Diſciplina contenen ſi tota doctrina Moral ſegond l' enſeignament de Chriſt, & de li Apoſtolat, en qual maniera un chaſcun del ſeo appellament vivent per ſe, poiſſa anar degnament en la preſent juſtitia.

Et d' aqueſta Diſciplina las Sacras Scripturas reciton abondiant enſeignamens, & non ſolament en qual modo un chaſcun deperſi debia viore, d' un chaſcun ſtat, aita & condition: ma qual debia eſſer la unita, la unanimoſita, lo ligam d' amor en la communita de li fidel. Et daiſſo ſi alcuno vol conoiſſer legiſſa l' Apoſtol en las Epiſtolas & ou trobare pauſa abondiament & ſpecial-

ment en qual maniera un chaſcun entengu conſervar ſi meſeime en unita, & anar degnament quel non ſia ſcandol, & occaſion de la ruina de li proyme, per mal dicto per mal faict ; & en qual modo non ſolament es entengu fugir lo mal, ma & la occaſion del mal & la ſpecie del mal : & ſi alcun aure erra en qual modo reforma, poiſſa eſſer eſmenda.

Per moti aitals univerſals enſeignamens de li qual lo poble domeſti de la fe debia eſſer enſeigna, afin quelli converſon degnament en la maiſon del Seignor, & non façan del temple del Seignor balma de lairons, per mala & perverſa converſation, & per ſuffrença de li mal.

amply ſet down, eſpecially in what manner every one is bound to keep himſelf in unity, and to walk in ſuch ſort, that he be not an occaſion of ſcandal and ruine to his neighbour, either by ſinfull words or actions; and in that ſort he is bound not onely to avoid evil, but the occaſion alſo and appearance thereof ; and when any is fallen, to uſe his beſt endeavour to reſtore him, and to bring him to amendment of life.

By divers ſuch general Doctrines, thoſe who are of the houſhold of faith ought to be inſtructed, that ſo they may walk worthily in the houſe of the Lord, and not make it *a Den of Thieves* by their profane and perverſe converſation, and by their toleration of evil.

ARTICLE II.

Concerning Paſtors or Miniſters.

Tuit aquelli liqual devon eſſer receopu Paſtor dentre de nos quant illi ſon encar cum lor gent, ille pregon, ſi plai a noſtra gent que li recipian al meneſtier, & lor plaça de pregar en apres Dio aço quilli ſian fait digni de tant grand offici : ma li predict requerent non fan las predictas coſas per autra fin, ſinon que per demonſtrar humilità.

Nos lor enſeignan leçons & faſen empenre de cor tuit li capitol de Sanct Mattheo, & de Sanct Joan, & totas las Epiſtolas laſquels ſon dictas Canonicas : una bona part de Salomon, de David, & de li Prophetas.

Et pois ſilli auren bon teſtimoni, ſon receopu com l' impoſition

All thoſe which are to be received as Paſtours amongſt us, while they remain with their Brethren they are to intreat our People to receive them into the Miniſtery, as likewiſe that they would be pleaſed to pray to God for them, that they may be made worthy of ſo great a Charge ; and this they are to do, to give a proof or evidence of their humilty.

We alſo appoint them their Lectures, and ſet them their Tasks, that they may get by heart all the Chapters of St. *Matthew* and St. *John*, with all the *Epiſtles* which are called *Canonical*, and a good part of the Writings of *Solomon*, *David*, and the *Prophets*.

And afterwards having good Teſtimonials, and being well approved of, they are received with Impoſition (or *laying on*) of hands and preaching.

He that is received the laſt ought to do nothing without the permiſſion of him that was received before him; and in like ſort the former ought to do nothing without the conſent of his Aſſociate, that ſo all things may be done amongſt us in good order.

Our daily food, and that rayment wherewith we are covered, we have miniſtred and given to us freely and by way of alms, ſufficient for us, by the good People whom we teach and inſtruct.

Amongſt other Privileges which God hath given to his Servants, he hath given them this, to chuſe their Leaders and thoſe who are to govern the People, and to conſtitute Elders in their Charges, according to the diverſity of the work in the unity of *Chriſt*; which is clear by that ſaying of the *Apoſtle* in the Epiſtle to *Titus chap* 1. *For this cauſe left I thee in* Crete, *that thou ſhouldeſt ſet in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.*

ho are
conſtitut
lders

When any one of us the foreſaid Paſtours falls into any groſs ſin, he is both excommunicated and prohibited to preach.

de las mans, en l' offici de la predication.

Lo ſequend non Deo far alcuna coſa ſenza la licentia del devant pauſa: & ſemillament li devant pauſa non devon far alcuna coſa ſenza la licentia de lor compagnon, afin que totas coſas ſian faitas entre nos cum bon orde.

Lo nuriment & de la qual coſa ſian cubert, ſon adminiſtra a nos, & dona de gra, & en luoc d' almoſitas, mot abaſtantament, del bon poble loqual nos enſeignan.

Entre las autras poteſtas Dio donné a li ſerf, competent quilli eſlegiſſan Regidors del poble & Preires en li lors officis, ſegond la diverſità de l' obrament en l' unita de Chriſt. Et l' Apoſtol enſemp prova aço, Tit. 1. Yo laiſſai a tu en Creta per la gratia d' aqueſtas coſas que defaillan, & ordonnes preyres per las Citas, enaimi yo ordonnei a tu.

Quand alcun de nos predict Paſtor es tomba en pecca de la deſhonneſta, es degietta fora de la noſtra compagnia, & prohibi de l' offici de la predication.

ARTICLE III.

Of the Inſtructing of their Youth.

Thoſe Children which are born of Carnal Parents, ought to be made Spiritual towards God by Diſcipline and Inſtruction, as it is ſaid in *Eccleſiaſticus, He that loveth his Son cauſeth him oft to feel the Rod, that ſo he may have joy of him in the end, and may not be aſhamed before his Neighbour.* He

Li filli liqual naiſſon li pairons carnals, devon eſſer rendu de lor ſpirituals a Dio per diſciplina, & per ama eſtrament, enaimi es dict en Eccleſiaſtico. Aquel loqual ama lo ſeo filli, ſouvendeia a luy la verga, quel s' alegre en la derrairia, & non palpe li hus del proyme.

Aquel loqual enſeigna lo ſeo filli ſere lauva en lui, & ſe gloriarè en luy al mez de li domeſti. Aquel loqual enſeigna lo ſeo filli, met en jeloſia l' ennemic, & ſe gloriare en lei al mez de li amic. Lo paire de luy es mort, & quaſi non es mort, & laiſſa apres ſi ſemblant a ſi. El vec & ſe alegre en luy en la ſoa vita: car el non es confus ni contriſta en la ſoa mort devant la ſeo ennemic. Car el laiſſa defendedor de la maiſon contra li ennemic, & rendent gratias a li amic.

Enſeigna lo teo filli en la temor del Seignor, & en la via de las coſtumas, & de la fe.

Non teo deſperar de luy ſi el non volré recebre viazament lo teo corregiment, & ſi el non ſere viazament bon: car lo cohotivador non recevilli viazament, li fruc da la terra pois quel aure ſemena, ma ſpeita temp convenivol, &c.

Dereço: l' home deo corrigir & gardar las fillas. Fillas ſon a tu garda lo corps de lor que ellas non vaguejan. Car Dina filla de Jacob fo corrotta per moſtrar ſe a li olli ſtrang, &c.

that inſtructeth his Son, ſhall have praiſe in him, and ſhall gain commendation in the midſt of his houſhold. He that teacheth his Son maketh his Enemy jealous, and getteth honour among his Friends. Though his Father die, yet he is as though he were not dead, for he leaveth behinde him one like unto himſelf: while he lived, he ſaw and rejoyced in him, and when he died he was not confounded or ſorrowfull before his Enemies: For he left behinde him ſuch as ſhall uphold his houſe againſt his Enemies, and Children that ſhall requite kindneſs to his Friends.

Inſtruct thy Son in the fear of the Lord, and in the ways of the Cuſtomes, and of the Faith.

Deſpair not of thy Childe, when he will not receive willingly thy correction, and though he be not ſpeedily good, for the Labourer gathereth not all the Fruit of the Earth ſo ſoon as he caſts the ſeed into the ground, but waiteth the appointed time.

In like manner, a man ought to correct and keep in his Daughters. Haſt thou Daughters? keep their Bodies that they wander not, for *Dina* the Daughter of *Jacob* was raviſhed by ſhewing her ſelf abroad to ſtrangers.

ARTICLE IV.

The Catechiſm of the ancient *Waldenſes* for the Inſtructing of their Youth.

Lo Barba.	*The Miniſter.*
Si tu foſſes demandà qui ſi es tu. Reſpond.	If one ſhould demand of you, who are you, what would you anſwer?
L' enſant. *Creatura de Dio rational & mortal.*	*Childe.* A Creature of God, reaſonable, and mortal.
Lo Barba. *Per que dio te à creà?*	*Min.* Why has God created you?
Reſp. *Afin que yo conoiſſa lui meſei*	*Anſw.* To the end that I might know

know him and ſerve him, and be ſaved by his grace.

Min. Wherein conſiſts your ſalvation?

Anſw. In three ſubſtantial virtues, which neceſſarily belong to ſalvation.

Min. Which are they?

Anſw. Faith, Hope, and Charity.

Min. How can you prove that?

Anſw. The Apoſtle writes 1 *Cor.* 13. *Now abideth, Faith, Hope, and Charity, theſe three.*

Compare with [illegible] Bible

Min. What is Faith?

Anſw. According to the Apoſtle, *Hebr.* 11. It is the *ſubſtance of things hoped for, and the evidence of things not ſeen.*

Min. How many ſorts of Faith are there?

Anſw. There are two ſorts, *viz.* a Living and a Dead Faith.

Min. What is a Living Faith?

Anſw. It is that which works by charity.

Min. What is a Dead Faith?

[illegible]

Anſw. According to St. *James,* It is *that which without works is dead.* Again, Faith is null without works. Or, a Dead Faith is, to believe that there is a God, to believe on God, and not to believe in him.

Min. What is your Faith?

Anſw. The true Catholick and Apoſtolick Faith?

Min. What is that?

Anſw. It is that which in the Reſult (or Symbole) of the Apoſtle, is divided into twelve Articles.

Min. What is that?

Anſw. *I believe in God the Father Almighty,* &c.

Min. By what way can you know that you believe in God?

Anſw. By this, that I know and I obſerve the Commandments of God.

Min. How many Commandments of God are there?

me, & cola, & avent la gratia de luy meſeime ſià ſalvà.

Lo Barb. *En que iſta la toa ſalut?*

Reſp. *En tres vertus ſubſtantials de neceſſità pertinent à ſalù.*

Lo Barb. *Quals ſont aquellas?*

Reſp. *Fè Eſperança & carità.*

Demanda. *Per que coſa proveràs aizò?*

Reſp. *L' Apoſtol ſcri* 1 *Corinth.* 13. *Aqueſtas coſas permanon. Fè Eſperança & Carità.*

Dem. *Qual coſa es Fè?*

Reſp. *Second l' Apoſtol Heb.* 11. *Es una ſubſiſtentia de las coſas de eſperar, & un argument de las non appareiſſent.*

Dem. *De quanta maniera es la fè?*

Reſp. *De doas manieras, zo es viva & morta.*

Dem. *Qual coſa es fè viva?*

Reſp. *Lo es aquella que obra per carità.*

Dem. *Qual coſa es fè morta?*

Reſp. *Second Sanct Jaques la fè s' illi non à obras es morta, & dereço, la fè es ocioſa ſenza las obras, O Fè morta es creire eſſer Dio creire de Dio, & non creÿre en Dio.*

Dem. *Dela qual fè ſies tu?*

Reſp. *Dela vera fè Catholica & Apoſtolica.*

Dem. *Qual es aquella?*

Reſp. *La es aquella laqual al conſeil de lì Apoſtol es deſpartìa en doze Articles.*

Dem. *Qual es aquella?*

Reſp. *Yo creo en Dio la Paire tot Poiſſant, &c.*

Dem. *Per qual coſa poyes tu cognoſſer que tu crees en Dio?*

Reſp. *Per aizo, car yo ſay & garde li commandament di Dio.*

Dem. *Quanti ſon li commandament de Dio?*

Reſp. *Dies coma es manifeſt en Exode & Deuteronomio.*	*Anſw.* Ten, as is manifeſt in *Exodus* and *Deuteronomy.*
Dem. *Quals ſon aquilli?*	*Min.* Which be they?
Reſp. *O Iſrael au lo teo Segnor non aurès Dio ſtrang devant mi, non farès à tu entaillament ni alcuna ſemblança de totas aquellas coſas que ſon al cel, &c.*	*Anſw. Hear O* Iſrael, *I am the Lord thy God. Thou ſhalt have none other Gods before me. Thou ſhalt not make any graven Image, or any likeneſs of any thing, that is in Heaven, &c.*
Dem. *En que pendon tuit aquiſti commandament?*	*Min.* What is the ſum (or drift) of theſe Commandments?
Reſp. *En dui grand commandament, ço es amar Dio ſobre totas coſas, & lo proyeme enaima tu meſeime.*	*Anſw.* It conſiſts in theſe two great Commandments, *viz.* Thou ſhalt love God above all things, and thy Neighbour as thy ſelf.
Dem. *Qual es lo fondament d'aqueſti commandament per loqual un chaſcun deo intrar à vita, ſença loqual fondament non ſe po degnament far ni complir li commandament?*	*Min.* What is that Foundation of theſe Commandments, by the which every one may enter into life, and without the which Foundation none can do any thing worthily, or fulfill the Commandments?
Reſp. *Lo Segnor Jeſu Chriſt, delqual di l'Apoſtol* 1 *Corinth. alcun no po pauſar altre fondament ſtier aquel qu'ès pauſà loqual es Jeſu Chriſt.*	*Anſw.* The Lord *Jeſus Chriſt,* of whom the Apoſtle ſpeaks in the 1 *Cor. Other foundation can no man lay, than that is laid, which is* Jesus Chriſt.
Dem. *Per qual coſa po venir l'home à aqueſt fondament?*	*Min.* By what means may a man come to this Foundation?
Reſp. *Per la fë diſent Sanct Peire, Ve vos yo pauſeray en Sion ſobrirana peira cantonal eſlegia & pretioſa, aquel que creyrà en luy non ſerè confondu. Et lo Seignor dis. Aquel que cree en mi à vita eterna.*	*Anſw.* By Faith, as ſaith St. *Peter,* 1 *Pet.* 2. *ch.* 6. *v. Behold, I lay in* Sion *a chief corner ſtone, elect, precious, and he that believeth on him ſhall not be confounded.* And the Lord ſaith, *He that believeth, hath eternal life.*
Dem. *En qual maniera poſtu conoiſſer que tu crees?*	*Min.* Whereby canſt thou know that thou believeſt?
Reſp. *Ca yo conoiſſo luy meſeime veray Dio & veray home nà & paſſionna, &c. per la mia redemption, juſtification, & amo luy meſeime, & deſiro complir li commandament deluy.*	*Anſw.* By this, that I know him to be true God, and true Man, who was born, and who hath ſuffered, *&c.* for my Redemption, Juſtification, And that I love him, and deſire to fulfill his Commandments.
Dem. *Per qual coſa & ſe perven à las vertùs eſſentials, zo es à la Fè, l'Eſperança & la Caritá?*	*Min.* By what means may one attain to thoſe eſſential Virtues, Faith, Hope, and Charity?
Reſp. *Per li dondel Sanct Eſperit.*	*Anſw.* By the gifts of the Holy Spirit.
Dem. *Crees tu al Sanct Eſperit?*	*Min.* Do'ſt thou believe in the Holy Spirit?
R. *Yoy creo. Car lo Sanct Eſperit pro-*	*Anſw.* Yes, I do believe. For the Holy

Holy Spirit proceeds from the Father and the Son, and is one Perſon of the Trinity: and according to the Divinity, is equal to the Father and the Son.

Min. Thou believeſt God the Father, God the Son, and God the Holy Spirit, thou haſt therefore three Gods.

Anſw. I have not three.

Min. Yea, but thou haſt named three.

Anſw. That is by reaſon of the difference of the Perſons, not by reaſon of the Eſſence of the Divinity. For, although there are three Perſons, yet notwithſtanding there is but one Eſſence.

Min. In what manner doſt thou adore and worſhip that God on whom thou believeſt?

Anſw. I adore him with the adoration of an inward and outward worſhip. Outwardly, by the bending of the knee, and lifting up the hands, by bowing the body, by hymns and ſpiritual ſongs, by faſting and prayer But inwardly, by an holy affection: by a will conformable unto all things, that are well pleaſing unto him. And I ſerve him by Faith, Hope, and Charity, according to his Commandments.

Min. Do'ſt thou adore and worſhip any other thing as God?

Anſw. No.

Min. Why?

Anſw. Becauſe of his Commandment, whereby it is ſtrictly commanded, ſaying, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* And again, *I will not give my glory to another.* Again, *As I live, ſaith the Lord, every knee ſhall bow before me.* And *Jeſus Chriſt* ſaith, *There ſhall come the true worſhippers which ſhall worſhip the Father in ſpirit and in truth.* And the Angel would not be worſhipped by St. *John*, nor St. *Peter* by *Cornelius*.

cedent del Paire, & del filli, es una perſona de la Trinità, & ſecond la Divinità, es aigal al Paire & al filli.

Dem. *Tu crees Dio Paire, Dio Filli, Dio Sperit Sanct eſſer tres en perſonnas. Donc tu as tres Dios?*

Reſp. *Non ay tres.*

Dem. *Emperzò tu n' as nommà tres?*

Reſp. *Aiçò es per raſon de la differentia de las perſonnas: ma non per raſon de la eſſentia de la Divinità. Car iaſiaçó que el es tres en perſonas emperçò el es un en Eſſentia.*

Dem. *Aquel Dio al qual tu crees en qual modo, l' adores tu & coles.*

Reſp. *Yo l' adora per adoration de latria exterior & interior, exterior per plegament de genovilli, eſlevation de mans per enclinament, per hymnis, per cant ſpirituals, per Dejunis per Envocations, ma interiorament per piatoſa affection, per voluntà appareillà à totas coſas ben placent à ſi, ma yo colo per Fè, per Eſperança, & per Charità en li ſeo commandament.*

Dem. *Adores tu alcuna otra coſa & coles coma Dio?*

Reſp. *Non.*

Dem. *Per que?*

Reſp. *Per li ſeo commandament loqual el mende deſtreitament diſent: Tu adoreràs lo teo Segnor Dio & ſerveràs à luy ſol, Encara la mia gloria non la donnarey à li autre. Et dereço yo vivo dis lo Seignor, & tot genoil ſerè plegà à mi, & Jeſu Chriſt dis, lo ſeren vrays adoradors liqual adorarèn lo Paire en Eſperit & en la verità. Et l' Angel non vole eſſer adorà de Sanct Johan, ni Peire de Cornelli.*

Dem. *En qual modo oras?*

Resp. *Yo oro de la oration liorà per lo filli de Dio diſent, Noiſtre Paire qui ſies en li cel.*

Dem. *Qual es l'autra vertù ſobſtantial de neceſsità pertinent à ſalù?*

Resp. *Lo es Charità.*

Dem. *Qual coſa es Charità?*

Resp. *Lo es un don del Sanct Eſperit, per loqual es Reformà l'arma en volontà, enlumenà per Fè, per laqual creo totas coſas de creyre, ſpero totas coſas d'eſperar.*

Dem. *Crees tu en la Sancta Gleiſa?*

Resp. *Non car illi es creatura ma yo creo de ley meſeima.*

Dem. *Qual coſa crees tu dela Sancta Gleiſa?*

Resp. *Yo demando de ley meſcima que la Gleiſa es de doas manieras, l'una de la part de la ſubſtantia, l'autra de la part de li miniſteri. De la part de la ſubſtantia Sancta Gleiſa Catholica ſon tuit li eſleit de Dio, del commençament entro à la fin, en la gratia de Dio: per lo merit de Chriſt, congregà per lo Sanct Sperit, & devant ordennà à vita eterna, li nombre & li nom de liqual aquel ſol conec loqual eſlegic lor. Et finalment en aqueſta Gleiſa non remanneon proſcrit: ma la Gleiſa ſecond la verità miniſterial ſon li miniſtres de Chriſt cum lo pople ſoject uſant de li meneſtier par Fè, Eſperanza, & Carità.*

Dem. *Per qual coſa deves conoiſſer la Gleiſa de Chriſt?*

Resp. *Per li meniſtres convenivols & lo poble participant en verità en li meneſtier.*

Min. After what manner prayeſt thou?

Anſw. I pray, rehearſing the Prayer given me by the Son of God, ſaying, *Our Father which art in Heaven, &c.*

Min. What is the other ſubſtantial virtue appertaining to ſalvation?

Anſw. It is Charity.

Min. What is Charity?

Anſw. It is the gift of the Holy Spirit by which the ſoul is reformed in the will, being enlightened by faith, whereby I believe all that ought to be believed, and hope all that ought to be hoped.

Min. Do'ſt thou believe in the Holy Church?

Anſw. No, for it is a creature, but I believe that there is one.

Min. What is that which thou believeſt concerning the Holy Church?

Anſw. I ſay, that the Church is conſidered two manner of ways, the one Subſtantially, and the other Miniſterially. As it is conſidered Subſtantially, by the Holy Catholick Church is meant all the Elect of God, from the beginning of the World to the end, by the grace of God through the merit of *Chriſt*, gathered together by the Holy Spirit, and fore-ordained to eternal life; the number and names of whom are known to him alone who has elected them; and in this Church remains none who is reprobate; but the Church, as it is conſidered according to the truth of the Miniſtery, is the company of the Miniſters of *Chriſt*, together with the People committed to their Charge, uſing the Miniſtry, by Faith, Hope, and Charity.

Min. Whereby doſt thou know the Church of *Chriſt*?

Anſw. By the Miniſters lawfully called, and by the People participating in truth of the Miniſtery.

Min. But by what Marks knoweſt thou the Miniſters?

Anſw. By the true ſenſe of Faith, by ſound Doctrine, by a Life of good Example, by the preaching of the Goſpel, and a due Adminiſtration of the Sacraments.

Min. By what Mark knoweſt thou the falſe Miniſters?

Anſw. By their fruits, by their blindneſs, by their evil works, by their perverſe Doctrine, and by their undue adminiſtration of the Sacraments.

Min. Whereby knoweſt thou their blindneſs?

Anſw. When, not knowing the truth, which neceſſarily appertains to ſalvation, they obſerve humane Inventions as Ordinances of God. Of whom is verified what *Iſaiah* ſays, and which is alleged by our Lord *Jeſus Chriſt, Matth.* 15. This People honour me with their lips, but their heart is far from me. But in vain they do worſhip me, teaching for Doctrines the commandments of men.

Min. By what Marks knoweſt thou evil works?

Anſw. By thoſe manifeſt ſins of which the Apoſtle ſpeaks, *Gal.* 5. ſaying, That *they which do ſuch things, ſhall not inherit the Kingdom of God.*

Min. By what Mark knoweſt thou perverſe Doctrine?

Anſw. When it teacheth contrary to Faith and Hope; ſuch is Idolatry of ſeveral ſorts, *viz.* towards a reaſonable, ſenſible, viſible or inviſible Creature. For, it is the Father alone with his Son and the Holy Spirit, who ought to be worſhipped, and not any creature whatſoever. But when on the contrary they attribute to man and to the work of his hands, or to his words, or to his authority in ſuch a manner, that men ignorantly believe that they have ſatisfied God by a falſe Religion, and by ſatisfying the covetous Simony of the Prieſts.

Dem. *Ma per qual coſa conoiſſes li miniſtres?*

Reſp. *Per lo veray ſen dela Fè & per la ſana doctrina, & per vita de bon exemple, & per Evangelization, & per debita miniſtration deli Sacrament.*

Dem. *Per qual coſa conoiſſes li fals miniſtres?*

Reſp. *Per li fruc de lor, per l' encequetà, per mala operation, per perverſa doctrina, per indebita adminiſtration deli Sacrament.*

Dem. *Per qual coſa ſe conois lencequetà?*

Reſp. *Cum non ſabent la verità de neceſſità pertinent à ſalù, gardan li attrobament human en aimi commendament de Dio, de liqual es verificà aquel dict de Eſaia que Chriſt à dict Matth.* 15. *Aqueſt poble honra mi cum labias, ma loçor de lor es long de mi, ma illi colon mi ſenza caiſon, enſeignant las doctrinas & li commandament de li homes.*

Dem. *Per qual eoſa es conoiſſua la mala operation?*

Reſp. *Per li manifeſt peccà de liqual di l' Apoſtol Galat.* 5. *Aquilli que fan aital coſa non conſegren lo regne de Dio.*

Dem. *Per qual coſa es conoiſſua la perverſa doctrina?*

Reſp. *Cum la enſeigna contra la Fè, & l' eſperança, en aima idolatrie fait de mota maniera à la creature rational ſenſibla ò veſiblà, ò non veſiblà. Car lo ſol Paire cum lo ſeo filli & lo Sanct Eſperit, ſe deo coler, & non autre qual que qual ſe ſia creatura. Ma contra aizò attribuiſſen à l' home, & a l' obrà de las ſoas mans, ou à las paralas, ou à la ſoà authorità, enaimi que l' home creſent cequament eſtiman lor eſſe aioſto à Dio per falſa Religion, & per avara Simonia de li Sacerdot.*

Dem. *Per qual coſa es conoiſſù a la non debita adminiſtration de li Sacrament.*

Reſp. *Cum li Sacerdot non aven lo ſen de Chriſt, ni conoiſſent l' entention de luy meſeime en li Sacrament diſon la gratia & la verità eſſer enclouſa, per las ſolas ceremonias exteriors,& amenon li home ſenza la verità de la fè, de l' eſperanza, & de la charità, à receber lor meſeime Sacrament. Et lo Seignor devant garda li ſeo d' aitals fals Sacerdots diſent, garda vos deli fals Prophetas, Item guarda vos de li Phariſæi, ço es del levam delor, zo es dela doctrina, Item non voill creire, non voilla anar en apres lor, Et David airè la Gleiſa d' aitals diſent, Yo ayen odi la Gleiſa de la malignant. Et lo Seignor commanda Saillir d' aitals, Nomb. 16. Departe vos de li tabernacle de li felon, & non voilla tocar à las coſas que pertenon à lor, que non ſià enveloppà en li peccà de lor. Et Apoſtol 2 Corin. Non volla menar joug cum li non fidel: car qual participation de la juſticia cum la iniquità, & qual compagnia de la lux à tenebras, qual convention de Chriſt al Diavolo, ò qual partia del fidel cum li non fidel, qual conſentiment del Temple de Dio cum las Idolas? Per laqual coſa iſſe del mez de lor, & ſia departi dis lo Seignor. Non tocare lo non mond, et yo recebray vos. Item 2 Theſſ. O fraires nos annuncien à vos que vos vos gardes de tot fraire anant de ſor dannament. Item Apocal.18. Iſſe lo meo poble de ley, et non ſia perçonnier de li peccà de ley, et non recebe de las plagas de lor.*

Dem. *Per qual coſa es conoiſſù lo poble, loqual non es en verità en la Gleiſa?*

Min. By what Marks is the undue Adminiſtration of the Sacrament known?

Anſw. When the Preiſts not knowing the intention of *Chriſt* in the Sacraments, ſay, that the grace and the truth is included in the external Ceremonies, and perſwade men to the participation of the Sacrament without the truth, and without faith. But the Lord chargeth thoſe that are his to take heed of ſuch falſe Prophets, ſaying, *Beware of the Phariſees,* that is to ſay, *of the Leaven of their Doctrine.* Again, *Believe them not, neither go after them.* And *David* hates the Church or the Congregation of ſuch perſons, ſaying, *I hate the Church of evil men.* And the Lord commands *to come out from the midſt of ſuch* people, *Numb.16 Depart from the tents of theſe wicked men, and touch nothing of theirs, leſt you be conſumed in their ſins.* And the Apoſtle 2 *Cor.*6.14. *Be ye not unequally yoaked with unbelievers. For what fellowſhip hath righteouſneſs with unrighteouſneſs, and what communion hath light with darkneſs, and what concord hath* Chriſt *with* Belial, *or what part hath he that believeth with an Infidel. And what agreement hath the Temple of God with Idols? Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you.* Again, 2 *Theſſ. Now we command you, Brethren, that you withdraw your ſelvs from every Brother that walketh diſorderly.* Again, *Revel.*18. *Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.*

Min. By what Marks are thoſe People known who are not in truth within the Church?

Anſw. By publick ſins, and an erroneous faith. For, we ought to fly from ſuch perſons, leſt we be defiled by them.	Reſp. *Per li public peccà et per la Fè erronien, car la es de fugir d' aitals, que non vegna ſozura de lor meſeimes.*
Min. By what ways oughteſt thou to communicate with the Holy Church?	Dem. *Per qual coſa deves communiquar a la Sancta Gleiſa?*
Anſw. I ought to communicate with the Church in regard of its ſubſtance, by Faith and Charity, as alſo by obſerving the Commandments, and by a final perſeverance in well doing.	Reſp. *Yo devo communiquar à la Gleiſa per raſon de ſubſtantia per Fè, per Charita e per obſervanza de li commandament, et per final perſeveranza en ben.*
Min. How many things are there which are miniſterial?	Dem. *Quantas ſon las coſas miniſterials?*
Anſw. Two. The *Word* and the *Sacraments*.	Reſp. *Doas, la parola et li Sacrament.*
Min. How many Sacraments are there?	Dem. *Quanti ſon Sacrament?*
Anſw. Two, namely, *Baptiſm* and the *Lords Supper*.	Reſp. *Dui, ço es Baptiſme et l' Euchariſtia.*
Min. What is the third virtue neceſſary to ſalvation?	Dem. *Qual coſa es la terça vertù neceſſaria à ſalù?*
Anſw. Hope.	Reſp. *Eſperança.*
Min. What is Hope?	Dem. *Qual coſa es Eſperança?*
Anſw. It a waiting for Grace and Glory to come.	Reſp. *Lo es certa ſperança de gratia, et de la gloria avenador.*
Min. How does a man wait (or hope) for Grace?	Dem. *Per qual coſa ſe ſpera la gratia?*
Anſw. By the Mediatour *Jeſus Chriſt*, of whom St. *John* ſaith, *Grace comes by* Jeſus Chriſt. Again, *We have ſeen his Glory, who is full of Grace and Truth.* And *we all have received of his fulneſs.*	Reſp. *Per lo Mediator Jeſus Chriſt del qual di Sanct Johan* 1. *Gratia es faita per Jeſus Chriſt. Et dereço, Nos veguen la gloria de luy plen de gratia et de verità, & nos tuit aven receopù de la plenetà de luy.*
Min. What is that Grace?	Dem. *Qual coſa es aquella gratia?*
Anſw. It is Redemption, Remiſſion of ſins, Juſtification, Adoption, and Sanctification.	Reſp. *Lo es Redemption, Remiſsion de li peccà, Juſtification, Afillament, Sanctification.*
Min. Upon what account is this Grace hoped for in *Chriſt*?	Dem. *Per qual coſa es ſperà aquellà gratià en Chriſt?*
Anſw. By a living Faith, and true Repentance, ſaying, *Repent ye, and believe the Goſpel.*	Reſp. *Per fè viva, & per vera penitentia diſent Chriſt, Pentè vos & creé à l' Evangeli.*
Min. Whence proceedeth this Hope?	Dem. *Dont procedis l' Eſperança?*
Anſw. From the gift of God, and the promiſes of which the Apoſtle	Reſp. *Del don de Dio & de las promiſsions dont dis l' Apoſtol, Et es poiſſant*

ſant complir qual que qual coſa el promet, Car el meſeime à promès. Si alcun aurè conoiſſù luy, & ſe ſerè pentì, & aurà ſperà, Car el vol aver miſericordia perdonnar, juſtificar, &c.

Dem. *Quals coſas dévian dá queſta Eſperançà ?*

Reſp. *La fè morta, la ſeduction de l' Anti Chriſt, creire en autre que à Chriſt, ço es en li Sancts & en la ſoa poteſtà, & authorità, parolas, en benedictions, en Sacraments, Reliquias, de li mort, en Pugatori ſoimà, & en feint, en enſeignar aver queſta ſperança per li mez liqual van dreitament contra la verità, & contra li commandament de Dio, enaima ſer idolatria de molta maniera, & per ſimoniaca pravità, &c. Abandonnant la fontanna de laiga viva, donà de gratia per corre à las ciſternas devant dictas, adorant, honorant, colent la creatura enaima lo Creator, ſervent à lei per orations, per Dejunis, per Sacrificis, per donas, per offertas, per pelegrinations, per envocations, &c. confidant lor aquiſtar gratia, laqual neun non à de donar ſi non lo ſol Dio en Chriſt, Enaimi lavorant vanement, laiſſon la pecunia & la vita, & acerta non ſolament la vita preſent, ma el lavenador, per la qual coſa lo es dict, l' eſperança de li felon perire.*

Dem. *Et qual coſa dis de la beata Vergena Maria? Car illi es plena de gratia, come teſtifica l' Angel, Yo te ſalve plena de gratia.*

Reſp. *La beata Vergena, fo & es plena de gratia, enquant à la ſoa beſongna, ma non enquant à la communication à li autre, car lo ſol ſeo filli es plen de gratia, en quant à la participation, coma es dict de ſi meſeime & nos tuit receopen gratia per gratia de la plenetà de luy.*

mentioneth, *He is powerfull to perform whatſoever he promiſeth.* For he hath promiſed himſelf, that whoſoever ſhall know him, and repent, and ſhall hope in him, he will have mercy upon, pardon, and juſtifie, &c.

Min. What are the things that put us beſide this hope?

Anſw. A dead faith, the ſeduction of *Antichriſt* to believe in other things beſide *Chriſt*, that is to ſay, in Saints, in the power of that *Antichriſt*, in his authority, words, and benedictions, in Sacraments, Reliques of the Dead, in Purgatory, which is but forged and contrived, in teaching that faith is obtained by thoſe ways which oppoſe themſelves to the truth, and are against the Commandments of God. As is Idolatry in divers reſpects. As alſo by wickedneſs and Simony, &c. Forſaking the fountain of living water given by grace, and running to broken ciſterns, worſhipping, honouring, and ſerving the creature by Prayers, by Faſtings, by Sacrifices, by Donations, by Offerings, by Pilgrimages, by Invocations, &c. Relying upon themſelves for the acquiring of grace, which none can give ſave onely God in *Chriſt*. In vain do they labour, and loſe their money and their lives, and the truth is, they do not onely loſe their preſent life, but alſo that which is to come; wherefore it is ſaid, that *the hope of fools ſhall periſh.*

Min. And what doſt thou ſay, of the bleſſed Virgin *Mary*? For ſhe is full of grace, as the Angel teſtifies, *I ſalute thee full of grace.*

Anſw. The bleſſed Virgin was and is *full of grace*, as much as is neceſſary for her own particular, but not to communicate to others, for, her Son alone is full of grace, and can communicate the ſame as he pleaſeth, and *We have all received of his fulneſs, grace for grace.*

Min. Believeſt thou not the Communion of Saints?

Anſw. I believe that there are two ſorts of things wherein the Saints communicate, the firſt Subſtantial, the other Miniſterial. As to the Subſtantials, they communicate by the Holy Spirit, in God through the merit of *Jeſus Chriſt*; as to the Miniſterials or Eccleſiaſtiques, they communicate by the Miniſtery duly performed, namely, by the Word, by the Sacraments, and by Prayer: I believe both the one and the other of theſe Communions of Saints. The firſt onely in God, and in *Jeſus Chriſt*, and in the Holy Ghoſt by the Holy Spirit. The other in the Church of *Chriſt*.

Min. Wherein conſiſts eternal life?

Anſw. In a living and operating faith, and in perſeverance in the ſame. Our Saviour ſays *John* 17. *This is life eternal to know thee the onely true God, and* Jeſus Chriſt *whom thou haſt ſent*. And *he that endures to the end ſhall be ſaved.*

Dem. *Tu non crees la communion de li Sanct?*

Reſp. *Yo creo que lo ſon doas coſas en laſquals communicon li Sanct, alcunas ſon ſubſtantials, alcunas ſon Miniſterials. Illi communicon à las Subſtantials per lo Sanct Eſperit en Dio per lo merit de Jeſu Chriſt. Ma illi communicon à las Miniſterials ò Eccleſiaſticas per li Miniſtier fait debitament, enaima ſont per las parolas, per li Sacrament, per las orations, yo creo l' una & l' autre d' aqueſtas communions de li Sanct. La premiera ſolament en Dio, & en Jeſu Chriſt, & al Sanct Eſperit per Sperit, l' autra en la Gleiſa de Chriſt.*

Dem. *En qual eſta vita eterna?*

Reſp. *En la fè viva, & obrivol en perſeverança en luy meſeima, lo Salvador dis Joan* 17. *Aqueſta es vita eterna quilli conoiſſan tu ſol veray Dio, & Jeſu Chriſt loqual tu trames, Et à quelque perſeverarè entro à la fin aqueſt ſerè ſalvà.*

ARTICLE V.

Concerning Elders, the Diſtribution of Alms, and Eccleſiaſtical Aſſemblies.

Rulers and Elders are choſen out of the People, according to the diverſity of the work, in the unity of *Chriſt*. And the *Apoſtle* proveth it in the Epiſtle to *Titus, ch.*1. *For this cauſe I left thee in* Crete, *that thou ſhouldeſt ſet in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.*

The Money which is given us by the People, is by us carried to the general Council, and there delivered publickly in the preſence of all; and

Regidors ſon eſlegi del poble & Preire ſegond la diverſita de l' obrament en l' unita de Chriſt. Et l' Apoſtol enſemp prova aiço. Tit. 1. *Yo laiſſay a tu à Creta per la gratia d' aqueſtas coſas que defaillon, & ordonnes Preyres per las Citas, enaima yo ordonney a tu.*

Las pecunias laſquals ſon donnas a nos del poble ſon porta de nos el predict Concili general, & lioras en commun

devunt

devant tuit nos, laſquals ſon ceuillius de li noſtre Major, & part de lor es deſpartia en aquilli que an a far camin enaima eſt viſt eſſer beſongnivol a lor, & part de la dicta pecunia es dona a li paure.

Nos Paſtor nos aioſten tuit enſemp una vez lan, azo que enſemp tratten las noſtràs facendas per Concili general.

afterwards the ſame is taken and diſtributed by our Stewards, part thereof being given to ſuch as are ſent upon Journeys for occaſion, and part thereof to the poor.

We that are Paſtours, aſſemble once a year, to treat of our affairs in a general Council.

ARTICLE VI.

Of Eccleſiaſtical Correction or Diſcipline.

Semeillament devon eſſer faict corrections per enduction de temors. Que li non fidel poiſſan eſſer puni, & deſparti, o la ſola vita del mal, o la doctrina del mal, o ſia contra la Fe, o ſia contra la Charita, o ſia contra l' Eſperança, o d' un chaſcun modo de mal en temp. Et que aiço deo eſſer faict en correction, lo Seignor Jeſus o enſeigna. Si lo teo fraire peccarè, vay tu & corrigis luy entre tu & luy meſeime ſol: ſi el auvirè, tuas gagna lo teo fraire. Aiço meſeime confirma l' Apoſtol diſent a li Galat. Si l' home ſerè devant pres en alcun forfaict, o pecça vos liqual ſe ſpiritual enſeigna luy d' aqueſta maniera en ſperit de ſoiveſſa.

Ma car tuit non recebon charitativament la correction, lo Seignor enſeigna qual coſa li regidors ſpirituals debian far dizent. Si el non auvirè tu, adioſta cun tu un o dui, que tota parola iſte en bocha de duy & de trey teſtimoni.

Et lo Seignor entent aizo aqui ont

In like manner, Correction (or Diſcipline) is to be uſed to retain the People under a reverence, that ſo thoſe which are not faithfull, may be puniſhed, and excommunicated, either for their ungodly converſation, or erroneous Doctrine, or tranſgreſſing the Rules of Charity, or for failing in point of Hope, or for being guilty of any of thoſe the fore-mentioned evils, which may poſſibly be all found together in ſome one particular perſon. Now that the uſe of ſuch Correction as this is neceſſary, the Lord *Jeſus Chriſt* teacheth us, ſaying, *If thy Brother ſin, go and rebuke him between thee and him alone, if he hearken to thee thou haſt gained thy Brother.* The Apoſtle likewiſe in his Epiſtle to the *Galatians* confirmeth this, ſaying, *If a man be taken in a fault (or ſin) you that are ſpiritual, inſtruct ſuch an one in the ſpirit of meekneſs.*

But for as much as all receive not correction in love, the Lord teacheth what the ſpiritual guides ought to do in this caſe, ſaying, *But if he hearken not unto thee, then take with thee one or two, that ſo every word may be eſtabliſhed in the mouth of two or three witneſſes.*

And this is the Lords meaning in

caſe the fault be not known to many; but it's to be underſtood otherwiſe, when the ſin is manifeſt and known to every one, as a ſin; for in ſuch a caſe, the chaſtiſement ought to be publick. And this the Apoſtle ſheweth, ſaying, *Rebuke thoſe that ſin in the preſence of all, that ſo others may fear.*

foſſa la colpa non conoiſſua a moti. Ma mot majorment es autre aqui ont alcun pecca manifeſtament, & es manifeſta tuit en pecca. Sobre aital deo eſſer faict corregiment manifeſt. L' Apoſtol moſtro aiço diſent. Repren li peccant devant tuit que li autre ayan temor.

ARTICLE VII.

Of Excommunication.

But in caſe all theſe Chaſtiſements produce no amendment of life, nor forbearance of evil, *Chriſt* himſelf teacheth us how we ought to proceed againſt ſuch an one, *If he hear not thoſe, tell it to the Church, (that is, to the Rulers by whom the Church is governed and conſerved) that ſo he may be afflicted with puniſhment, eſpecially becauſe of his contumacy.* Which the Apoſtle alſo confirmeth, *For, I verily, as abſent in body, but preſent in ſpirit, have judged already as though I were preſent, in the Name of our Lord* Jeſus Chriſt, *when ye are gathered together, and my ſpirit with the power of our Lord* Jeſus Chriſt, *to deliver ſuch an one to Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord* Jeſus Chriſt. And *if any man that is called a Brother amongſt you be a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with ſuch an one you ſhall not eat, therefore put away from among your ſelves that wicked perſon.* Alſo, *if there be any that obeyeth not our word, mark ſuch a one by Epiſtle, and have nothing to do with him, that he may be aſhamed, (and yet count him not as an Enemy, but admoniſh him as a Brother.)* And as the Lord ſaith, *Let*

Ma car tuit en aital reprennament, non volon avec aſſai eſmendament ni abandonnar lo mal: Chriſt enſeigna que debian far cum aitals, ſi el non auvire aquilli de la Gleiſa, ço es li endreiçador, de liqual la Gleiſa es regia & conſerva, quel ſia afflageli de pena, ſpecialment per la contumacia. Et ço meſeime conferm l' Apoſtol. Acer yo deſiſtant per corps, ma preſent per Sperit, ja jugey enayma preſent luy loqual obra enaima, al nom del noſtre Seignor Jeſu Chriſt, vos aioſtas & lo meo Sperit cum la vertu del Segnor Jeſus liorar l' home d' aqueſta maniera a Satanas en deſtruiment de la carn, & l' Eſperit ſia ſalf al dia de noſtre Seignor Jeſus Chriſt. Et dereço: Si aquel ques nomma fraire entre vos, & es fornicador, o avar, o ſervent a las Idolas, o mandiçador, o ubriach, o robador, non peure maniat cum luy loqual es d' aqueſta maniera: hoſta lo mal del mey de vos. Et dereço. Si alcun non obedire a la noſtra parola, nota aqueſt per Epiſtole, & non ſia meſcla cum luy, quel ſia confundu, & non voilla eſtimar luy ennemic, ma corrige luy enaima frayere, & coma dis lo Seignor, quel

Ne offences to

quel te ſia enayma Publican et Pagan, ço es quaital ſia priva de tot adjutori de la Gleiſa, et del meneſtier, et de la conſortia de l' unita.

him be to thee as an heathen man, or a Publican, that is, let him be deprived of all benefit from the Church, or Miniſtery, and from the Aſſembly of the Church, and the Communion of Saints.

ARTICLE VIII.

Of Marriage.

Le Mariage ſe deo far ſecond li gra liqual Dio a permes non ſecond li gra liqual el a deffendu: ma la non ſe deo gis far de conſcientia d' aquilli del Papa, ja cia ço que non ly aya gis donna d' or o d' argent per aver diſpenſation. Car ço que Dio non a deffendu ſe po far ſen luy.

La ligança maritivol del Sanct Mariage non ſe deo far ſenza lo conſentiment de li parens de totas las doas partias: car li filli appartenon al paire, & a la maire.

Marriage ought to be performed according to the Rules preſcribed by God, and not within thoſe degrees which he hath forbidden. And there need no ſcruple of conſcience be made concerning what the Pope hath forbidden, although we give him no money for a Diſpenſation; for that which God hath not forbidden may very well be done without his permiſſion.

The bond of holy Marriage ought not to be made without the conſent of Friends on both ſides, for as much as Children ought to be wholly at the diſpoſal of their Parents.

ARTICLE IX.

Of Taverns.

La Taverna es fontana de pecca: Eſchola del Diavol: fay ſoy miracols tal qual li taignon de far. En la Sancta Gleiſa a Dio coſtuma de moſtrar ſas virtus, o ſeo miracle, enlumenar li cec, far anar li ſop, parlar li mut, auvir li ſord: ma lo Diavol fay en la Taverna tot lo contrari. Car quand lo glot va a la Ta-

The Tavern is a Fountain of ſin, and School of the Devil, which worketh his Miracles after his own manner. God uſeth to ſhew his power in the Church, and there to work his Miracles, *viz.* by opening the eys of the blinde, and making the lame to walk, and the dumb to ſpeak, and the deaf to hear, but the Devil doth the clean contrary in the Tavern. For when the Drunkard goeth to the Tavern, he goes upright, and when he returneth, he reels and ſtaggers, and hath as it were loſt his ſight, hearing, and ſpeech. Behold the Miracles which the Devil worketh in the Tavern. The Leſſons which are learned in this School of the Devil are Drunkenneſs, Swearing, Lying, Perjury, Blaſphemy, to deny God, and commit many other ſins. This is the place where for the moſt part are raiſed all quarrels, ſlanders, contentions, and murders; and thoſe which keep the Taverns, and ſuffer this, are partakers of all thoſe ſins and evils there committed. For certainly, if any ſhould offer to ſpeak ſo reproachfully of their Father and Mother in the preſence of thoſe men, as they ſuffer to be ſpoken of God, the glorious Virgin, and the Saints in Paradiſe, for to ſell a Penny-worth of Wine, they would never ſuffer them ſo peaceably to abide in their houſes. And therefore its ſaid in *Eccleſiaſticus,* that *he that keepeth a Tavern ſhall not be held guiltleſs.*

verna el y va dreit, & quand s' entorna ſouvent non ſe po ſoſtenir, & a quaſi perdu lo veſer, l' auvir & lo parlar, lo ſen, la raſon, & la memoria. Aital ſon li miracle que lo Diable ſap far en la Taverna. Las leçons que ſe legiſſon en aqueſta eſchola del Diavol ſon glotonias, jurar, perjurar, mentir, bleſtemar, & reniar Dio & de dir & far molti aultre pecca: car en la Taverna ſappareillan breas, detractions, contentions, homicidis: & li tavernier que o ſuffren ſon parçonniers de tuit li pecca & li mal que ſi fan. Car qui lo diria tanti vituperier de paire o de maire, o de moller coma illi en ſuffren de Dio & de la glorioſa Vergena, & de li Sanct & Sanctas de Paradis per vendre un denier de vin, illi non o ſuffririan enaimi en paz. Dont es dict en Eccleſiaſtico que lo Tavernier non ſere juſtifica de pecca.

ARTICLE X.

Of Dancings or Balls.

A Ball is the Devils Proceſſion, and whoſoever entreth in there, entereth into his Proceſſion. The Devil is the Leader, the Middle, and the End of the Dance. So many Paces as a man maketh in a Ball, ſo many Leaps he maketh towards Hell. They ſin in Dancing ſundry ways, firſt, in walking, for all their Paces are numbered, they ſin in touching, in their ornaments, in hearing, and ſeeing, in ſpeaking, in ſinging, in lyes and vani-

Lo Bal es la proceſſion del Diavol, & qui intra al Bal intra en la ſoa proſeſſion. Del Bal lo Diavol es la guia, lo mez & la fin. Tanti pas quant l' home fay al Bal, tanti ſaut vay en enfer. Al Bal ſi pecca en moltas manieras. En anar, car tuit li pas ſon nombra; en tocar, en ornament; en auvir, en veſer, en parlar, en cants, en meſconias, & en vanetas. Lo Bal non es autre que *miſeria, pecca & vaneta. Donc nos volen monſtrar de li Bal. Premierament per teſtimonis de l' Eſcritura, & daquienant per motas razons quant ſi mal coſa balar. Lo premier teſtimoni loqual nos pauſen aizi es zo que ſe legis en l' Evangeli que la ſauteiris & Baleiris fay taillar la teſta a Sanct Johan Baptiſta. Lo ſecond es en Exodi cum Moiſes ſe fo appropia a la compagnia, vic lo vedel, & gitté las taulas de las ſoas mans, & las rompé al pe des mont, daquienant pres li filli de Levì cum ci occiſeron del poble vinguetrey millia. Dereço li ornament que portan las fenas al Bal ſon enaima coronas per pluſiors victorias que lo Diavol a agu de li filli de Dio per lor. Car lo Diavol non a ſolament un glai en li Bal, ma tanti quanti y a de perſonas bellas & orna. Car la parola de la fenna es glai fogueiant. Donc lo es forment de temer lo luoc alqual ſon viſt tanti glai de lennemic, cum ſolament un de li glai de luy ſia de eſſer forment temi. Encara fier aqui lo Diavol cum lo glay emola, car las fennas non venon legierament en li Bal, ſi ellas non ſe poliſſon premierament, & ſe ornan, loqual poliment & ornament, es coma aymolar lo glai del Diavol, & la roa que ſe fay al Bal, es enaima una mola del Diavol, cum laqual el aguſa lo ſeo glai. Aquilli que ornan las lors fillas, ſon enaimi aquellis que metton la legnas ſeccas al fuoc azo quel arcta meilli. Car aitals fennas abraſon lo fuoc de luxuria en li cor de li home; coma las volps de Samſon embraſeron li bla de li Philiſtio, enaimi aqueſtas fennas an fuoc en las lors facias & en li lor act, ço es en regardar & vezer; & parlar cum loqual ellas bruſan li ben de li*

ties. A Ball is nothing but miſery, ſin, and vanity; and therefore we will ſhew as touching Balls; firſt by teſtimony of Scripture, and afterwards by Reaſons, how wicked a thing it is thus to dance. The firſt teſtimony we produce is out of the Goſpel, where the dancing Damoſel cauſed *John* Baptiſt's head to be cut off. The ſecond is in *Exodus*, when *Moſes* drawing near to the Congregation ſaw the Calf, and the Dancing, *Exod.* 32. 19. *He caſt the Tables out of his hands, and brake them beneath the Mount,* and afterwards *were ſlain of the People about three thouſand men.* Beſides the Ornaments which Women wear in Balls, are as ſo many Crowns, ſignifying the ſeveral Victories which the Devil hath obtained by them againſt the Children of God, for the Devil hath not onely a Sword in theſe Balls, but alſo comely perſons, and well adorned; for the Tongue of a Woman is a glittering Sword; and therefore certainly that place is much to be feared where the Enemy hath ſo many Swords, ſeeing that any one of his Swords is exceedingly to be dreaded; moreover the Devil in this place ſmiteth with a very ſharp Sword, for the Women come not willingly to Balls without painting and adorning themſelves, which paint and ornaments are like the whetting of the Devils Sword, and the Rings which are made in Balls, as the round ſtones whereon he ſharpens them. Thoſe which thus attire and adorn their Daughters are as they which lay dry wood upon the fire, that it may burn the better; for ſuch Women do kindle the fire of luſt in the hearts of men: and as the Foxes of *Sampſon* burn'd the Corn of the *Philiſtims*, ſo have theſe women fire in their faces, and in their actions, *viz.* it's in their looks, features, and words, by which they con-

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origin

ſume mens Eſtates. The third Reaſon is, that the Devil maketh uſe in Balls of his beſt Armour of proof. Now the ſtrongeſt Weapons the Devil hath, are Women ; which is ſhewen in that the Devil made choice of the Woman to deceive the firſt Man by. And ſo *Balaam* made choice of Women to make the children of *Iſrael* to be rejected. By a Woman the Devil made *Sampſon*, *David* and *Abſalom* to ſin. The Devil tempted the Man by a Woman three manner of ways, *viz.* by touching, ſight, and hearing. By theſe three ways he tempts at Balls thoſe men which are unwiſe, that is to ſay, by touching of the hands, by a beautifull look, and by the ſweetneſs of the voice. The fourth Reaſon is, that they which thus dance break that agreement which they made with God at their Baptiſm, when their God-fathers & God-mothers promiſe for them, to renounce the Devil and all his pomp. Balls are the pomp and the maſs of the Devil, & who ſo entreth into Balls entreth into the Devils pomp and Maſs. For the Woman that ſingeth at the Ball, is the Prioreſs of the Devil, and they that anſwer are Clerks, and they which look on are the Pariſhioners. As likewiſe the Cimbals and the Flutes are the Bells, and the Muſicians are the Miniſters of the Devil. For as when the Swine are ſcattered abroad, and the Swineherd makes one cry, ſtraitway the other flock together to him ; ſo the Devil cauſeth one Woman to ſing at the Bal, or play on the Muſick, that ſo all the Swine, (that is, the Dancers) may ſtraitway draw together into a knot.

Item, at the Balls they violate the ten Commandments of God, *viz.* the firſt, *Thou ſhalt have no other Gods but me.* But,

At the Ball they adore that perſon whom they ſtudy to ſerve, and there-

home. La terça razon es, car lo Diavol uſa en li Bal de la plus fort armadura quel aya. Car la plus fort armadura que lo Diavol aya ſon las fennas, laqual coſa es demonſtra, car lo Diavol eſlegic la fenna a decebre lo premier home. Et Balaan acer eſlegic aqueſtas a degittar lo filli d' Iſrael. Cum la fenna fey peccar Samſon, David, Abſalon. Lo Diavol tenta l' home au las fennas per tres manieras, ço es per tocar, per veſer, & per auvir. Cum aquiſti trey modi el tenta li home non ſavi en li Bal, ço es per lo tocament de las mans, per lo demoſtrament de la belleza, & per la ſoveſſa de li cant & de li ſon. La quarta razon es, car aquilli que Balan rompon la convenenza laqual illi an faict cum Dio al Baptiſme, cum li Parrin de lor ayan dict per lor yo renoncio lo Diavol & totas las pompas de luy. Lo Bal es la pompa & la Meſſa del Diavol, & qui intra al Bal, intra en la ſoa pompa & en la ſoa Meſſa. Car la fenna cantant al Bal es Prioreſſa del Diavol, & aquilli que reſpondon ſon Clercs, & aquilli quis ſon a regardar ſon li perrochian, & li ſon & las calamelas ſon las campanas, & li joglar liqual ſonan ſon Meniſtre del Diavol. Car enàima quand li porc ſon ſpars, & lo Paſtor de lor en fay quialar un, aço que li autre auven ſajoſton. Enaimi lo Diavol fay cantar una fenna al Bal, o quiallar la calamella aço que tuit li ſeo porc, ço es, Balador ſajoſtan.

Dereço al Bal ſe trepaſſan li dies Commandaments de la Ley de Dio. Contra lo premier. Non aures autre Dio que mi.

Al Bal la ſe col la perſonna laqual s' eſtudian de ſervir : dont di Sanct Hieroſme,

Hieroſme, que lo Dio d' un chaſcun es ço que ve col, & ama ſobre totas coſas.

Contra lo ſecond Commandament ſe pecca al Bal quand lo ſe fay idola del que chaſcun ama.

Contra lo ters. Non recebres lo nom del teo Seignor Dio en van. Al Bal ſe ſervis a la vanita de la carn.

Contra lo quart. Per lo Bal la Diamengea es çoça en Ballar.

Contra lo quint. Honora lo teo paire, &c. En li Bal li pairon ſon ſouvent deſhonnora: car moti pact ſon faict en li Bal ſenſa la conſeilli de lor.

Contra lo ſezen. Non occires. Lo es ſouvent occi al Bal: car tota perſona que s' eſtudia a plaçer a autruy, nauci tanti en l'ama quanti el en fay cu cubitar.

Contra lo ſepten. Non avoortares, es pecca en li Bal: car la perſona o ſia maſcle o ſia fenna avootra cum tanti quanti illi en cubita. Diſent lo Seignor. Tot aquel que veiray la fenna a cubitar ley a jay avootra ley al ſeo cor.

Lo huictén. Non fores furt. Lo ſe pecca al Bal contra aqueſt Commandament, quand l' una perſona ſoſtray lo cor de l' autra, de Dio.

Lo noven. Non dires fals teſtimoni. Contra loqual es pecca quand diſon falſament contra la verita.

Lo deſen. Non cubitares, &c. Lo es pecca contra aqueſt Commandment, quand las fennas cubiton l' ornament de las autras. Et quand li home cubiton la moller, las fillas, las ſerventas del ſeo proyme.

Dereço la ſe po monſtrar quant mal ſia Balar en la monteza de li pecca que commetton aquilli que Balan. Car illi peccan en auar, car illi non fan pas

fore St. *Hierome* ſaith, that the God of every one is that which he ſerveth, and loveth above all things.

They ſin in Balls againſt the ſecond Commandment, when they *make idols* of that which each one loveth.

Againſt the third Commandment, *Thou ſhalt not take the Name of the Lord thy God in vain.* When at the Balls they ſerve the vanity of ſin.

Againſt the fourth, for by Balls the Sabbath Day is profaned.

Againſt the fifth, *Honour thy Father and thy Mother.* For in Dancing the Parents are often diſhonoured, while many contracts and agreements are there made without their knowledg or conſent.

Againſt the ſixth, *Thou ſhalt not kill.* For perſons are often killed at Balls; ſince every perſon who ſtudieth to pleaſe another killeth the ſoul in moving her to luſt.

They ſin in Balls againſt the ſeventh, *Thou ſhalt not commit Adultery.* For the perſon, Male or Female, commits Adultery ſo often as they luſt; for *He that looketh upon a Woman to luſt after her, hath already committed Adultery with her.*

Againſt the eighth, *Thou ſhalt not ſteal.* They ſin at the Ball againſt this Commandment, when one ſteals the heart of another away from God.

Againſt the ninth, *Thou ſhalt not bear falſe witneſs.* When one ſpeaketh falſly at the Ball, contrary to truth.

The tenth, *Thou ſhalt not covet.* They ſin againſt this, when the Women covet the Ornaments of others; and when Men covet the Wives, Daughters, and Servants of their Neighbours.

Moreover it might be ſhewed how great an evil theſe Balls are by the multitude of ſins which they that dance commit. For they do all by meaſure and number. And therefore St. *Auguſtine* ſaid, *The miſerable Dancer knoweth not that ſo many Paces as he maketh at a Ball, by ſo many leaps he draweth nearer to Hell.* They ſin in their Ornaments in five reſpects; firſt, in being proud. In the ſecond place, when they inveigle the hearts of thoſe which look upon them in luſt. In the third place, when they ſhame others which have not ſuch Ornaments, giving them occaſion to covet the like. Fourthly, when they make Women importunate in asking ſuch Ornaments of their Husbands. In the fifth place, when not obtaining them of their Husbands, they procure them by other ſinfull ways.

They ſin in Singing and Playing on Inſtruments; for their Songs charm and make drunk the hearts of thoſe which hear them with temporal joy, forgetting God, and uttering nothing in their Songs but lyes and follies. Yea the very Geſtures themſelves which are made in Dancing, bear witneſs of evil.

Men ought to know that Balls are the Proceſſion of the Devil, and that who ſo entreth into the Ball entreth into his Proceſſion; the Devil is the Leader, the Middle, and the End, and many there are who enter good and wiſe into the Ball, which come out corrupted and wicked. *Sarah* that holy Woman was none of theſe.

que non ſia menſura & nombra. Dont Auguſtin diſia. Lo miſer non ſap que tanti pas quanti el fay al Bal, tanti ſaut s' approcha en l' infern. Illi peccan en l' ornament en cinq manieras. La prima car ſenſuperbiſſon. La ſeconda car abraſon li cor de li regardant a luxuria. La terça car fan vergongna a las autras perſonnas que non an aitals ornaments, donnant a lor cauſa de cubitar li ſemeillant. La quarta car fan lor eſſer demandoſas, & greos a lor maris. La quinta ſi ellas non lo pon aver de li lor mari, ollas procuran d'aver li d'autra part per pecca.

Illi peccan en cantan, & en ſonnar: car li cant de lor rompon & enubrian li cor de li auvent de goy temporal, & enaima enabria dementigan Dio & la lor penſa, & diſon en li lor cant meſognias & folias. Dont meſeime lo mouvament que ſe fay en Balar dona teſtimoni del mal.

Et ſapion que lo Bal es la proceſſion del Diavol, & qui intra al Bal intra en la ſoa proceſſion. Del Bal lo Diavol es la guia, lo mez & la fin. Et tala intra al Bal bona & ſavia, que ſen ſal corrotta & cattiva. Daitals non era aquella Sancta fenna Sara.

ARTICLE XI.

After what manner Men ought to converſe with thoſe without.

Not to love the World.
To ſhun bad Company.
If it be poſſible, to have peace with all.

Non amar lo mond.
Fugir la mala conſortia.
Si es poſſible aver paz cum tuit.

Non

Non contendre en judici.	Not to ſue at the Law.
Non veniar ſi meſeime.	Not to avenge ones ſelf.
Amar li ennemic.	To love ones Enemies.
Voler ſoſtenir trabails, calomnias, menaças, riprovançs, vergognas, enjurias, & totas generations de torments per la verita.	To be willing to undergo travels, calumnies, threatnings, rejection, ſhame, injuries, and all ſorts of torments for the Truth.
Poſſeſir las amas en patientia.	To poſſeſs their Souls in patience.
Non amenar joug cum li non fidel.	Not to yoke themſelves with Infidels.
Non communicar a las malas obras, & totalment a las ſabent idolatria, & del ſervici ſentent zo meſeime, & enaimi de las autras.	Not to communicate at all with wicked works, and more eſpecially with thoſe which ſavour of Idolatry, or the ſervice belonging to it, and ſo of other things.

After what manner the Faithfull ought to govern their Bodies.

Non ſervir a li deſirier mortal de la carn.	Not to ſerve the carnal deſires of the fleſh.
Gardar li lor membres quilli non ſian armas d' iniquitas.	To keep their Members that they be not weapons of iniquity.
Regir li lor ſentiment.	To govern their thoughts.
Sotmettre lo corps a l' eſprit.	To ſubject the Body to the Soul.
Mortificar li membres.	To mortifie their members.
Fugir la ocioſeta.	To ſhun idleneſs.
Gardar ſobrieta & meſura en maniar, & en beaure, & en parolas, & en las curas de la mond.	To keep ſobriety and moderation in eating and drinking, in ſpeeches, and in the troubles of the world.
Far obras de miſericordia.	To work works of mercy.
Viore per fe & per vita moral.	To live by faith, and lead a moral life.
Combattre contra li deſirier.	To fight againſt Luſts.
Mortificar las obras de la carn.	To mortifie the works of the fleſh.
Iſtar an temp debit a Religion.	To obſerve times which are due to Exerciſes of Religion.
Enſemp recordar la divina volunta.	To confer together touching the will of God.
Examinar diligentament la conſcientia.	To examine diligently the Conſcience.
Mundâr & eſmendar, & pacificar l' eſprit.	To purifie, amend and quiet the ſpirit.
FIN.	The End.

CHAP.

CHAP. VI.

Extracts of ſeveral very authentick and rare Treatiſes, compoſed by the ancient Inhabitants of the Valleys of *Piemont*, a great part whereof were written about four hundred and twenty, others above five hundred and fifty Years ago, and the reſt in all probability are of a far more ancient date.

The true Originals of all which were collected with no little pains and induſtry, by the Authour of this Hiſtory, during his abode in thoſe parts, and at his Return, by him preſented to the publick Library of the famous Univerſity of *Cambridg*.

IT would now, without all queſtion, be both nauſeous, and injurious to ingenious Readers, for the Authour to preſume to intermingle his own private Gloſſes or reflections upon the ſubject of the foregoing Chapters. It is ſufficiently evident what a Conformity both the Doctrine and Diſcipline of the ancient Inhabitants of theſe Valleys, bear to the Doctrine and Diſcipline of all the Reformed Churches at this very day. I muſt needs confeſs, this is a point, wherein I chiefly laboured from the firſt beginning, to be clearly and fully informed of, partly for mine own private ſatisfaction, and partly to anſwer the earneſt deſire of that Pillar of Learning, and Pattern of Piety, the late Lord Primate of *Ireland*, who ſome few days before my ſetting out for *Savoy*, ſent for me on purpoſe to his Chamber, and there gave me a very ſerious and ſtrict charge, to uſe my utmoſt diligence, in the inquiry after, and to ſpare no coſt in the purchaſe of all thoſe Manuſcripts and authentick Pieces which might give any light into the ancient Doctrine and Diſcipline of thoſe

Churches; adding, that there was nothing in the World he was more curious and impatient to know, as being a Point of exceeding great weight and moment for ſtopping the Mouths of our Popiſh Adverſaries, and diſcovering the foot-ſteps of our Religion in thoſe dark Intervalls of the eighth, ninth, and tenth Centuries. This ſerious Injunction of that Reverend and worthy Man, together with mine own real Inclinations, cauſed me to leave no ſtone unturned, nor to loſe any opportunity during my abode in thoſe parts, for the real effecting this thing; and though the Popes Emiſſaries had already gathered the more choice Cluſters and firſt ripe Fruits, yet I met at leaſt with the Grape-gleanings of the Vintage, I mean, divers Pieces of Antiquity, ſome whereof had been a long time buried under Duſt and Rubbiſh, others had been ſcattered about in the Valleys, ſome here, ſome there, in deſert and obſcure places, and without a ſingular providence had never come to light. Now to inſert them all at length, would make the Work in hand ſwell into too great a Volume, therefore I have onely thought fit to inſert a bare Catalogue of the whole, and out of that to pick ſome few, to preſent the Reader with, that ſo he may the better judg of the reſt.

A Catalogue of divers Manuſcripts, written by the ancient Inhabitants of the Valleys (the greateſt part of them in their own Language) collected by the Authour of this Hiſtory during his abode in thoſe parts; the true Originals of all which are to be ſeen in the publick Library of the famous Univerſity of *Cambridg*.

The Volume marked with the Letter *A*. contains in it the following Treatiſes.

1. The Hiſtory of the Creation and Deluge, written in their own Language.

2. An excellent Treatiſe of ſundry profitable Inſtructions which a man ought to learn from the nature of divers Animals.

3. *Lo tracta de li pecca*, or a Treatiſe of Sin, which is an allegorical and moral Explanation of the *Beaſt* deſcribed, *Rev.* 13.

4. A Treatiſe of the Word of God, and the power and efficacy thereof; as alſo how it ought to be received; at the end whereof there is affixed the Date, either of the Work, or at leaſt of the Copy of it, *viz. Anno Domini* 1230.

5. Several *Latin* Pieces, which are certain Rhapſodies concerning Prieſts and Friers.

6. A Treatiſe againſt *Tramettament*, or Traditions and Ordinances of Men, as not conſonant to the holy Scriptures.

7. An Exhortation to *Herman,* to convert himſelf to God, and not to the Creatures.

8. Concerning Phariſaical Plantations which the Father hath not planted, *viz.* the Orders and Sects, of *Monks, Franciſcan Friers, Dominicans,* and the like, which are not ordained by God.

9. A *Latin* Treatiſe *De Officiis Conjugum, Viri & Uxoris.*

10. A *Latin* Treatiſe *De Symbolo Apoſtolico.*

11. A *Latin* Treatiſe *De Ædificatione Urbium, Idololatriæ ortu & progreſſu, ejuſque everſione per Evangelii predicationem.*

12. A *Latin* Treatiſe, *Quibus Modis peccatum fiat.*

13. A *Latin* Treatiſe *De verâ peccati purgatione.*

14. A *Latin* Treatiſe intituled, *Uni Deo placere ſtudeamus.*

15. A *Latine* Treatiſe intituled, *Tres veritates* 1. *Doctrinæ.* 2. *Juſtitiæ.* 3. *Vitæ.*

16. A *Latin* Treatiſe intituled, *Solâ Dei Lege ſcriptâ definiri Fidei Controverſias.*

In the Volume marked with the Letter *B.* are contained the following Treatiſes, all written in that which is called the *Waldenſian* Language, in Parchment, and that in a very ancient, but excellent Character.

1. *Gloſa Pater,* or the Explication of the Lords Prayer.

2. *Trecenas,* or divers paſſages of the Evangeliſts and Epiſtles.

3. *Doctor,* that is, divers Sentences and Teſtimonies of the Fathers touching Repentance.

4. *Penas,* or a Treatiſe concerning the puniſhment of ſin.

5. *Li Goy de Paradis,* a Treatiſe concerning the Joys of Paradiſe.

6. An Epiſtle to all the Faithfull.

7. A Poeme intituled, *Novel Confort.*

8. A Poeme intituled, *Novel Sermon,* containing many wholeſome Inſtructions to the People.

9. A Poeme intituled, *La Noble Leyçon.*

10. A Poeme intituled, *Pair eternal.*

11. A Poeme intituled, *Barca,* concerning the miſery and ſhortneſs of mans life, and his arriving at the Haven of Salvation.

12. An Explanation of the ten Commandments.

13. An Explanation of the Articles of the Apoſtles Creed.

14. A Treatiſe concerning Vice, and Mortal Sins.

15. A Treatiſe concerning the ſeven Gifts of the Spirit, *Iſai* 11.

Quiny Stephanus e Bono Villa

16. A Treatiſe concerning the three Theological, and the four Cardinal Virtues.

17. A Treatiſe concerning the Goods of Fortune, Nature, and Grace.

18. A Treatiſe concerning the ſix honorable things in this World.
19. Several Sermons upon ſeveral Texts of Scripture; Namely,
    1. A Sermon upon the ſecond of *Matthew* touching idle words.
    2. A Sermon upon *Epheſ.*4. touching the putting on of the New Man.
    3. A Sermon *Del Fantin Jeſus*, or concerning the little Childe *Jeſus*, during his abode in *Jeruſalem*, *Luke* 2.
    4. A Sermon touching *Chriſt*'s being tempted in the Deſert, *Matth*.4. & *Luke* 4.
    5. A Sermon upon *Matth*.8.25. *Save us, or elſe we periſh.* qu?
    6. A Sermon touching the Rich Man, *Luke* 16.
    7. A Sermon upon the ſixth of *John*.
    8. A Sermon upon the Parable of the Sower, *Matth*.13.

In the Volume marked with the Letter *C*. are contained the following Treatiſes.

1. An Exhortation to confeſs our Sins one unto another, and unto God.
2. A Sermon touching the Fear of the Lord. p. 119
3. A Sermon touching the Accuſation of Sinners before God, in Judgment.
4. A Treatiſe touching Tribulations.
5. A Treatiſe touching the Martyrdom of the *Macabees*, and others.
6. A Treatiſe concerning the Sufferings and Conſtancy of *Job*.
7. An Extract of the Hiſtory of *Tobias*,

In the Volume *D*. are many excellent and heavenly Meditations, touching the Miſeries, Tribulations, and Shortneſs of this Life; as likewiſe of Repentance, Good Works, and the like; written in the Language of the ancient Inhabitants of the Valleys, in Parchment, but the Letter almoſt worn out with age, which according to many probable circumſtances of the place and manner of its preſervation, is judged to have been written at leaſt ſix or ſeven hundred years ago.

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In the Volume marked *E.* are contained.

1. A *Latin Grammar* of the ancient *Barbes* or *Miniſters.*
2. The Proverbs of *Solomon* and *Eccleſiaſtes.*
3. A pious Piece of Poeſie in the Language of the ancient Inhabitants of the Valleys.
4. A Treatiſe concerning the Love and Fear of God, and the manner of Life which *Chriſtians* ought to live.
5. A Treatiſe of Morals in *Latin.*
6. A Treatiſe of Arithmetick.

In the Volume *F.* are collected and written in Parchment, in that which is called the *Waldenſian* Language, of a very ancient, but fair and diſtinct Character.

The Goſpel of *Matthew.*
The firſt Chapter of *Luke.*
The Goſpel of *John.*
The Acts of the Apoſtles.
The firſt Epiſtle to the *Corinthians.*
The Epiſtle to the *Galatians.*
The Epiſtle to the *Epheſians.*
The Epiſtle to the *Philippians.*
The firſt Epiſtle to the *Theſſalonians.*
The ſecond Epiſtle to *Timothy.*
The Epiſtle to *Titus.*
The eleventh Chapter of the Epiſtle to the *Hebrews.*
The firſt and ſecond Epiſtle to *Peter,* but imperfect.

The noble Leſſon written in the Language of the ancient Inhabitants of the Valleys, in the Year 1100. Extracted out of a moſt authentick Manuſcript, the true Original whereof is to be ſeen in the publick Library of the famous Univerſity of *Cambridg*.

O frayre entendé una nobla Leyçon.	O Brethren, give ear to a noble Leſſon.
Sovent deven velhar e iſtar en oreſon.	We ought always to watch and pray,
C. nos veen aqueſt mont eſſer presdel chavon.	For we ſee the World nigh to a concluſion.
Mot curios deorian eſſer de bonas obras far.	We ought to ſtrive to do good works,
C. nos veen aqueſt mont de la fin apropiar.	Seeing that the end of this World approacheth.
Ben ha mil e cent an compli entierament.	There are already *a thouſand and one hundred years fully accompliſhed,*
Que fo ſcripta lora, C. ſon al derier temp.	Since it was written thus, *For we are in the laſt time.*
Poc deorian cubitar; C. ſen al remanent.	We ought to covet little, for we are at what remains, *viz.* at the later end.
Totiorn veen las enſeignas venir à compliment.	We ſee daily the Signs to be accompliſhed,
En acreyſament de mal e en amermament de ben.	And that in the increaſe of evil, and decreaſe of good.
Ayço ſon li perilli que l' eſcriptura di.	Theſe are the perils which the Scripture mentioneth,
L' Avangeli ho recoynta e Sant Paul aeſti.	In the Goſpels and St. *Paul*'s Writings:
Que neun home que viva non po ſaber la fin.	As alſo, that no man living can know the end.
Enperço deven mays temer; C. nos non ſen certan.	And therefore we ought the more to fear, as not being certain,
Si la mort nos penré enehoy o de man.	Whether we ſhall die to day or to morrow.
Ma cant venré al jorn del jujament.	But when the Day of Judgment ſhall come,
Un çaſcun recebre per entier payament.	Every one ſhall receive their full Reward.
Aquilli qu' auren fayt mal e aquilli qu' auren fayt ben.	Thoſe that ſhall have done either well or ill.
Ma l' eſcriptura di e nos creyre ho deven.	Now the Scripture ſaith, and we ought to believe it,

That all men ſhall paſs two ways.	*Que tuit li home del mont per dui chamin tenren.*
The good to glory, and the wicked to torment.	*Li bon yren en gloria, li fellon en torment.*
But he that ſhall not believe this Departure,	*Ma aquel que non creyré en aquel departiment.*
Let him ſearch the Scripture from the very beginning,	*Regarde l' eſcriptura del fin commençament.*
Since *Adam* was formed untill this preſent time,	*Dos que Adam fo formà entro en aqueſt temp preſent.*
There he ſhall finde, if he hath underſtanding,	*Aqui poyré trobar ſi el aure entendement.*
That *few are the ſaved* in compariſon of the reſt.	*Que poc ſon li ſalva aver lo remanent.*
Wherefore every one that will do good works,	*M. çaſcuna perſona que vol ben obrar,*
The honour of God the Father ought to be his firſt moving Principle.	*Lonor de Dio lo payre deo eſſer al començar.*
He ought likewiſe to implore the aid of his glorious Son, the dear Son of the Virgin *Mary*,	*E apelar en aina lo ſio glorios filli car filli de Santa Maria.*
And the Holy Ghoſt which lightens us in the true way.	*E lo Sanct Sprit que nos don bona via.*
Theſe three (the holy Trinity) as being but one God, ought to be called upon,	*Aquiſti 3. la Sancta Trenità, enayma un Dio, devon eſſer aurà.*
Full of all power, wiſedom, and goodneſs.	*Plen de tota poyſença, e de tota ſapiença e de tota bontà.*
This we ought often to beg and pray for,	*Aqueſt deven ſovent aurar e requerir.*
That he would enable us to encounter our Enemies,	*Que nos don fortaleça encontra li enemic.*
And overcome them before our end,	*Que nos li poyſian vencer devant la noſtra fin.*
Which are the World, the Devil, and the Fleſh:	*ço es lo mont, e lo Diavol e la carn.*
And that he would give us wiſedom accompanied with goodneſs,	*E nos done ſapiença acompagnà au bontà.*
That we may know the way of life,	*Que nos poyſian conoyſſer la via de verità.*
And keep pure that Soul which God hath given us,	*E gardar pura l' arma que Dio nos a donà.*
Yea both Soul and Body in way of Charity,	*L' arma e lo cors en via de càrità.*
So as we love the holy Trinity,	*En ayſy que nos aman la Santa Trinità.*
And our Neighbour, for God hath commanded it.	*E lo proyme, car Dio ho ha comenda.*

Non

Non ſolament aquilli que nos fan ben, ma neys aquilli que nos fan mal.	Not onely thoſe which do us good, but thoſe alſo which harm us.
E haver ferma eſperança al Rey celeſtial.	Having hope in the King of Heaven,
Que à la fin nos alberge al ſio glorios oſtal.	That at the end he may receive us into his glorious habitation.
M. aquel que non farè ço que ſe conten en aqueſta leyçon.	Now he who ſhall not do what is contained in this Leſſon,
Non intraré en la Santa Mayſon.	Shall never enter into this houſe.
M. aiço es de greo tenir à la caytiva gent.	Though it be never ſo hard to be received by the wicked,
Que aman l' or e l' argent.	Which love Gold and Silver,
E las empromeſion de Dio han en deſpreçiament.	Which have the promiſes of God in contempt,
Illi non gardan la ley ni li commandament,	Who neither keep his Law and Commandments,
Ni li lay ſan gardar à alcuna bona gent,	Nor ſuffer thoſe who would to keep them,
M. ſegont lor poyſança hy fan empachement.	But rather hinder them to the utmoſt of their power.
Perque es aqueſt mal entre l' umana gent?	How came this evil to enter into mankinde?
Perço que Adam peque del fin commençament,	Becauſe *Adam* ſinned at the firſt beginning,
C el manié del pom otra defendement,	By eating of the forbidden Apple.
E à li autré germené lo gran del mal ſemenç,	And thus the Grain of the evil Seed taking Root in others,
El aquiſté à ſi mort e à li autre enſegador;	He brought Death to himſelf and all his Poſterity;
Ben poen dire que aqui hac mal bocon;	Well may we ſay, this was an evil Morſel;
M. Chriſt ha remps li bon per la ſoa paſſion.	Howſoever *Chriſt* hath redeemed the Good by his Death and Paſſion.
M. nos troben en aqueſta leyçon,	But alas, we finde in this Leſſon,
Que Adam fo meſcreſent de Dio lo ſio Creator,	That *Adam* believed not God his Creatour,
D. ayçi poen ver que ara ſon fayt pejor	Yea and we may ſee likewiſe, that now adays
Aquilli que habandonan Dio lo payre onipotent,	Men forſake God the Father Almighty,
E creon à las ydolas al lor deſtruiment.	And believe in Idols to their own Deſtruction.
ço que defent la ley que fo del commençament,	That which the Law forbids, which was from the beginning,
Ley natural ſapella cumuna à tota gent,	Called the Law of Nature, common to all ſorts,
Lacal Dio pauſé al cor del ſio premier forma.	Which God put into the heart of that man whom he firſt formed.

Giving him a power of doing good or evil,
But commanding him to do the good, and eſchew the evil.
And this you may ſee was ill obſerved,
For that we have left the good, and done the evil,
As did *Cain* the eldeſt Son of *Adam*, who killed his Brother *Abel* without any cauſe,
Save onely for that he was good,
And had his hope in the Lord, and not in any creature.
Here we may take an Example of the Law of Nature,
Which we have broken and tranſgreſſed,
We have ſinned againſt the Creatour, and offended the Creature.
It was a noble Law that was given us by God,
And written in the heart of every man,
That he might there reade it and keep, and teach Righteouſneſs,
And love God in his heart above every Creature,
And that he might fear and ſerve him without any Reſerve,
There being none to be ſound in the holy Scriptures.
That he might likewiſe keep firm the Mariage-tie, that noble accord or contract,
And have peace with his Brethren, and love all other perſons:
That he might hate Pride, and love Humility,
And do to others as he would be done by,
And if he did the contrary, that he ſhould be puniſhed.
Now few they were which kept well this Law,
And more were they who broke it,
Who forſook the Lord, not honouring him,

De poer far ben o mal li doné franquetà,
I o mal li a defendu, lo ben li ha commandá.
Ayço poes vos ben veer ques eyſu mal gardà,
Que haven layſa lo ben e lo mal haven obrà,
En ayma fey Cayn lo premier filli d' Adam, que ucis lo ſio frayre Abel ſença neuna cayçon,
Mas car el era bon,
E havia ſa fè al Segnor e non en autra creatura.
Ayçi poen penre eyſemple de la ley la natura,
Lacal haven corrota, paſsà haven de meſura,
Pecca haven al Creator, e offendu à la creatura.
Nobla ley era aquela lacal Dio nos doné,
El cor dun çaſcun home ſcrita la pausé,
Quel legés e gardés, e enſegneſſa dreytura,
Amés Dio al ſio cor ſobre tota creatura,
Templés e ſervés e non hy pauſés meſura,
C non es atroba en la ſanta Scriptura.

E gardés ferm lo matremoni aquel noble covenent,

E agues paç au li frayre, e amés tota autra gent:
Ayres argolli e amés humilità,

E façes à li autres en ayma el volia que fos fay à li,
E ſi el façes per lo contrari quel en foſa puni.
Poc foron aquilli que aquela ley ben garderon,
Moti foron aquilli que la trapaſſeron,
E lo Segnor abandoneron non donant à lui honor,

M. Creſeron al demoni e à la ſoa temptacion,
Trop ameron lo mont e poc paradis,
E ſerviron al cors majorment que à l' eſprit.
Enperç o nos troben que moti en ſon peri.
Ayçi ſe po repenre tot home que di,
Que Dio non fe la gent per layſar li perir.
M. gardeſe un çaſcun quel non li endevenga en ayſi cant edevenc à lor.
C. ley duluvi venc e deſtrus li fellon,
M. Dio fey far una archa enque el enclaus li bon.
Tant fo cregu lo mal e lo ben amerma,
Que en tot le mont non ac maſque oyt ſalva,
Eyſemple poen penre en aquela ſentencia,
Gardar nos de mal e tuit façam penedença.
C. Yeſu Chriſt o a dit, e en Sant Luces Script,
Que traſtuit periren aquilli que le non la faren.
Ma aquilli que ſcamperon, Dio lor fey empromeſsion.
Que jamays en ayga non perire lo mont;
Aquilli cregron e foron multiplica.
Del ben que Dio lor fey poc ſe foron recorda.
M. agron tant poc de fe e tant grant la temor,
Quilli non creſeron ben al dit del Segnor.
M. temian que las ayga neeſan encara lo mont,
E diſſeron de far torre per reduyre ſe aqui,
E ben la commençeron ſegont çoques ſcript,

But believed the Devil and his temptation,
Who loved too much the World, and too little the things of Heaven,
And ſerved the Body more than the Spirit.
Wherefore we finde that many have periſhed.
Here every one may be reprehended that ſaith,
That God created not Man to ſuffer him to periſh,
But let every one take heed, that it happeneth to him, as it did to them.
For the Deluge came and deſtroyed the wicked,
But God cauſed an Ark to be made, in which he ſaved the good.
So were the bad increaſed, and the good diminiſhed,
That in all the World there were ſaved but eight perſons.
We may be inſtructed hereby
To keep our ſelves from evil, and that all ought to repent.
For *Jeſus Chriſt* hath ſaid it, and in St. *Luke* it is written,
That all thoſe ſhall periſh that ſhall not ſo do.
Now to thoſe which eſcaped, God made a Promiſe,
That the World ſhould never more periſh by Water;
And they believing it were multiplied.
But that good which God did them they ſoon forgat,
Being men of little faith, and ſo great fear,
That they did not throughly believe the Words of the Lord.
But they believed that the Waters ſhould again trouble the World,
And thought of building a Tower to retire into,
Yea and they began it (as it is written)

Intending

Intending to make it ſo large, ſo high, and ſo great,	*E diçian de far la larga, e tant hauta, e tant grant,*
That the top thereof might reach to Heaven, but alas they could not accompliſh their Deſign.	*Quilli avengués entro al cel, ma illi non pogron far tant.*
For they diſpleaſed God thereby, the which alſo he then demonſtrated.	*C. lo deſplac à Dio e fey lor oſemblant,*
This great City was called *Babylon,*	*Babelonia havia nom aquela grant ciptà,*
And now it is called *Confuſion,* by reaſon of its ruinous condition.	*E ara es dita confuſion per la ſoa mal veſtà.*
There was then but one onely Language amongſt men,	*Adon era un lengage entre tota la gent,*
But that they might not underſtand each other, God made a diviſion	*M. quilli non ſentendeſan hy fey Dio departimen,*
That ſo they might not finiſh what they had begun.	*Quillì non façeſan quilli havìan commençà.*
The which Languages then ſpread through all the World.	*Foron ſeli lengaje per tot lo mont ſcampà.*
After this they ſinned grievouſly, renouncing the Law, *viz.* that of Nature.	*Poi, pequeron greoment abandonànt la ley (çocs ley de natura)*
For the Scripture ſaith, and it may be evidently proved,	*C. l'Eſcriptura di c ben ſe po provar,*
That five Cities periſhed which did evil,	*Que cinc ſciptas periron laſcal façian lo mal,*
Being ſentenced by God, to Fire and Brimſtone.	*En fuoc e en ſolpre Dio li condampné.*
He deſtroyed the wicked, and the good he delivered,	*El deſtrus li fellon e li bon delioré,*
Viz. Lot and his Family, which the Angel brought out,	*ço fo Loth e aquilli de ſon oſtal que l'Angel engité,*
They were four, but one was condemned,	*Catre foron per nombre, ma l'un ſe condampné,*
For the Woman looked back, breaking the Command.	*ço fo la mollire pur, C. ſe regarde otra defendement.*
Here's now an Example for all Mankinde,	*Ayçi ha grant eyſemple à tota hùmana gent,*
That they ought to take heed of that which God forbids.	*Quilli ſe devan gardar de ço que Dio defent.*
In thoſe days lived *Abraham* a Man well-pleaſing God,	*En aquel temp fo Abram baron plaçent à Dio,*
Who begat a Patriarch of whom came the *Jews,*	*E engenré un Patriarcha dont foron li Juſio,*
And theſe were a noble People in the fear of the Lord,	*Nobla gent foron aquilli en la temor de Dio,*
Who lived in *Egypt,* amongſt other wicked People,	*En Agit heiteron entre autra mala gent,*

Lay foron apermu e coſtreyt per lonc temp,
E crideron al Segnor e el lor trames Moyſent,
E deliore ſon poble e deſtrus lautra gent.
Per lo mar ros paſſeron coma per bel eyſuyt,
M. li enemic de lor lical li perſequian, y periron traſtuit,
Motas autras enſegna Dio al ſio poble fey;
El li paç 40. an al deſert e lor doné la ley.
En doas taulas peyrienças la trames per Moyſent,
Troberon la ſcripta e ordena noblament.
Un Segnor demonſtrava eſſer à tota gent,
Aquel degueſan creyre, e amar de tot lo cor, e temer e ſervir entro al dia de la fin,
E un çaſcun amés lo ſio proyme enayma ſi:
Conſelleſan las vevas, e li orfe ſuſtenir,
Albergueſan li paure, e li nu reveſtir,
Pagneſan li fameiant, e li anant edreyceſan;
E la ley de lui mot degueſan gardar,
A li gardant empromes lo regne celeſtial;
Lo ſerviment de las ydolas mes en defenſion,
Domecide, avoteri, e tota fornigaçion,
Mentir & perjurar e falſa garentia,
Uſura, e rapina, e mala cubiticia,
En apres avaritia, e tota felonia,
A li bon empromé vita e li mal auçia;
Adera viſtian en la ſoa ſegnoria:
C. aquilli que peccavan ni façian malament

Where they were oppreſſed and ſtraitened a long time,
And but crying to the Lord he ſent unto them *Moſes*,
And delivered his People, and deſtroyed the other Nations.
They paſſed through the Red Sea, as through a dry and pleaſant place,
But their Enemies who perſecuted them, periſhed all in the waters,
Many other Signs did God then give to his People;
Feeding them fourty years in the Wilderneſs, and giving them the Law,
In two Tables of Stone, which he ſent by *Moſes*,
Which they found written, and nobly ordained.
This demonſtrated that there was a Lord of all men,
Whom they ought to believe, and love with all their heart, as likewiſe to fear and ſerve him to the end,
And that every one ſhould love his Neighbour as himſelf:
That they ſhould give counſel to Widows, and defend the fatherleſs,
That they ſhould receive the Poor into their houſes, & clothe the naked,
That they ſhould feed the hungry, and conduct the Traveller;
And in ſum keep carefully this his Law,
Promiſing to thoſe that kept it, the heavenly Kingdom.
He forbad ſervice unto Idols,
Homicide, Adultery, and all ſorts of Whoredom,
Lying, Perjury, and falſe Witneſs,
Uſury, Rapine, and evil Coveting,
As alſo Avarice, and all wickedneſs,
To the good he promiſed Life, but threatned Death to the wicked;
Then were they clothed in their Principality:
But thoſe which ſinned and did wickedly

They died and were deſtroyed without remiſſion:
For the Scripture ſays, and it is maniſeſt enough,
That thirty thouſand were left in the Wilderneſs,
Thirty thouſand and more (as the Law ſaith)
Died by the Sword, by Fire, and Serpents;
And many others were deſtroyed in another manner,
The Earth opening, and Hell receiving them.
And here we may have matter of reproving our ſelves very ſeaſonably,
But thoſe which did the will of the Lord, inherited the Land of Promiſe;
Now there were in thoſe days many Worthies,
As *David*, and *Solomon* the King,
Iſaiah, *Jeremy*, and many others,
Which fought for the Faith, and defended the ſame.
There was one onely People choſen by God out of all the World.
The Enemies were in great number round about which perſecuted them:
We have many things worth our learning and imitation in this Leſſon:
When they kept the Law and the Commandments,
God fought for them againſt the other Nations;
But when they ſinned and did wickedly,
They died, were deſtroyed, and taken Captives by thoſe other Nations.
But ſo enlarged were theſe People, and ſo abounding in Riches,
That they kicked againſt the Lord,

Wherefore we finde in this Leſſon,

That the King of *Babylon* put them into Priſon,

Illi eran mort e deſtruit ſença perdonament:
M. l' eſcriptura di e mot es manifeſt,

Que trenta milia foron. li remas al deſert,
Trenta milia e prus ſegon que la ley di
Illi foron mort de glay de fuoc e de Serpent;
E moti autre periron del deſtermenament,
La terra ſe partic e receop li l' enfern.

Ayçi nos nos poen repenre del noſtre grant ſopere,
M. aquilli que feron ben lo plaer del Segnor ereteron la terra de l' empromeſion;
Mot fo de nobla gent en aquela ſaçon,

En ayma fo Davi, e lo Rey Salamon,
Yſaya e Jeremia e moti autre Baron,
Que per la ley combatian e façian defenſion.
Un poble era à Dio eyleyt de tot lo mont.
Li enemic eran moti dentora lical li perſequian:
Grant eyſemplen poen penre en aquiſta leyçon:
Cant illi gardivan la ley e li commandament,
Dio combatia per lor encontra l' autra gent;
M. cant illi peccavan ni façian malament,
Illi eran mort e deſtruit e pres de lautra gent.

Tant fo alargà lo poble e plen de grant ricor,
Quel vay trayre li cauç en contra ſon Segnor,
Enperço nos troben en aqueſta Leyçon,
Que lo Rey de Babelonia li més en ſa preyſon,

Lay

Lay foron apermu e coſtreyt per lonc temp.	Where they were oppreſſed and ſtraitened a long time;
E crideron al Segnor au lo cor repentent;	Then they cried to the Lord with a repentant heart;
Adera li retorné en Jeruſalem poc foron li obedient que gardeſan la ley,	And he reſtored them to *Jeruſalem*, but few there were that were obedient and kept the Law,
Ni que agueſan temor d'offendre lo lor Rey.	And that feared to offend their King.
M. jac alcuna gent plen de tant grant falſetà,	Yea ſome there were, men full of deceit and falſhood,
ço eran li fariſio e li autre Scriptura,	*viz.* the Phariſes and others who were verſed in Scripture,
Que illi gardeſan la ley motera demoſtrà,	Theſe kept the Law; (as plainly appears)
Que la gent oveguеſſan per eſſer prus honorà.	Onely that the World might ſee it, and to be the more honoured.
M. poc val aquel honor que toſt ven a chavon	But little worth is this honour which ſoon vaniſheth.
Perſequeran li Sant e li juſt e li bon;	Then were the Saints perſecuted, and thoſe that were juſt and good;
Au plor e au gayment auravam lo Segnor,	Then they prayed unto the Lord with cries and tears,
Quel deyſendés en terra per ſalvar aqueſt mont:	That he would come down on earth and ſave this World:
C. tot l'uman lignaie anava à perdicion.	For all mankinde was in the way of perdition.
Adonca Dio tramés l'Angel anan nobla ponçela de lignaje de Rey,	Then ſent God the Angel to the noble Virgin of royal Deſcent,
Doçament la ſalute, C. ſepartenia à ley,	Who ſweetly ſaluted her according to the command of him that ſent him,
En apres li vay dire, no temer Maria,	And after ſaid unto her, Fear not *Marie*,
C. lo Sant Sprit ſerè en ta compagnia;	For the Holy Ghoſt ſhall overſhadow thee;
De tu nayſſeré filli que apellares Yeſhu,	Thou ſhalt bear a Son whom thou ſhalt call *Jeſus*,
El ſalvaré ſon poble de ço quel ha ofendu.	He ſhall ſave his People from their ſins.
Neo mes lo porte al ſio ventre la Vergena glorioſa,	Nine Moneths the glorious Virgin bare him in her womb,
M. quilli non fos repreſa fo de Joſeph ſpoſa;	But that ſhe might not be made a publick Example, ſhe was eſpouſed by *Joſeph*;
Pura era noſtra dona e Joſeph atreſi,	Pure was this Virgin, and *Joſeph* alſo.
M. ayço deven creyre, C. l'Avangeli o di,	But this we ought to believe, for the Scripture ſaith it,

That they put the Infant in the Manger when it was born,
They wrapt him in ſwadling cloaths, and lodg'd him but very meanly.
Here may be reprehended thoſe covetous and avaricious men,
Which never ceaſe to heap up Riches together.
Now there were many Miracles wrought when the Lord was born:
God ſent the Angel to reveal this Myſtery to the Shepherds:
In the Eaſt appeared a Star to the three Wiſe Men.
Glory was given to God on high, and on Earth Peace to the good.
Afterwards the little Childe ſuffered Perſecution,
But the Infant increaſed in Grace and Age,
And in Divine Wiſedom, in which he was inſtructed,
And called the twelve Apoſtles, which were rightly ſo named,
And would change the Law which he gave before;
He changed it not, that it ſhould be abandoned,
But renewed it that it might be better kept;
He received Baptiſm for to give Salvation,
And commanded the Apoſtles to baptiſe the Nations,
(For then began the Renewing)
The ancient Law forbad Fornication and Adultery,
But the new reprehends looking and luſting after a Woman;
The old Law had power to make null Mariage, and that Bills of Divorcement might be given,
But the new ſaith, Thou ſhalt not marry her that is put away,
And what God hath joyned let no man ſeparate.
The old Law curſed the barren womb,

Que en la crepia lo pauſeron cant fo nà lo fantin,
De panc l' enveloperon, paurament fo alberga.
Ayço ſe pon repenre li cubit e li avar,

Que damaſar aver non ſe volon coſar.

Moti miracle foron cant fo nà lo Segnor:
Que Dio trames l' Angel anunciar à li paſtor:
En Orient aparec una ſtella à li trei baron.
Gloria fo donà à Dio al cel, en terra paç a li bon.
M. en apres un petit ſufurc perſequecion,
M. lo fantin creyſia per gracia e per età,
E en ſapiença devina en lacal el era enſegna,
E apelle xii. Apoſtol lical ſon ben nominà,
E volc mudar la ley que avant avia donà;
El non la mude pas quilli fos abandonà,
M. la renovelle quilli fos prus fort gardà;
El receop lo Baptiſm per donar ſalvament,
E a li Apoſtol vay dire que bapteiſan la gent,
C. adonca commençava lo renovellament
Ben defent la ley vellia fornigar e avoutrar,
M. la novella repren veſer e cubitar;

La ley antenia di partir lo matrimoni, e carta de refu ſe degueſan donar,

M. la novella di non penré la layſà,

E nenguen non departa ço que Dio ha aioſtà.
La ley vellia maudi lo ventre que fruc non aporta,

M. la novella coſellia gardar vergenetà,
La ley vellia defent ſolament perjurar;
M. la uovella di al poſtot non jurar;
E prus de ſi o de non non ſia lo tio parlar.
La ley vella comanda combater contra li enemic e rendre mal per mal,

M. la novella di non te vollias vengier,
M. layſa la vangiança al Rey celeſtial,
E layſa viore en paç aquilli que te faren mal,
E trobarés pardon del Rey celeſtial.

La ley vellia dy, amarés lo tio amic, e aures en odi lo tio enemic,
M. la novella di non farés prus en ayſi,
M. amà li voſtre enemic, e façé ben aquilli que ayreron vos,
Aurà per li perſequent, e per li acayſonantà vos,
Que vos ſia filli del voſtre payre local es en li cel.
La ley vellia comanda punir li malfaçent,
M. la novella di pardona à tota gent;

E trobarés pardon del payre onipotent,
C. ſi tu non perdonarés tu non trobarés ſalvament.
Nengun non deo aucire ni ayrar nenguna gent,
Manc ni ſimple ni paure non deven ſcarnir,
Nì tenir vil leſtrang que ven d' autruy pays.
C. en aqueſt mont nos ſen tuit pellegrin.
C. nos tuit ſon frayre deven à Dio ſervir.
çoes la novella ley que Yeſhu Xriſt a dit que nos deven tenir.

But the new counſelleth to keep virginity,
The old Law forbiddeth onely to forſwear;
But the new ſaith, *Swear not at all*;
And that thy ſpeech be no more than *Yea* and *Nay*.
The old Law biddeth to fight againſt Enemies, and render evil for evil,
But the new one ſaith, *Avenge not thy ſelf*,
But leave thy vengeance to thy heavenly King,
And let thoſe live in peace which do thee hurt,
And then ſhalt thou finde pardon with the heavenly King.
The old Law ſaith, Thou ſhalt love thy Friend, and hate thine Enemy,
But the new one ſaith, Thou ſhalt do no more ſo,
But ye ſhall love your Enemies, and do good to them that hate you,
And pray for them that perſecute you, and ſeek for occaſion againſt you,
That ye may be the Children of your Father which is in Heaven.
The old Law ſaith, Puniſh Malefactours,
But the new ſaith, Pardon all ſorts of People,
And thou ſhalt finde pardon with the Father Almighty,
For if thou doſt not pardon, thou ſhalt not be ſaved.
None ought to kill or hate any perſon,
Much leſs ought we to mock either ſimple or poor men,
Nor deſpiſe the ſtranger which cometh from far.
For in this World we are all Pilgrims.
Thus all we that are Brethren ought to ſerve God.
And this is the new Law which *Jeſus Chriſt* ſaith we ought to keep.

And

And he called the Apoſtles and commanded them	*E apellé ſio Apoſtol e fey lor commandament*
To go through the World, and teach all Nations,	*Que aniſan per lo mont e enſegneſan la gent;*
To preach to *Jews* and *Greeks*, and all mankinde,	*Juſios e Grees prediqueſan e tota humana gent,*
And he gave them power over Serpents,	*E doné à lor poeſtà de ſobre li ſerpent,*
To drive away Devils, and heal the ſick,	*Giteſan li demoni e ſaneſan li enferm,*
To raiſe the Dead, and cleanſe the Lepers,	*Reſuciteſan li mort e mondeſan li lebros,*
And to do to others as he had done to them;	*E façeſan à li autre enayma el havia fayt à lor,*
To poſſeſs neither Gold nor Silver,	*D' or ni d' argent non foſſan poſſeſſent,*
But to be content with Food and Raiment.	*M. au vita e au veſtimenta ſe tengueſan content.*
To love one another, and to be at peace.	*E ameſan ſe entre lor e agueſan bona paç.*
Then he promiſed them the heavenly Kingdom,	*Adera lor empromés lo regne celeſtial,*
And to thoſe which were ſpiritually poor:	*E aquilli que tenren pauretà ſpiritual.*
But he that ſhould know who they are, would quickly number thoſe,	*M. qui ſabrian cal ſon, illi ſarian toſt nombra,*
That would be poor of their own accord;	*Que vollian eſſer pauro per propria voluntà;*
Then he told them what ſhould happen,	*De ço que era avenir el lor vay anonciar,*
How he ought to die, and afterward riſe again.	*Coſi el devia murir e poys reſucitar.*
And he told them the Signs and Wonders	*E lor dis las enſegnas e li demonſtrament*
Which ought to happen before the end.	*Lical devian venir devant lo feniment.*
Many excellent Parables he ſpoke to them and the People,	*Motas bellas ſemblanças dis à lor e à la gent,*
Which were written in the *New Teſtament*.	*Laſcals foron ſcriptas al novel teſtament.*
But if we will love *Chriſt*, and know his Doctrine,	*M. ſe Xriſt volen amar e ſaber ſa doctrina,*
We ought to watch, and reade the Scripture,	*Nos coventa velliar e legir l' eſcriptura.*
Where we may finde when we ſhall reade,	*Aqui poyren trobar cant nos auren legi,*
That onely for doing well, *Chriſt* was perſecuted;	*Que ſolament per far ben Xriſt fo perſegu;*

El reſucitava li mort per divina vertu,
El façia veſer li cec que unca non havian viſt,
El mondava li lebros e li ſor façia auvir,
E gitava li demoni, façent motus vertus;
E cant mays façia de ben, mays era perſegu.
ço eran li fariſio lical lo perſeguian;

E aquilli del Rey Herode e lautra gent clerçia:
C. illi havian envidia, C. la gent lo ſeguian;
E car illi creyan en lui e en li ſio commandament,
Penſeron lui aucire e far moti torment,
E parleron à Juda e feron li covenent,
Que cel lo lor liorés, el agra 30. argent.
E Juda fo cubit e fey lo tradiment,

E lioré ſon ſegnor entre la mala gent,

Li Juſio foron aquilli que lo crucifiqueron,
Li pè e las mans forment li claveleron,
E corona de ſpinas en teſta li pauſeron,
Diçent li moti repropi illi lo blaſtemeron;
El dis quel havia ſé, fel e açi liabeoreron.

Tant foron li torment amar e doloyros,
Que larma partic del cors per ſalvar li peccador.
Lo cors remas aqui pendu ſobre en la croç
El mey de dui laron 4. plagas li van far ſença li autre batement.

He raiſed the Dead by Divine Power,
He made the blinde to ſee, which never had ſeen,
He cleanſed the Lepers, and made the Deaf to hear,
He caſt out Devils, working many Miracles;
And by how much the more he did good, ſo much the more was he perſecuted.
The Phariſes were they which perſecuted him;
And the People of *Herod*, and the others, *viz.* them of the Clergy:
For they envied him, becauſe he was followed by the People;
Becauſe they believed in him and his Commandments,
They ſought how they might torment him and put him to death,
And for this reaſon ſpoke to *Judas* and made an agreement with him,
To deliver him for thirty Pieces of Silver.
Now *Judas* being covetous wrought the Treaſon,
And betrayed his Lord to thoſe wicked men,
The *Jews* were they which crucified him,
Nailing faſt his Feet and his Hands,
And putting a Crown of Thorns on his Head,
And ſpeaking many Reproaches, they blaſphemed him;
And when he ſaid, he was thirſty, they likewiſe gave him Gall and Vineger to drink.
The Torments were ſo bitter and painfull,
That the Soul parted from the Body to ſave Sinners.
The Body having ſuffered this, hung there upon the Croſs
In the midſt of two Thieves; they gave him four Wounds, beſides other Blows.

And after that, the fifth, to accompliſh the matter;
For, one of the Souldiers came and opened his Side,
And immediately there iſſued out Water and Bloud mixed together,
Whereupon all the Apoſtles fled, but one returned,
And was there with two Women near unto the Croſs,
All were very ſorry, chiefly his Mother,
When ſhe ſaw her Son dead and naked, faſtened upon the Croſs,
He was buried by the good, and watched by the wicked.
He roſe out of the Grave the third Day,
And appeared to his Diſciples, as he had ſaid unto them;
Then were they poſſeſſed with great joy, when they ſaw the Lord,
And were confirmed, for before they feared greatly;
And he converſed with them untill the Day of the Aſcenſion;
Then our Saviour aſcended into Glory,
And ſaid to his Diſciples and other Followers,
That to the End of the World he would be with them.

But at the Feaſt of *Pentecoſt* he remembred them,
And ſent them the Holy Ghoſt, which is the Comforter,
And taught the Apoſtles by Divine Doctrine,
And they underſtood the Languages and the holy Scripture,
And then they remembered what he had ſaid.
They ſpoke without fear, of the Doctrine of *Chriſt*,
They preached to *Jews* and *Greeks*, working many Miracles;
And baptized thoſe who believed in the Name of *Jeſus Chriſt*.

Poys li feron la cinquena per far lo compliment;
C. un de Cavalier venc e li ubere la coſta,
Adonc y ſic ſanc e ayga enſemp meſcla,
Tuit li Apoſtol fugiron, ma l' un i retorné,
E era aqui au doas monas iſtant joſta la croç,
Grant dolor havian tuit----doña,
Cant illi veya ſon filli mort e nu e naf aſus en la croç,
De li bon fo ſebeli e gardà de li fellon.

El tray li ſio d' enfern e reſucité alterç jorn,
E aparec à li ſio enayma el havia dit à lor;
Adonca agron grant goy cant vigron lo Segnor,
E foron conforta que anant havian grant paor;
E converſé cun lor entro al dia de l' acenſion;
Ad. monte en gloria lo noſtre Salvador,
E dis à la ſio Apoſtol e à li autre enſegador,
Que entro à la fin del ſeglen fora totavia au lor.

Mas cant à Pandecoſta ſe recorde de lor,
Et lor tramés lo Sant Sprit local es conſolador,
E enſegné li Apoſtol per divina dotrina,
E ſaupron li lengaje e la ſanta Scriptura,
Adonc lor ſovenc de ço quel havia dit.

Sença temor parlavan la dotrina de Xriſt,
Juſios e Grees predicavan façent motas vertus;
E li creſent baptejavan al nom de Yeſhu Xriſt.

Ad. ſo fayt vn poble de novel converti;
Creſtian foron nominà, C. illi creyan en Xriſt.
M. ço troben que l' Eſcriptura di,

Mot fort li perſeguian Juſios e Saraçins.
M. tant foron fort li Apoſtol en la temor del Segnor,
E li home e las fenas lical eran cun lor.
Que per lor non layſavan ni lor fayt ni lor dit,
Tant que moti nauciſſeron enayma illi havian Yeſhu Criſt.
Grant foron li torment ſegont ques ſcript,
Solament, C. Monſtravan la via de Jeſhu Xriſt.
M aquilli que li perſeguian non era tant a mal tenir;
C. illi non havian la fé del noſtre Segnor Jeſhu Xriſt,
Coma d' aquilli que queron ara cayſon e que perſegon tant;
Que Creſtian devon eſſer, ma mal o fan ſemblant.
M. ençο ſepon repenre aquilli lical perſegon e confortar li bon;

C. non ſe troba en neguna leyçon,
Que li ſant perſegueſan neun ne meſſan en preſon.
M. en apres li Apoſtol foron li doctor alcun,
La via de Yeſhu Xriſt monſtravan lo noſtre Salvador.
M. encara ſe troba alcun en aqueſt temp preſent,
Lical ſon manifeſt à mot poc de gent,

La via de Yeſhu Xriſt mot fort volrian moſtrar,
M. tant ſon perſegu que poc o poyon far,
Tant ſon li fals e Creſtian enceca per erro,

Then was there a People new converted;
They were called *Chriſtians*, for they believed in *Chriſt*.
But we finde here that the Scripture ſaith,
That the *Jews* and *Saracins* perſecuted them grievouſly.
But the Apoſtles were ſo fortified in the fear of the Lord,
And the Men and Women which were with them.
That for all that, they left neither ſpeaking nor doing,
Whatſoever ſhould come of it, ſo that they might have *Jeſus Chriſt.*
The Torments were great, according to what is written,
Onely becauſe they taught the way of *Jeſus Chriſt.*
But as for the Perſecutours we need not ſo much wonder,
For, they had not the Faith of our Lord *Jeſus Chriſt*,
Like thoſe who now ſeek occaſion to perſecute the Saints;
Which men ought to be *Chriſtians*, but appear not to be ſuch.
And in this they are to be blamed, for that they perſecute and impriſon the good;
For, it is not found any where,
That the Saints perſecuted or impriſoned any.
Now after the Apoſtles, were certain Teachers,
Who taught the way of *Jeſus Chriſt* our Saviour.
And theſe are found even at this preſent Day,
But they are known to very few,

Who have a great deſire to teach the way of *Jeſus Chriſt*,
But they are ſo perſecuted, that they are able to do but little,
So much are the falſe *Chriſtians* blinded with Errour,

And more than the reſt they that are Paſtours,
For they perſecute and hate thoſe who are better than themſelves,
And let thoſe live quietly who are falſe Deceivers.
But by this we may know that they are not good Paſtours,
For they love not the Sheep, but onely for their Fleeces.
The Scripture ſaith, and it is evident,
That if any man love thoſe who are good, he muſt needs love God, and *Jeſus Chriſt*.
Such an one will neither curſe, ſwear, nor lye,
He will neither commit Adultery, nor kill; he will neither defraud his Neighbour,
Nor avenge himſelf of his Enemies.
Now ſuch an one is termed a *Waldenſian*, and worthy to be puniſhed,
And they finde occaſion by Lyes and by Deceit,
To take from him that which he has gotten by his juſt labour.
However, he that's thus perſecuted for the fear of the Lord, ſtrengthens himſelf greatly,
By this conſideration, that the Kingdom of Heaven ſhall be given him at the end of the World.
Then he ſhall have a weight of glory in recompence for all ſuch diſhonour.
But herein is clearly manifeſt the malice of thoſe men,
That they which will curſe, lye, and ſwear,
He that will frequently put his Money to Uſury, kill, and whore,
And avenge himſelf on thoſe which hurt him;
This they ſay is a good man, and to be accounted faithfull.
But let him take heed he be not deceived at the end,

E majorment que li autre autre aquilli que ſon Paſtor,
Que illi perſegon e aucion aquilli que ſon mellior,
E layſon viore en paç aquilli que ſon fals enganador.
M. ençо ſe po conoyſſer quilli non ſon bon Paſtor,
C. non ſon aman las feas ſi non per la toyſon.
M. l' Eſcriptura di e nos o poen veyr,
Que ſel ama alcun bon quel vollia amar Dio e temer Yeſhu Xriſt.
Que non vollia maudire ni jurar ni mentir,
Ni avoutrar ni aucire ni penre delautruy,
Ni veniarſe de li ſio enemic.
Illi diçon quel es vaudés e degne de punir,
Ban cayſon mençonias en engan;
Cuſi illi li poyſan toler ço quel ha de ſon juſt afan.
M. forment ſe conforte aquel ques perſegu per la temor del Segnor,
C. lo regne de li cel li ſeré aparellia à liſir d' aqueſt mont.
Ad. auré grant gloria ſel aure agu deſonor.
M. en ço es mot manifeſta la malicia de lor,
Que aquel que vol maudire e mentir e jurar,
E forment preſtar à uſura, e aucire, e avoutrar,
E veniarſe d' aquilli que li fan mal;
Illi diçon que es prodome e leal home recoynta.
M. à la fin gardeſe quel non ſia engana,

Cant ven lo mal mortal, la mort lo coſteng e à pena po parlar,

E demanda lo prevere ſe vol confeſſar:

M. ſegont l' Eſcriptura el ha trop targà lacal commanda e di,

Sane vio te confeſſa, non attendra à la fin;
Lo prever li demanda ſi el ha nengun peccà,
Dui mot o tre li reſpont e ha toſt enavança;
Ben li di lo prever que el non po eſſer aſot,
Sel non rent tot lautruy e eſmende ben ſio tort:
M. cant el au ayço el ha grant penſament,
E penſa entre ſi ſiel rent entierament,

Que remanre à ſio eyfant, ni que diren la gent?
A ſio eyfant commanda quilli eymen don ſio tort,
E fay pat o lo prever quel poyſſa eſſer aſot;
Si el ha cent lioras d' autrui e encara ben dui,
Car lo prever lo quita per cent ſoç,

E tal volta permens cant el non po haver prus,
E fay li amones tanças e li promet pardon,
Quel faça dire meſa per ſi e per li ſio payron;
E lor empromet pardon ſia à juſt o ſia à fellon,
Ad. ſi pauſa la man ſus la teſta,
Cant el li layſa prus li mena prus grant feſta,
E fay li entendement quel ſia mot ben aſot.
M. mal ſon eymenda aquilli de qui el ha agu li tort,

When he has received the ſtroke of Death, and when Death ſeizes on him, and he becomes almoſt ſpeechleſs,
Then he deſires the Prieſt to confeſs him:
But according to the Scriptures he has delayed too long, for that commands us
To repent while we have time, and not to put it off till the laſt:
The Prieſt asketh him if he hath any ſin,
He anſwers two or three words, and ſoon has done;
The Prieſt tells him he cannot be forgiven,
If he do not reſtore, and examine well his Faults:
When he hears this, he's very much troubled,
And thinks with himſelf, if he reſtore intirely,
What ſhall he leave his Children, and what will the World ſay?
Then he commandeth his Children to examine their Faults,
And buyeth of the Prieſt his Abſolution;
Though he hath a thouſand Livers of another and a better Penny, yet
The Prieſt acquits him for a hundred Pence,
And ſometimes for leſs when he can get no more,
Telling him a large Story, and promiſing him Pardon,
That he'l ſay Maſs for him, and for his Anceſtours;
And thus he pardons them be they righteous or wicked,
Laying his Hand upon their Heads,
(But when he leaves them, he maketh the better chear)
And telling him that he is very well abſolved.
But alas they are but ſadly confeſſed who are thus faulty,

And will certainly be deceived in ſuch an Abſolution,	*M. el ſeré engana en aytal aſolvement,*
And he that maketh him believe it ſinneth mortally.	*E aquel que o fay creyre y pecca mortalment,*
For, I dare ſay, and it is very true,	*M. yo auſo dire, C. ſe troba en ver,*
That all the Popes which have been from *Silveſter* to this preſent,	*Que tuit li papa que foron de Salveſtre entro en aqueſt,*
And all *Cardinals, Biſhops, Abbots,* and the like,	*E tuit li Cardinal, e tuit li Veſque, e tuit li Aba, tuit aqueſti enſemp,*
Have no power to abſolve or pardon,	*Non han tant de poeſtà de dever aſolvar quilli poyſſan perdonar*
Any creature ſo much as one mortal ſin;	*A nenguna creatura pur un pecca mortal;*
'Tis God alone who pardons, and no other.	*Solament Dio perdona que autre non o po far.*
But this ought they to do who are Paſtours,	*M. ayço devon far aquilli que ſon Paſtor,*
They ought to preach to the People, and pray with them,	*Predicar devon lo poble e iſtar en oreſon,*
And feed them often with divine Doctrine;	*E payſſer lo ſovent de divina dotrina;*
And chaſtiſe the Sinners with Diſcipline,	*E caſtigar li peccant donant à lor deciplina.*
Viz. by declaring that they ought to repent.	*çoes uraya amoneſtança quilli hayan pentiment.*
Firſt, that they confeſs their ſins freely and fully,	*Prumierament ſe confeſſon ſença neun mancament,*
And that they repent in this preſent life,	*E quilli façan penedonça en la vita preſent.*
That they faſt and gives Alms, and pray with a fervent heart,	*Junare far almoſnas e aurar aucor bullient,*
For, by theſe things the Soul findes Salvation:	*C. per aqueſtas coſas troba larma ſalvament:*
Wherefore we *Chriſtians* which have ſinned	*D. nos creſtianaytios creſtians lical haven peccà,*
And forſaken the Law of *Jeſus Chriſt,*	*La ley de Yeſhu Xriſt haven abandona,*
Having neither Fear, Faith, nor Love,	*C. non haven temor ni fé ni carità,*
We muſt confeſs our ſins without any delay,	*Confeſſar nos coventa non y deven tarçar,*
We muſt amend with weeping and repentance,	*Au plor e au pentiment nos coven ſmendar,*
The offences which we have committed, & for thoſe three mortal ſins,	*L' ofenſa que haven fayta per 3. pecca mortal,*
To wit, for the Luſt of the Eye, the Luſts of the Fleſh, and the Pride of Life, through which we have done evil;	*Per cubiticia dolli e per de leyt de carn e per ſuperbia de vita, perque haven fayt lo mal;*

Aqueſta via nos convent tenir.
Si nos volen amar ni ſegre Yeſhu Xriſt,
Paureta ſpiritual de cor deven tenir,
E amar la caſteta, Dio humilment ſervir,
Adonca enſegrian la via de Yeſhu Xriſt,
E nayſi vencerian li noſtre enemic.

Breoment es recoynta en aqueſta léyçon
De las 3. leys que Dio doné al mont;

La primiera ley demoſtra qui a ſen ni raçon,
çoes à conoyſſer Dio e onrar lo ſio Creator.
C. aquel que ha entendement po ben penſar entre ſi,
Que el non ſes pas formà ni li autre atreſi:
D. ayçi po conoyſſer aquel que ha ſen ni raçon,
C. lo es un Segnor Dio que ha formà tot la mont,
E conoyſent lui mot lo deven honorar;
C. aqillilli foron dampnà que non o volgron far.
M. la 2. ley que Dio doné à Moyſent,
Nos enſegna à temor Dio e à ſervir lui forment.
C. el condampnà e punis tot aquel home que ofent.
Ma la 3. ley lacal es ara al temp preſent,
Nos enſegna amar Dio del cór e ſervir purament:
C. atent lo peccador eli dona alongament,
Quel poyſa far penedença en la vita preſent.
L'autra ley dequienant prus non deven haver,

We muſt keep this way.
If we will love and follow *Jeſus Chriſt*,
We muſt have ſpiritual poverty of heart,
And love Chaſtity, and ſerve God humbly,
For, ſo we may follow the way of *Jeſus Chriſt*,
And thus we may overcome our Enemies.
There is a brief Rehearſal in this Leſſon,
Of three Laws which God gave to the World;
The firſt Law directeth men who have judgment and reaſon,
Viz. to know God, and to pray to his Creatour.
For he that hath judgment, may well think with himſelf,
That he formed not himſelf, nor any thing elſe:
Then here he who hath judgment and reaſon may know,
That there's one Lord God who created all the World,
And knowing him, he ought much to honour him;
For, they were damned that would not do it.
The ſecond Law which God gave to *Moſes*,
Teacheth us to fear God, and to ſerve him with all our ſtrength;
For he condemneth and puniſheth every one that offends.
But the third Law which is at this preſent time,
Teacheth us to love God, and ſerve him purely:
For he waiteth for the Sinner, and giveth him time,
That he may repent in this preſent life.
As for any other Law to come after we ſhall have none.

Save onely to imitate *Jeſus Chriſt*, and to do his will,
And keep faſt that which he commands us,
And to be well forewarned when *Antichriſt* ſhall come.
That we may believe neither to his words nor to his works,
Now according to the Scripture, there are already many *Antichriſts*.
For, all thoſe which are contrary to *Chriſt*, are *Antichriſts*.
Many Signs and great Wonders
Shall be from this time forward untill the Day of Judgment,
The Heaven and the Earth ſhall burn, and all the Living die.
After which all ſhall ariſe to everlaſting Life,
And all Buildings ſhall be laid flat.
Then ſhall be the laſt Judgment,
When God ſhall ſeparate his People, according as its written,
To the wicked he ſhall ſay, *Depart ye from me into Hell Fire, which never ſhall be quenched*;
With grievous Puniſhments there to be ſtraitened;
By multitude of Pains, and ſharp torment:
For you ſhall be damned without remedy.
From which God deliver us, if it be his bleſſed will,
And give us to hear that which he ſhall ſay to his Elect without delay;
Come hither ye bleſſed of my Father,
Inherit the Kingdom prepared for you from the beginning of the World,
Where you ſhall have Pleaſure, Riches and Honour.
May it pleaſe the Lord which formed the World,
That we may be of the number of his Elect to dwell in his Court for ever.

Praiſed be God. *Amen.*

M. enſegro Yeſhu Xriſt e far li ſio plaçer,
E gardar fermament ço quel ha commandà,
E eſſer mot aviſà cant venré lente Xriſt.
Que nos non crean à ſon fayt ni à ſon dit,
M. ſegont l' Eſcriptura ara ſon moto AnteXriſt.
C. AnteXriſt ſon tuit aquilli que contrarian à Xriſt.
Motas enſegnas e grant demonſtrament
Saren dos aqueſt temp entro al dia del jujament,
Lo cel e la terra ardren e murren tuit li vivent.
Poys reſucitaren tuit en vita permanent,
E ſeren aplana tuit li hodificament,
Ad. ſeré fayt lo derier jujament,
Dio pardre lo ſio poble ſegont que es ſcript,
Ali mal diré departé vos demi,
Ana el fuoc enfernal que mays non auré fin;
Per 3. greos condicions ſeré coſtreyt aqui;
Per moteça de renas è per aſpre torment:
E car ſeré dapnà ſença defalhiment.

D' aqui nos garde Dio per lo ſio placement,
E nos done auvir ço quel dire à la ſoa gent e nant quel tarçe gayre,
Cant el diré venevoſen au mi beneyt del mio payre,
E poſſeſire lo regne local es aparellia à vos del commançament del mont,
Al cal luoc auré deleyt e riqueças e honor.
Praça aquel Segnor que formé lo mont,

Que nos ſian de ſi eyleyt per iſtar en ſa cort.

Dio gracias. Amen.

A Treatiſe concerning the fear of the Lord.

De la temor del Segnor.

LA temor del Segnor degieta li pecca. Per la temor del Segnor nayſon moti ben. Dont di Salomon, la temor del Segnor es commençament de ſapiencia. E dereço di, l' ome es benaura local es totavia temeros. Car per la temor del Segnor las armas ſon deilioras de las penas d' enfern. E per la temor del Segnor ſon atroba li goy de paradis. Car l' amor de Dio & del proyme es carita. E aquel qu' a carita el a Dio. E aquel local ha Dio el ſe depart de las coſas mondanas, e aquel qu' ama Dio el tem las penas d' enfern, e deſira li goy de paradis, en lieals el eſpera de pervenir, en licals el eſpera de permanir. En lical non es temor de la mort, ni temor de li enemic. A qui es vita ſença mort. Donca per l' amor de Dio & del proyme es aquiſta vita eterna. E S. Paul di, l' amor de Dio & del proyme non hobra mal. E aquel que fare aqueſtas coſas non di trecorare en pecca. Ma aquel que ſ' enclina a las coſas temporals el ſe delogna de l' amor de Dio. Car las riqueças non pon eſſer aquiſtas ſença peca en aqueſt mont. Car ſe l' un non pert, l' autre non po gagnar, & aquel local gagna s' a legra, e aquel local pert ſe contriſta. Ma moti ſon lical eſperan de far almoſna de la ſudor de li autre. E deſpollian l' un, e vierton l' autre. Ma l' amoſna faita con enequita es deſpreçia derant Dio. Dont di Sant Au-

Of the Fear of the Lord.

THe fear of the Lord drives away ſin. By the fear of the Lord is procured much good. As *Solomon* ſaith, *The fear of the Lord is the beginning of wiſdom.* And again, *Happy is the man that always* thus *fears*. For by the fear of the Lord his Soul is delivered from the pains of Hell, and by the fear of the Lord he findes the joys of Heaven. The Love of God and of our Neighbour, is Charity; and he that has Charity, is of God; and he that is of God, is weaned from the things of this World: and he which loves God, fears the Pains of Hell, and thirſts after the Joys of Heaven, of which he hopes to have the fruition, and wherein he hopes to live, where there is no fear of Death, or of Enemies, and where there is Life without Death; wherefore through the Love of God, and of our Neighbour is obtained eternal Life. And St. *Paul* ſaith, that the Love of God and of our Neighbour, works no evil. And he that ſhall do thoſe things, ſhall never fall. Whereas he that lets his heart run after temporal things, departs from the Love of God. For Riches cannot be heaped up in this world without ſin, becauſe what one gaineth another loſeth; and where the Gainer rejoyceth, the Loſer is made ſad. Now there are many who hope to give Alms out of the Sweat of other mens Brows, ſtripping one to cloath another, but ſuch Alms-deeds are not at all acceptable before God, according

ing to that of St. *Auguſtin, Thoſe Alms are well-pleaſing to God, which are given out of a mans own ſubſtance, and are not the Fruits of Rapine and Uſury:* For, that Charity which proceeds from Rapine and Uſury, is not a Work of Mercy, but a fomenting and cheriſhing of ſin. O Brethren, what ſhall we ſay of theſe rich men that *heap up Riches, and know not for whom they have gathered them*? While they compaſs earthly things, they loſe the heavenly: and in gaining the World, loſe their own Souls. How many are there who think they are in the Light, and yet are compaſſed about with Darkneſs? O blinde Covetouſneſs, which divides the Soul from *Chriſt*, and joyns it to the Devil! juſt as that Rich man, who *fared deliciouſly every day*! O miſerable Rich men, why are ye not afraid and diſmayed? ye that covet ſublunary, and loſe celeſtial Treaſures? according to that of St. *James, Go to now ye Rich men! weep and howl for the Miſeries that are coming upon you!* Wo be to ſuch! for a Lover of Wealth ſhall finde no Mercy, and the covetous man who never ſays it is enough, is like unto Hell it ſelf, which look how much the more it hath ſo much the more it ſtill deſires; Now wo be to them who ſhall thus be ſwallowed up by the infernal Pit! who while they have time and opportunity, will not repent and amend their Lives; therefore when Death ſhall come and ſeize on them, they ſhall leave all their Power and Riches behinde them in this World; and onely their miſerable Souls ſhall depart into Hell Torments. Even as our Saviour ſays in the Goſpel, that *It is* (not onely hard, but) *impoſſible for him that truſts in his Riches, to enter into the Kingdom of God.* And the Apoſtle ſaith, that *Covetouſneſs* (or the Love of Money) *is the Root of all evil.* It was a Saying of St. *Gregory*,

guſtin, aqueſta almoſna play à Dio lacal es faita de la propria ſoſtancia, e non de rapina, ni d' uſura. Car far almoſna de rapina ho d' uſura non es hobra de miſericordia. Ma es nutriment de peca. O frayre cal coſa diren nos da quilli ric lical traſorrion, e meſconoyſon a qui illi o aquiſtan, illi aquiſtan las coſas terrenals, e perdon las celeſtials, illi aquiſtan las riqueças, e perdon las lors armas. Car moti ſon lical penſan eſſer en lumena, e ſon en tenebras. O ceca cubiticia lacal departes las armas de Chriſt, e las aioſtas al diavol. En ayma aquel ric local maniava per caſcun dia reſplandiamment, ho miſerios rics perque non vos eſpavanta vos, lical cubitan las coſas terrenals, e perdon las celeſtials. Dont di Sant Jaco, ho ric façe ara plora udola las voſtras miſerias las cals ſeren faitas a vos. Malaventura a quilli tal. Car l' avar non a miſericordia. E lo cubitos es ſemblant à l' enfern. Car l' enfern entant cant el devora plus entant el cubita plus: en ayſi l' avar non es unca ſavia. E malaventura à quilli tal lical l' enfern tranglutire, lical dementre qu' illi an temp, é ſon en la lor poyſança illi non volun far penitença, e non ſe volon eymendar. Ma cant la mort venre adonca la lor poyſança, e las lors riqueças remanren al mont. E la ſola arma miſereriosa anare a las penas d' enfern. En ayma di lo Segnor en l' avangeli, lo es greo coſa, e non poderoſa li permanent en las riqueças intrar al regne de Dio. E l' Apoſtol di, cubiticia es reis de tuit li mal. Dont di Sant Gregory, lo ſuperbios,

e l' avar

e l' avar non pon eſſer atroba ſença ſuperbia. Car alcuna coſa non val non aver las riqueças, ſi la volontà es de poſeſir. Donca nos non deven deſirar las coſas terrenals. Car aquelas coſas que ſon viſtas periſon, & aquellas que ſon deſobre permanon en eterna. Car lo miſerios pecador ha vergogna de confeſſar ſio peca, e non tem de rendre raçon denant la eternal juje al jorn del general giudici. Car adonca non ſere ſolament en cerca de li greo peca. Ma neys de las cogitacions, e de las parollas aucioſas. E adonca non ſere luoc al cal li peccador ſe poyſan reſcondre. Adonca li peccador diren à las montagnas chaje ſobre nos. Emperço nos nos deven gardar de la cubiticia, e de l' avaricia, e non treſoruar en aqueſt mont. En ayma di lo Segnor en Sant Mathio, non volhi treſoruar à vos traſor en terra al cal luoc ruilli, e camolas lo degaſtan. E dereço es dit, cal coſa profeita a l' ome ſi el gagna tot lo mont, e ſufre deſtruyment à la ſoa arma. E Sant Jerome di, que ſi tuit li parent d' alcun home, local fo danna, doneſan totas las coſas las cals ſon al mont illi non poyrian deiliorar luy. Car en enfern non a alcuna redenſion. E Sant Johan di, non vollia amar lo mont, ni aquellas coſas laſcals ſon del mont, ſi alcun ama lo mont la carità del paire non es en luy. Car tot ço qu' es al mont es cubiticia de olli, e cubiticia de carn, e ſoperbia de vita, lacal non es del paire, ma es del mont. Emperço regarden nos meſeyme, e penſen en cal luoc ſon li Rey, en cal luoc ſon li Princy, en cal luoc ſon li Poderos. Anc illi vengron de tanta poyſança, e alegreça en

that *the covetous and proud man were never found without pride and covetouſneſs.* The truth is, it matters not at all that a man is poor, if ſo be that his minde be carried out with a deſire to poſſeſs. Wherefore we ought not ſo much as to deſire worldly things, ſince *thoſe things which are ſeen, are but temporal, and thoſe things which are not ſeen, are eternal.* The miſerable Sinner is aſhamed to confeſs his ſin, but is not afraid of giving an account before the eternal Judg at the great Day of Judgment, where they muſt not onely give an account of their more crying ſins, but alſo of their *very thoughts, and idle words:* and then there will be no place found for Sinners where to hide themſelves! *Then ſhall they ſay to the Mountains, Fall on us.* For this reaſon we ought to beware of Covetouſneſs and Avarice, and of *heaping up to our ſelves Treaſures in this World;* It is our Saviour's counſel in the Goſpel of St. *Matthew, Lay not up for your ſelves Treaſures upon Earth, where the Moth and the Ruſt corrupt.* And again he ſaith, *What will it profit a man to gain the whole World, and loſe his own Soul?* And St. *Jerome* ſaith, that *if all the friends or kinred of a damned Soul ſhould give all that they have in the World, they could not poſſibly redeem his Soul.* For in the infernal Pit there is no Redemption. And therefore St. *John* counſelleth us *not to love the World, nor the things of the World,* and ſaith, that *if any man do love the World, the Love of the Father is not in him:* for, *whatſoever is in the World conſiſts either in the Luſt of the Eye, the Luſt of the Fleſh, or the Pride of Life, which is not of the Father, but of the World.* This ſhould cauſe us to conſider our ſelves, and to conſider where the Kings, Princes, and Potentates of the Earth now are, how they have miſerably fallen from ſo great a heigth of Power and jollity into ſuch

an extremity of miſery and anguiſh, from ſo great riches to ſo great poverty, from ſuch fulneſs to ſo much want, from ſo ſweet pleaſures to ſuch a degree of ſadneſs, from ſo ſhort a life to ſo long a death, from ſo little a meaſure of health to ſo continued a ſickneſs, from ſo little enjoyment of light to ſo long a night of darkneſs and obſcurity: thus all thoſe who are acquainted with *the Riches of this world, fall into temptations, and the ſnares of the Devil, into many vain and hurtfull Luſts,* which draw the Soul unto deſtruction and perdition. And St. *Auguſtin* ſays, that *the Luſt or Concupiſcence of a Man cannot be ſatisfied, and that it hath no bounds nor meaſure*; wherefore it is ſaid, O thou covetous man, thou haſt no ſpiritual eye to ſee Heaven, nor haſt thou any heart to know God. And *by the hardneſs of thy heart thou treaſureſt up wrath unto the day of judgment,* (or *wrath.*) Wherefore let us not covet after earthly, but after heavenly things, and let us ſet our Love upon *Chriſt*. For the Love of Man bringeth Sorrow, but the Love of *Chriſt* quencheth the Fire of Hell, and expells the Love of the World. Let us not then do our own will, but the will of him who came down from Heaven, and ſaid, *I am not come to do mine own will, but the will of him that ſent me.* And again, *Thy will be done.* But there are many who are apt to ſay, I am yet young, and cannot break or bridle my will, but when I am older, then I will repent. Alas, this is to ſpeak like a Fool, for the miſerable wretch knows not whether he ſhall live till the morrow, and yet he thinks to live many years, yea till he reach old age. But what if the young man be conſtrained to depart this Life, for this Life is ſhort, and this ſhortneſs is uncertain? When we riſe in the Morning, we know not whether ever we

tanta miſeria, e anguſtia, de tantas riqueças en tanta pauretà, de tanta ſaciota en tant grant fam, de tanti daleit en tant longa triſticia, de tant poc de vita tant longa mort, de tant poc de ſanità tant longa enfermetà, de tant poc de lume tant longas tenebras. Emperço tuit li ome lical conoyſon las riqueças d' aqueſt mont chayon en las tentations, e en li las del diavol, en moti deſirier non profeytivol, ma noyſivol, lical tiran las armas à deſtruyment, e à perdicion. E Sant Auguſtin di, que la cubiticia de l' ome non po eſſer ſaçia, e non a alcuna meſura. Emperço es dit, O avar tu non as olli ſpiritual à veir lo cel, ni non as lo cor à conoiſer Dio. E ſegont la dureça del tio cor tu traſoruares à tu l' ira de Dio al jorn del judici. Emperço non cubitan las coſas terrenals, ma deſiren las celeſtials, e pauſan la noſtra amor à Chriſt. Car l' amor de l' ome amena à dolor, ma l' amor de Chriſt amorta lo fuoc de l' enfern, e degieta l' amor terrenal. Donca non vollian far la noſtra volunta, ma la volunta d' aquel que deſcende del cel. E dis, yo non vine far la mia volonta, ma la volunta de luy local trames my. E dereço di, la toa volunta ſia faita. Ma moti ſon lical diſon, yo ſoy encara jove, e non pois rompre la mia volonta, ma cant ſerey velli adonca farey penedença. Anc aqueſt es un fol parlar. Car lo paure miſerios meſconois ſi el viore entro à landeman, e penſa ſi viore moti ans, e penſa ſi viore entro à la vellieça. Faſia ço que lo jove ſia coſtreyt de iſir d' aqueſta vita. Car aqueſta vita es breo, e aquella brevetà es non certana. Car cant nos leven de matin nos meſconoiſen *ſi nos perveren entro al veſpre. E dereço autre ſon lical dicon li noſtre viſqueron, e non feron penitencia, baſta a nos ſi nos façen en ayma illi feron. Jo volli viſitar las mias coſas dementre que yo vivo. Car dura coſa es à my de departir las mias coſas à i paure. O home fol local diçes aqueſtas coſas, perque non regardas tu, Car li tio pairon lical viſqueron ya non ſon. E cal coſa profeita à lor las riqueças laſcals illi agron, o qual profeit fereon à la lors armas aquelas coſas qu' illi garderon à li lor aretiers. E ſi tu regardas aquelas coſas laſcals tu laiſas, perque non regardas tu aquelas coſas laſcals tu perdes. Car cal coſa es à tu plus d' aver la toa arma, o lo tio filli, local ſere à tu eſtrag en apres la mort. Anc aquel vio malament local ſe depart de la miſericordia de Dio, ya ſia ço que el meſeyme ſia piatos, e patient, e miſericordios, e eſpera que nos nos ſmendan. Car el non dona ſolament lo perdon ey repentent, Ma neys empromet à lor lo guiardon, e ey parſeveran el dona la corona. Nos aven eyſemple al leiron local fo converti à la cros, e a qui aqueſte d' auvir, yo dic verament à tu. Car tu ſeres en coy cun my en paradis. Emperço aquel es benaura local es totavia aparellia. Car lo Segnor venre en l' ora lacal nos meſconoiſen. Donca auren dementre que nos aven temp. E non nos vollian deleitar en aqueſt mont qu' es plen d' enequità, al cal la noſtra vita es plena de tentacions. Donca dementre que nos aven temp façan penedença. Car la noſtra vita es breo. E fugen l' enemic non veſible, e coren à la ſo-*

ſhall live to ſee the Evening. Again, there be others who ſay, Our fore-fathers have lived and never repented, it is ſufficient to do as they have done before us. For my part I am reſolved to enjoy what I have, as long as I live, for 'tis too hard for me to part with my Goods, and give them to the Poor. O fooliſh man that thou art, who pleadeſt thus! Wherefore doſt thou not better conſider? Thy Fathers indeed have lived, but now they are no more; and what do thoſe Riches profit them which they ſo greedily heaped up together? or what doth all their Subſtance which they left to their Children, now avail them? And if thou haſt regard to thoſe things which thou leaveſt behinde thee, why doſt thou not regard thoſe things which thou loſeſt? Which hadſt thou rather preſerve, thy Soul or thy Son, who will become a ſtranger to thee after Death? So then, he leads a wicked Life, who thus departs from Gods Mercy, although he be in his own perſon never ſo meek, patient, and mercifull, and hopes to repent and amend: for, God doth not onely pardon thoſe who repent, but alſo promiſeth them to be their Guardian; and to thoſe who perſevere, and hold on to the end, a Crown of Life. We have an Example in the *Thief,* who became converted even when he was *upon the Croſs,* and had his Petition granted him, with a *Verily I ſay unto thee, This day ſhalt thou be with me in Paradiſe.* Wherefore happy is he that is always in readineſs, for *the Lord will come in an hour that we are not aware of.* Let us pray while we have time, and not delight our ſelves in this World which is full of iniquity, and wherein our Life is full of temptations. I ſay, Let us repent while we have time, for as much as our Life is but ſhort; as likewiſe let us ſhun our viſible Enemies, and have recourſe to the ſovereign City of God which ought to be our Sanctuary. He it is *who hath redeemed us by his own Bloud,* and whom we ought therefore to love above all things, and to keep his Commandments. But this thing ought not to be neglected by us, which the Lord *Jeſus* hath ſhewed by the holy Scriptures. For, the End of this World draws nigh and I truſt the coming of the Lord is at hand, when he ſhall come to judg all the World with Fire, and all things that are here before our Eys. For, we know that at the laſt Day, when the ſins of men are come to their full height, then ſhall *Fire go forth from the Lord* and burn up all things which are found in the World; and then all the glory of this World ſhall vaniſh and turn to nothing by reaſon of the ſin of man. Then our Lord *Jeſus Chriſt,* and all the Angels of Heaven with him ſhall come to Judgment in the *Valley of Jehoſaphat*; and all Nations ſhall be aſſembled before him, and they ſhall be ſeparated the one from the other, as the Shepherd ſeparates the Sheep from the Goats. Wherefore it is ſaid in the *Revelation,* that *the days ſhall come, when the wicked ſhall call and cry for death, and ſhall deſire to die and ſhall not be able, for, death ſhall fly from them.* And that golden mouth'd St. *John* ſays, that *the Lord has prepared a Kingdom for thoſe* who ſhall reſiſt ſin, and attain unto Grace, but for thoſe which ſhall not repent, are prepared the Pains & Fire of Hell.

beyrana cità de Dio, local deo eſſer lo noſtre refugery. Car el rens nos del ſio propi ſanc. E nos lo deven amar ſobre totas coſas, e deven gardar li commandament de luy. Ma aqueſta coſa non deo eſſer reſconduo de nos, lacal lo noſtre Segnor Jeſu Chriſt a demoſtra per las ſayntas Scripturas. Car la fin d' aqueſt mont s' apropia, e yo ſpero que l' avenament del Segnor ſia pres, qu' el vegna jujar tot lo mot per fuoc, e totas las coſas que ſon al regardament de li olli. Car nos ſaben que un dereiran jorn cant li pecca de li ome ſeren compli; Adonca fuoc iſire del Segnor, e ardre totas las coſas que ſon al mont. E la gloria d' aqueſt mont retornare à nient per li pecca de li home. E adonca lo noſtre Segnor Jeſu Chriſt al judici en la val de Juſafat, e tuit li Angeli de Paradis cun luy, e totas las gent ſeren aioſta denant luy, e departire lor l' un de l' autre en ayma lo paſtor depart las feas de li bouc. Dont lo es dit en l' Apocalis, qu' un jorn venre al cal li peccador apelaren la mort. Car illi volrian murir, ma illi non poiren, car la mort fugire de lor. E Sant Johan boca d'or di, que lo Segnor a aparellia lo ſio regne à qu' illi que contraſteron à li pecca, e monteron à las virtus: ma à qu' illi que non volgron far penedença es aparellia la pena, e lo fuoc de l' enfern.

A Treatiſe

see C. no 4

A Treatiſe of Tribulations.

Dé las Tribulacions.

Motas ſon las tribulations de li juſt. Ma lo Segnor deyliorare lor de totas. E Sant Paul di, per motas tribulacions coventa nos intrar al regne de Dio, e qui non aure part a las tribulacions non aure part à las conſolacions. E lo Segnor di l' avangeli, ama li voſtre enemic, e façe ben aquilli lical eyreron vos. E Auguſtinus di, entant cant lo tio enemic te noyre entant plus deves luy amar. C. per aytal amor tu poyres aver vita eterna. C. ſi lo mal home te volre noyre denant qu' el te aya fait lo mal el ſere nafra al ſio çor, e tot lo mal local el vollia far à tu retornare ſobre luy. E ſi lo fellon te tol ton aver per la ſoa felonia, e al pert plus tu local perdes lo tio aver, o luy local pert la ſoa arma. Aquilli que veon cun li olli del cor conoyſon la danacion de l' arma. Moti ſon lical an li olli à conoyſer l' or, e l' argent. Ma illi non an olli à conoyſa la danacion de la lor arma. Lo Segnor conforta li bon home diçent; Non vollia temer aquilli lical aucion lo cors. Ma non pon aücir l' arma. Tuit aquilli lical contraſtan à vos, forſenan, C. illi non veon ni ſe conoyſon, Ma fan en ayma ſi alcun forſena tenia lo glay en la man, e talliava la gonella de l' autre, e en apres ſe feria

Of Tribulations.

Many are the Afflictions of the Righteous, but the Lord will deliver them out of all; and St. *Paul* ſaith, that *through many Tribulations we muſt enter into the Kingdom of God*; and whoſoever has not his ſhare of Perſecutions, ſhall not be Partaker of the Conſolations. Our bleſſed Saviour ſaith in the Goſpel, *Love your Enemies, and do good to them that hate you*; and St. *Auguſtin* ſaith, *The more thine Enemy hurts thee, the more thou oughteſt to love him, for, in ſo doing thou ſhalt inherit eternal Life.* For, the wicked even when he ſeeks to do thee harm, his Conſcience accuſes him before the Action, ſo that all the evil and miſchief he deviſeth againſt thee, returns upon his own head. And if a Thief robs thee, and takes away thy Eſtate from thee, he hath the greater loſs of the two, for, alas, he loſeth his own Soul. Thoſe which ſee with the Eys of the heart, they both know and fear the Damnation of their Souls. There are many men who are quick ſighted enough to diſcern Gold and Silver, but have no Eys to diſcern the Damnation of their own Souls. The Lord comforts the Righteous when he bids them, *not to fear thoſe who can kill the Body onely, but cannot hurt the Soul.* Our Adverſaries are doubtleſs bereaved of ſenſe, who neither ſee nor know themſelves, but do juſt like a mad man, who having a naked Sword in his hand, firſt cuts off the Lap of his Neighbours Garment, and then ſheaths it in his own bowels. For as the Coat is the Veſture of the Body, ſo is the Body properly the Veſture of the Soul. And if a juſt man endure Perſecution in this World for the Love of God, his Reward ſhall be eternal in that which is to come. Conſider what the Lord ſuffered for thee, and how loth thou wouldſt be to ſuffer (wert thou able) for his ſake, what he has ſuſtained for thee. Thou wouldeſt be loth to hang on ſuch a Croſs, as that on which the Lord was hung and crucified for thy ſins. Think not that thine Enemy has any power over thee, but what God gives him; do not therefore ſo much minde what power God gives to wicked men, as what Reward he has promiſed to give thee. *O Beloved, we now ſee that we are the Children of God, although it doth not yet appear what we ſhall be hereafter: we know that when he ſhall appear, we ſhall be like unto him, for, we ſhall behold him as he is. Chriſt* is our Life, ſtrive then to imitate *Chriſt*. *Chriſt* came into the World to ſuffer Martyrdom, and was afterwards exalted. *Chriſt* ſuffered Death for us, and roſe again, as thou expecteſt to do; and if the work frighten thee, look upon the Recompence which God promiſes to give thee. How doſt thou think to obtain the Joys of Heaven without labour and travel, ſeeing thou canſt not have any earthly joy without ſome pain? *All that will live godly in* Jeſus Chriſt *muſt ſuffer Perſecution,* and ſhall be both deſpiſed and vilified, as if they were mad men, or fools. That Man or Woman hath no deſire to be a Member of *Chriſt*'s Body, that is not willing to ſuffer that which God himſelf hath endured. He that will not bear the Yoke in this World, ſhall never come where God is. Pray not then onely for thine Enemy who perſecutes thee, but even

no Chapter

al ventre. C. en ayma la gonella es viſtimenta del cors en ayſi lo cors es viſtimenta de l' arma. E ſi l' ome juſt ſufrire alcuna coſa de mal en aqueſt ſegle per l' amor de Dio lo ſio guiardon durare ſença fin. Regarda li mal lical lo Segnor a ſoſtenga per tu. Tu non ſufririas ya tanti mal per l' amor de Dio canti lo Segnor a ſoſtenga per ta. Tu non ſere ya pauſa en eytal croç coma fo pauſa lo Segnor. Non vollias creyre que lo tio enemic aya poſta ſobre tu, ſinon aquela lacal Dio autreya. D. non penſar la poſta que Dio autreya à li mal home. Ma penſa lo guiardon que Dio promet à tu. Auvas cal coſa di l' Eſcriptura cal es lo guiardon local Dio promet à tu. O cariſſime nos ſen ara filli de Dio encara non apares à nos cal coſa ſeren, nos ſaben que cum el appareyſſire nos ſeren ſemblant à luy. C. nos veyren luy en ayma el es. Chriſt es la noſtra vita. D. ſforçate de far en ayma fey Chriſt. Chriſt vene en aqueſt mont ſofrir martiry, e en apres fo eyſqueta. Chriſt fo paſiona per nos, e reſucite en ayma tu deves far. E ſi l' obra t' eſpavanta regarda la macy que Dio te promet. En cal maniera penſas aver li goy del paradis ſença lavor. C. tu non poç aver lo goy d' aqueſt mont ſença pena. Tuit aquilli que volren viore bonament en Jeſus Chriſt ſufriren perſegecion, e ſeren deſpreçia, e vil tengu en ayma forſena, e ſença ſen. Aquel non vol eſſer membre del cors de Chriſt local non vole ſoſtenir ço que Dio ſoſtene. Aquel que non vol ſufrir lo di d' aqueſt mont non anare lay ont es Dio. Non pregar tant ſolament per tio enemic local te fay mal. Ma per tuit aquilli que aman lo mont. C. em-

perço ſon mal. C. illi aman lo mont, e aqui ont illi penſan que ſia lor vita es lor mort. E aqui ont illi ſe penſan que ſia lor ſalu es lor perdicion. Emperço las obras de li bon ſon repreſas que ellas ſian provas. C. ſi tu ſias repres de las toas bonas obras la toa marcy non es amerma. Ma creis. Ma ſi tu laiſas las toas bonas obras cant tu ſies repres ſemblant es que tu las comencies per la lauſor del ſegle. Aquel que comença bonas obras per la lauſor d' aqueſt ſegle las layſa viaçament cant el es repres. En cal maniera pos tu tenir li commandament de Dio ſi tu non as enemic. C. lo Segnor di en l' avangeli, ama li voſtra enemic. Ayçi ſe po entendre que la coventa que li mal ſian cun li bon. C. en ayma lo fuoc prova l' or en ayſi li mal provan li bon. Ly bon home ſon en ayma l' or, e li mal home en ayma la pallia. Si tu ſeres mal tu ſeres mes al fuoc en ayma la pallia, e feres fum. Dont di lo propheta fuoc ardre las compagnias de li peccador. E Sant Paul di yo non penſo que las paſsions d' aqueſt temps non ſian enſemp dignas à la gloria avenadoira lacal es à revelar à nos. E Sant Auguſtinus di, cal es aqueſta gloria lacal ſere revela à nos ſi non que li juſt ſon filli de Dio, e ſon eygal à li Angel. D. lo mont fermiſſa ara, lo mont forſene ara, e detraya cun la lenga, ara perſega nos cun glay, ara dia à nos tot

for all thoſe which love the World, for, therefore are they wicked, becauſe they love the World, and think to finde Life and Proſperity, whereas on the contrary Death and Deſtruction waits for them. Therefore are the Works of the Righteous reprehended; to the end they may be approved of, for, if thou ſuffereſt for thy good Works, thy Reward is not at all thereby leſſened, but rather augmented. But if when thou art rebuked for doing good, thou doſt thereupon deſiſt, thou thereby makeſt it appear that thy doing good was meerly to have praiſe of the World. He that begins to do well that ſo he may get praiſe of the World, quickly gives it over when once Perſecution comes. How canſt thou keep Gods Commandments, if thou haſt no Enemies, for, the Lord ſaith in the Goſpel, *Love your Enemies*. By this it may be underſtood, that it is neceſſary there ſhould be ſome wicked perſons among the Righteous, for, as Fire is a means to try and refine Gold from the Droſs, ſo likewiſe wicked men ſerve to try and prove the Righteous. Good Men are compared to pure Gold, and the Wicked to Stubble: therefore if thou art wicked, thou ſhalt ſurely be burnt like the Stubble, and ſhalt become as Smoak: as the Prophet ſpeaks, *The fire ſhall devour the bands of wicked men*. St. *Paul* tells us that *he accounts not all the ſufferings of this preſent world, worthy to be compared with the glory which is to come, and which ſhall be revealed in us*. And St. *Auguſtin* ſpeaking of this glory which ſhall be revealed, ſays, that *the Righteous are the Children of God, and ſhall be like unto the Angels in glory*. Therefore let now the World be never ſo mad, and never ſo enraged againſt us, and defame us with their tongues, let the ungodly now purſue us with naked Swords in their hands; let them now breath out all the evil they can againſt us, ſince that all the hurt they can do us, is but little in compariſon of the Reward which God has laid up for us. He that kills thy Body, is not able to kill thy Soul, but rather ſerves as an Inſtrument to greaten thy Reward: Pray therefore for him, that ſo thy Reward be not the leſs. We ought for the Love of God to deſpiſe whatſoever ſeems to delight us moſt, yea not onely that which affords us delight, but likewiſe that which may terrifie and affright us, as priſon, bonds, poverty, hunger, cold, ſword, and even death it ſelf. Thou muſt (I ſay) deſpiſe and lightly eſteem all theſe; and if thou art able to overcome all, then thou haſt God to be thy Reward. Think how great would be thy fear, wert thou ſhut up cloſe in Priſon. Why then liveſt thou wickedly, knowing that for ſo doing thou muſt be one day a cloſe Priſoner in Hell? He that can kill thy Body cannot kill thy Soul, but thou mayſt ſoon kill thine own Soul with thy Tongue, for the Tongue that ſpeaks Lyes is ſaid to kill the Soul. Let us conſider then what things we ought, and what things we ought not to fear. He's worthy to be counted a Mad man that fears a Priſon in this World, which ſoon hath an end, and in the mean time dreads not to go to Hell, where he muſt ſuffer perpetual Impriſonment. That man's void of Reaſon, that fears the Kings, Princes, and Prelates of this World, and yet dreads not to fall into the clutches of the Devils in Hell. I ſay, he's a very Mad man who fears the Death of this World, which is but tranſitory, and does not tremble at the very thoughts of Death infernal, which laſteth for ever; who would ever purchaſe ſo long a Death for ſo ſhort a Life? ſo long a Mourning for ſo ſhort a Mirth?

lo mal local el po dire per parolla. C. tot lo mal local el po far à nos es petit à comparacion dal guiardon local Dio promet à nos. Aquel que auçi lo tio cors non po aucir la toa arma, Ma acoyta lo tio guiardon, e tu prega per luy que lo tio guiardon non defallia. Nos deven deſpreçiar per l' amor de Dio tot çò que nos deleyta en aqueſt ſegle. E non ſolament ço que deleita. Ma encara ço que nos ſpavanta. En ayma es carcer, liam paureta, fam, frit, glay, mort. Tu deves deſpreçiar, e tenir vil totas aqueſtas coſas. E ſi tu poç vençer totas aqueſtas coſas tu as atroba Dio. Penſa cant grant paur tu aurias qui metria tu en una grant preiſon. D. perque vives malament que tu ſies mes en la preiſon de l' enfern? Aquel que auci lo tio cors non po aucir la toa arma, e tu poç aucir la toa arma cun la toa lenga. C. la boca que ment auci l' arma. D. penſan cal coſa nos deven temir, e cal coſa non. Fol es aquel que tem la carcer d' aqueſt ſegle, lacal trapaſſa viaçament, e non tem la carcer d' enfern lacal durare eternalment. Fol es aquel que tem la carcer d' aqueſt ſegle lacal trapaſſa viaçament e non tem la carcer d'enfern, lacal durare eternalment. Fol es aquel que tem li rey, e li princi, e li prelat d'aqueſt mont, e non tem li demoni de l' enfern. Fol es aquel que tem la mort d' aqueſt ſegle lacal trapaſſare viaçament. e non tem la mort enfernal lacal permanre perpetualment. Per tant petita vita tant longa mort, per tant petit yoy tant longa iriſticia, per tant petit lume, *tant grant tenebras, per tant petit ris tant grant plor, e tant amaras lagrimas laſcals li peccador ſufriren en l' autre ſegle, de laſcals di lo Segnor. Malaventura à vos lical rye. C. vos plorare, e plagnire, per tant petita beleça tant grant ſoçura, per tant petita fortaleça tant grant frevoleça, per tant petita ſegurita tant grant paur, de lacal di Sant Auguſtinus, vana paur es temer perdre las coſas temporals, e non temer perdre las celeſtials. Vana paur es qui tem perdre la compagnia del paire, e de la maire, e non tem perdre la compagnia de Dio, e de la vergena Maria. Vana paur es qui tem perdre la compagnia de li fraire, e de las ſerors, e non tem perdre la fraireça de li Angle. De lacal di Sant Johan en l' Apocalis cant el volia aurar luy. Veias non fares. C. yo ſoy lo tio eygal ſerf, e de li tio fraire lical an lo teſtimoni de Jeſus, aura Dio. Tu local temes la toa mort, ama la toa vita, la toa vita es lo Sant Sperit, ſi tu peccas tu non plaçes à Dio. L' ome juſt es franc tant ſolament non l' autre. L' eyfant cant el nays derant plora qu' el non ry, las lacrimas las cals el gieta portant teſtimoni à luy qu' el ven en la miſeria d' aqueſt mont. En ayſy l' eyfant es propheta de li ſio lavor. Si l' ome juſt viore el ſufrire perſeguecion. Car li mal home perſegon li bon, non totavia cun ferre, ni cun peiras ni cun baſton: Ma cun la lor mala vita, e cun lor malas obras. Emperço Sant Peyre lauve la vita de Loth. C. el avia*

ſo long and ſo great a Darkneſs, for ſo ſmall and ſhort a Light: for ſo ſhort a Laughter, ſuch bitter weepings and wailings as the wicked ſhall ſuffer in the World to come, (of which our Saviour ſpeaks, when he ſayeth, *Wo unto you that laugh, for ye ſhall weep and lament*) ſuch ugly filthineſs, for ſo poor and mean beauty: ſuch great weakneſs and infirmities, for ſo ſmall a ſtrength: ſuch terrours and dreadfull affrightments, for ſo little ſecurity as the world affords: St. *Auſtin* ſays, it is but a vain fear to be afraid to loſe temporal things, and not to fear to loſe the heavenly; to be afraid to loſe the company of Father and Mother, and not to fear loſing the bleſſed preſence of God the Father, and of *Jeſus Chriſt*; to be fearfull to loſe the company of Brothers and Siſters, and not to fear loſing the bleſſed Fraternity of Angels; of which Brotherhood, St. *John* ſpeaks in the *Revelations*, when he would have worſhipped the Angel, who forbad him, ſaying, *Take heed thou do it not, for, I am thy fellow Servant, and of thy Brethren alſo which have the teſtimony of* Jeſus Chriſt, *worſhip God*. Therefore thou that feareſt Death, love thy Life, the Holy Spirit is thy Life. If thou ſinneſt, thou canſt not pleaſe God. None but the righteous alone can be ſaid to do ſo, not the wicked. A childe, when he is born into the world, weeps before he laughs, the tears that come from him, bearing witneſs that he enters into miſery as ſoon as he begins to breathe; ſo that the childe may well be ſaid to be a Prophet of his own miſery. While a good man lives, he muſt ſuffer Perſecution, for, the wicked do always perſecute the juſt, if not always with the ſword, ſtones, or other weapons, yet they do it with their bad Lives and wicked works. Wherefore St. *Peter* praiſeth *Lot*'s converſation, be-

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becauſe he *ſuffered tribulation among wicked men*: or, as St. *Paul* calls it, *Perils among falſe Brethren.* All other afflictions and perſecutions in this world may poſſibly ceaſe, but that wherewith the ungodly do perſecute the Righteous will never ceaſe, and if thou doſt not believ this to be a truth, do but once begin to do well, and thou ſhalt quickly ſee how the wicked will perſecute thee. The *Wiſe man* tells us, that the Friends of God ought to have three ſorts of patience; the firſt whereof conſiſts in ſuffering patiently all the evils that are both done, and ſaid againſt them. The ſecond, in the patient bearing their own infirmities, and what ever tribulations pleaſes God to inflict on them in this world. And the third in reſiſting the Devil, who always ſtrives to turn them aſide from doing good works. Now no man muſt expect to receive a Crown that hath not ſought faithfully for it, and where the greateſt Combate is, there's the greateſt Reward, and the moſt noble Crown (as the *Wiſe man* ſpeaks) I ſpeak to you according to the patience of God. For he that is moſt patient in adverſities and under the perſecutions of wicked men, ſhal have the greater Recompence; as thoſe Grapes yield the moſt Wine, which are the moſt preſſed and bruiſed; or as the Olive, when 'tis moſt ſqueezed, the skins all ſlip aſide and the Oyl remains pure and clear; or, as the Wheat when 'tis well threſht and beaten, is thereby ſeparated from the Chaff. Therefore if thou wouldſt be good, whileſt thou liveſt in this world, patiently ſuffer the wicked to converſe with thee. And *Solomon* ſays, *The true patient man hopes to converſe with the Angels*. The true patient man is never in wrath. It is moſt certain, that God loves them that hate the world for his ſake; therefore ought

ſufert tribulacion entre li mal home. E Sant Paul di, perilli en fals frayre. Totas las autras tribulacions, e perſeguecions pon defalliir. Ma la perſeguecion que li mal perſegan li bon non defalliire. E ſi tu non o cres comença de ben viore, e veyres en cal maniera li mal home te perſegren. Lo ſauy di, Tres paciencias devon aver li amic de Dio. La premiera es en tuit li mal lical ſon fait, o dit à lor. La ſegonda es en las lors enfermetas, e en tuit li traballi lical Dio autreia venir à lor en aqueſt ſegle. La terça patiencia es contra lo diavol local s' eſſorça de tranſtornar los de lors bonas obras. Ma alcun non ſere corona ſi el non combatre lealment. E aqui ont a major batallia, a major ſallu, e plus nobla corona. Dont di lo ſauy, Jo dic à vos ſegont la patiencia de Dio. C. aquel local es pacient en li flagel, e en las perſeguecions de li mal home aure major reguiardonança. En ayma lo raçin cant el es plus premu rent plus de vin. En ayma l' oliva cant illi es plus premua la morca vay d' una part, e l' oli reman clar. En ayma lo froment cant el es plus atriſa la pallia vay d' una part, e lo gran de l' autra. Ma ſi tu voles eſſer bon dementre que tu ſias en aqueſta vita, ſufre li mal home joſta tu en patiencia. E lo ſauy di, lo veray patient ſpera de aver la fraternita de li Angel. Lo veray patient non s' eyra. C. lo es coſa certana que Dio ama aquilli lical eyran lo mont per l' amor de luy.

Lo bon home ſe deo alegrar en la pena, e al ſio lavor, e en la ſoa paureta. C. Dio promet à lui vita eterna. E l' ome fellon deo plorar al ſio goy, e al ſio daleit, e en las ſoas riqueças. C. per eytal goy, e per eytal deleit, e per eytal riqueças Dio autreia à luy pena eterna. Aquel apaga Dio local porta en patiencia tuit li mal lical ſon fait à luy. E Sant Siſt di, Non te aucias, ma ſi alcun te aucire non te diſplaça. E ſi l' ome fellon noyre à tu recorde te que Dio es cun tu. E Sant Johan boca d' or di, ſi Chriſt es cun mi, cal temercy yo, ſi totas las undas dal mar venian à my, e tuit li Princi d' aqueſt ſegle contraſtava à mi, totas aqueſtas coſas ſon coma arena, e plus frevol d' arena, yo non dic ayço que yo aya fiança en my ni en las mias forças. Ma me confido al noſtre Segnor Jeſus Chriſt e en li ſio commandament lical yo aya al mio cor, e en las mias mans, ço es en las mias obras, laſcals fan mi fort. Si totas las undas dal mar venian à mi, e tuit li Princi d' aqueſt ſegle eran contra mi, tuit non pon vencer ni noire à my. Tuit aquilli que ſon al mar, e en terra non pon noyre al bon home, ſi el meſeyme non ſe noy. Li amic de Dio foron aflagely, e anguſtia en plus ſors manieras. Alcuns foron mort à glay. Enayma fo Sant Johan Batiſta local fo degola en la carcer del Rey Erode. C. el reprenia lo peca de luſuria. Sant Laurenç fo ruſti. Sant Jaco de çebedio perde lo cap en Jopia.

the righteous man to rejoyce in his pains, labours, poverty, and ſufferings, of what kinde ſoever they be, knowing that God has promiſed to give him eternal Life. But on the contrary, the wicked ought to weep and mourn, even in the midſt of all his jollity, delights, and riches, as knowing that for all the joys, pleaſures and wealth which he enjoys here below, God hath reſerved for him the wrath to come. That man or woman appeaſeth God's anger, who bears with patience all the wrongs that are done unto them. St. *Sixtus* ſays, Thou oughteſt not to lay hands upon thine own Life, but if another ſeeks to kill thee, be not diſpleaſed at it, and if the wicked annoy thee, remember that God is with thee; and golden mouth'd St. *John* ſaith, *If* Chriſt *be with me, who ſhall be againſt me?* Although all the waves of the Sea ſhould riſe, and all the Princes of this World were bent againſt me, they are but as the Sand, and weaker than the Duſt. I do not ſay this, as having confidence in mine own ſtrength; but I truſt in our Lord *Jeſus Chriſt*, and in his Commandments, which I bear in my heart, and in my hands, that is to ſay, in my works, the which make me ſtrong. Suppoſe all the waves of the Sea ſhould riſe up againſt me, and all the Princes of the World were bent to ruine me, they were not all of them able to hurt or ſubdue me. Whatſoever is found on the Earth, or in the Sea, cannot hurt a good man, if he himſelf become not his own Executioner. God's Friends have ſometime been beaten and oppreſt in ſeveral kindes; ſome of them have died by the Sword, as St. *John* the *Baptiſt*, who was beheaded in a Priſon by King *Herod*, becauſe he reprehended him for the ſin of Luxury. St. *Laurence* was roſted alive. St. *James* the Son of *Zebede* was beheaded in

Joppa. St. *James* the Son of *Alpheus* as he was preaching in *Jeruſalem*, the Son of a Biſhop knockt him down dead with a Pole. St. *Bartholomew* was beaten with Rods, and was afterwards fleyed alive. St. *Peter* was crucified, his head downwards, and his feet upwards. St. *Andrew* was crucified on a Croſs. St. *Matthew* was ſhot to death with Arrows. St. *Paul* was taken and cruelly beaten, and afterwards loſt his head. Our bleſſed Saviour humbled himſelf ſo far for mans ſake as to come down from Heaven, and enter into the Virgins womb; he who was God bleſſed for ever, and King over the Angels, became a mortal man for our ſakes, was *put into a Manger*, and *wrapt in ſwadling cloaths*, he was *carried away into* Egypt *for fear of* Herod *that ſought to kill him*; he was wearied and tired with travelling, *tempted of the Devil*, ſuffered *hunger* & *thirſt* for our ſakes: he was called *a mad man*, and *one poſſeſſed with the Devil* by the *Jews*, and *the Son of a Carpenter*, he ſuffered for our ſakes all that a man could poſſibly, ſin onely excepted; and finally, he was *betrayed* by one of his Diſciples, *as a Murtherer*, and an excommunicated perſon; he was by them ſold for our ſakes, he was *condemned*, *buffetted*, and *deſpiſed*, he was *crowned with Thorns*, and *thruſt through with a Spear in his ſide*; and this he did to redeem us from Death by the effuſion of his own Bloud, even he himſelf who was holy, pure, and without ſin, was delivered, not by force, but of his own will and conſent. St. *Stephen* was ſtoned to death, *Iſaiah* the Prophet was ſawn aſunder, *Jeremy* was ſtoned to death, *Daniel* was caſt into the Lions Den; the three Children *Shadrach*, *Meſhech*, and *Abednego*, were thrown into the burning fiery Fornace; ſeveral other men and women loſt their limbs, and obtained the victory, re-

Sant Jaco Alſio cum el fos en Jeruſalem, e prediques, lo filli d' un veſco done à lui d' una pertia ſobre lo cap, e cagic mort. Sant Bartholome fo batu cun vergas, e en apres fo ſcortiga. Sant Peyre fo pauſa en la croç li pe de ſobre, e lo cap de ſot. Sant Andrio liy fo mes de travers. Sant Matio fo ſagieta. Sant Paul fo pres, e lia, e batu, e en apres perde lo cap. Lo noſtre Segnor Jeſus Chriſt ſe humilie tant il per ome qu' el degne deyſendre dal cel al ventre de la vergena. El meſeyme local era Dio, e Rey de li Angel fo ome mortal per nos. E fo pauſa en la crepia, e envelopa de panç. El fo traporta de Judea en Egit per Erode qu' el non fos mort de luy. El fo fatiga dal viage, e fo tenta del diavol. El famege per nos, e ſetege. El fo apela de li Judio endemonia, e filli de faure. El ſoſtene per nos totas las coſas laſcals home po ſoſtenir ſtier qu' el non fey pecca. E à la fin el fo liora d' un ſio deciple en ayma homecidier, e ſcuminiga. Per lor fo liora per nos, condana, e ſcarni, e fait vil, e corona d' eſpinas, e trafora cun la lança al layrier, e deliore nos de mort per lo decorament de ſio ſanc. El meſeyme local era ſant, e mont, e ſença peca fo liora non conſtreitament, Ma de gra, e de la ſoa volunta. Sant Steve fo lapida. Yſaya fo reſca. Jeremia fo lapida. Daniel fo pauſa al lac de li leon. Li trey fantin Sydrac, e Miſac, e Abdenago foron mes en la fornais del fuoc ardent. E motos autres homes, e fenas perderon li lor membres, e agron vitoria de la *batallia, e receopron la marci de li lor lavor, e ſon corona al cel. E lo ſavi di, Regarden la vita de li ſant martre, de li ome, e de las fenas lical ſe layſeron aucire, e liorar la lor carn à mort, e à martiri. Ma non penſe en van qu' illi ſe layſeſan aucir, e liorar la lor carn à mort, e à martiri s' illi non ſaupeſan fermament que d' aqueſta vita trapaſsivol vengueſan à la perpetual. E Sant Auguſtinus di en las feſtivetas de li ſant, nos non deven pregar Dio per lor. Ma per nos, que Dio done à nos ſegre las vias las cals illi an ſegu, e aver carita enayma illi an agu, e qu' el nos done ſeſer al regne de li cel en ayma illi ſeon. Emperço las vitas de li ſant ſon ſcritas que nos liy prenan eyſemple.*

ceiving the reward of their Travels, and are now crowned in Heaven. And as the *Wiſe man* ſays, Let us look upon the Life of thoſe holy Martyrs both Men and Women, which yielded themſelves to be put to Death, giving up their Bodies to be martyred: and let's not think they would thus have ſuffered their Bodies to be put to death, and torments, if they had not been truly perſwaded that from this momentany life, they were to paſs to a life which is eternal. St. *Auſtin* ſays, that *in celebrating the joyfull rememberance of the Saints, we ought not to pray to God for them, but rather for our ſelves, to the end he would grant unto us, that we may follow the ſame paths which they traced out to us, and that we may ſit in the Kingdom of Heaven as they do.* Therefore are the Lives of the Saints written, to the end that we may take example by them, and imitate the ſame.

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Gloſa Pater noſter.

O Tu lo noſtre Payre local ſies en li cel. Nos deven ſaber que entre totas las obras laſcals pon eſſer faytas en aqueſta vita; neuña obra non es prus honorivol, ni prus profeytivol, ni prus legiera que aurar Dio: Illi es prus honorivol, car grant honor es parlar ſovendierament e familiarment au lo Rey terrenal, ma mot major honor es parlar familiarment au lo Rey celeſtial e eternal au local nos parlen aurent; dont dis Iſidori, Aquel que vol eſſer ſovendierament au Dio aure e legiſſa ſovendierament; car cant nos auren nos parlen au Dio, ma cant nos legen Dio parla au nos. Dreço profeytivol coſa es aurar, car

A Gloſs upon *Our Father*.

O *Thou our Father which art in Heaven.* We ought to know that amongſt all the Works which may be done in this Life, none is more honourable, profitable, or eaſie, than to pray to God; it's moſt honourable, for, if it be a great honour to ſpeak often and familiarly with an earthly King, it's then certainly a much greater honour to talk familiarly with the heavenly and eternal King, with whom we diſcourſe in Prayer; therefore *Iſidorus* ſaith, *He that will be often with God, let him pray and reade,* for when we pray we talk with God, and when we reade, God talketh unto us. Again, it's a profitable thing to pray, for as the Lord ſaith, *Verily I ſay unto you, whatſoever you ſhall ask in Prayer, believe that ye ſhall receive it, and it ſhall be given unto you.* It's the eaſieſt thing in the World to pray, for a man may pray in all places, and at all times. Neither is it neceſſary to bring any thing of a mans ſelf, ſeeing that to think onely and deſire well, is to pray. Therefore *David* ſaith, *The Lord heareth the deſire of the Poor,* (*i.e.* the humble;) now the poor are thoſe infirm creatures who cannot ſpeak or do any thing ſave onely pray with deſire, and God is ready to hear the Prayer of their deſire; ſo alſo ſaith *David, The Lord heareth the deſire of the poor.* Again, ſeeing that Prayer is a work ſo honourable, ſo profitable, and ſo eaſie, and alſo ſeeing it is ſaid in the Goſpel, the Apoſtles asked of *Chriſt* (as good Diſciples of a good Maſter) *that he would teach them to pray*, (for they knew that they could not learn a better Leſſon) and *ſaid unto him, O Lord teach us to pray*, who anſwering ſaid, *When you pray, do not ſpeak much, but pray thus, O thou our Father which art in Heaven.* In this Prayer he teacheth us, firſt, to get the good will of God, and to ask for our ſelves all things which are needfull; when he ſaith, *O thou our Father which art in Heaven*, it is as if he had ſaid, Thou art our Father by Creation; To the ſame purpoſe alſo ſpeaks *Moſes* in *Deuteronomy*, *Is not he thy Father which hath poſſeſſed thee, made thee, and created thee?* But thou art our Father by Redemption, for thou haſt *ranſomed us with thine own Bloud*, which thing is the greateſt ſign of love that any father can ſhew towards his children; therefore it's ſaid in the *Revelation*, *Which loved us, and waſhed us from our ſins in his own Bloud.* Again, *Thou art our Father*, in reſpect of nouriſhment, government, and inheritance, and therefore the Lord ſaid

enayma di lo Segnor; Jo diç nominament à vos, cal que cal coſa orant demander é en oraiſon, creſc que vos la recebré e ſeré fayta à vos: Illi es prus legiera; car loma po aurar en tot luoc e en tot temp, ni non conventa querre alcuna coſa de ſi, car ſolament ben penſar e ben deſirar es aurar. Dont dis David, lo Segnor e ſauciç lo deſirier de li paure; çoes de li humil; oli paure ſon li enferm lical non pon parlar ni far alcuna coſa, ma tant ſolament pon aurar au deſirier, e Dio es aparellia à eſauçar l' oraiſon dal lor deſirier, en ayma dis David lo Segnor eſauciç lo deſirier de li paure, don car aurar es obra tant honorivol, tant profeytivol & tant legiera. En perço en ayma es dit en l' Avangeli, Apoſtol demanderon de Chriſt en ayma bon Deciple de bon Meyſtre quel enſegneſſa lor aurar; car illi ſabian que illi non poyan enpenre mellior leyçon, e diſſeron à luy: O Segnor enſegna nos aurar; local reſpondent dis; cant vos aura, non vollia mot parlar, ma vos aurare en ayſi. O tu lo noſtre payre, local ſies en licel; en aqueſta oraiſon enſegna nos premierament aqueſtar la benevolença de Dio e demandar de lui meyme totas las coſas beſognivols à nos, cant el di, ô tu lo noſtre payre local ſies en licel; quaſi diça, tu ſies lo noſtre payre per creation; en ayma dis Moyſent Deuteronomi el meyme; non es lo tio payre, local poſeſir, e fé, e creé tu? O tu ſies lo noſtre payre per redempcion; car tu reymiés nos del tio propì ſanc: lacal coſa fo major ſegnal d' amor que alcun payre poyſa demonſtrar à li ſio filli; dont es dit en l' Apocalice, local amé nos, e lavé nos de li noſtre pecca al ſio ſanc. Dereço tu ſies lo noſtre payre per nutriment e per gouvernament e per eretà: en perço lo Segnor diçia à li ſio deciple; non *vollia apellar à vos payre ſobra la terra; car unes lo voſtre payre local es en li cel: Dereço el di ô tu lo noſtre payre, quaſi diça tu non deves refuda la noſtra auracion, ma deves donar à nos aquelas coſas laſcals nos demanden à tu: e tu ſies lo noſtre payre local creyés e remp ſiés nos e local payſes, e nos regiſſes e promeſies la toa eretà: ma en ço que ſenſec, local ſies en li cel; lo Segnor enſegna nos eſſer tals que nos ſian degne eſſer apellà cels: car enayma lo Segnor heita en li cel material, en ayſi en li cel ſpiritual, çoes en li ſant per iſtament de gracia, dont dis Yſidorus, local es à mi ſeti, del cal ſeti dis Salamon: l' arma del juſt es à mi ſeti. Dereço, ſi nos ſen cel ſpiritual, çoes alumenà dentre per veraya fé, e de fora per honeſta converſacion. Dereço eſtendu e larc per carità à Dio e per pietà al proyme, e per miſericordia à li enemic. Dereço aut e exlevà de la terra per contemplacion de las coſas celeſtials e per des preſſi de las terrenals, en ayſi que nos poyſan dire au l' Apoſtol, la noſtra converſacion es en li cel: en aquela via lo Segnor reconoyſſe la vouç de la noſtra oraiſon cant nos dicen, ô tu lo noſtre payre local ſies en li cel. Aqueſta es la premiera partia de l' oraiſon del Segnor, en lacal enſegna nos aqueſtar premierament la benevolença de Dio e demandar de luy meyme totas las coſas beſognivols à nos; ma loes à ſaber que d' aqueſt luoc entro à la fin de loreſon del Segnor ſe contenon ſept requerenças breoſon parolas: ma geos e longas en ſentancias. Dereço que aqueſta oreſon à pena po eſſer exponua compliament per tuit li Meyſtre lical ſon al mont. En aqueſtat ſet requerenças ſon demandas totas las coſas laſcals ſon beſognivols à nos en la pre-*

to his Diſciples, *Call no man father on earth, for there is one your Father, which is in Heaven.* Again, he ſaith, *O thou our Father*; as if he had ſaid, Thou ſhouldeſt not refuſe our Prayer, but give us theſe things which we ask of thee, and thou art *our Father* which haſt created, redeemed, fed, and governed us, and haſt promiſed us thine inheritance. But as for that which followeth, *Which art in Heaven;* the Lord teacheth us to be ſuch, that we may be worthy to be called heavenly; for, as the Lord dwelleth in material Heaven, ſo he dwells in ſpiritual Heaven, (*i. e.* in the Saints by the habitation of grace;) therefore ſaith *Iſidorus, The Heaven is my Throne,* of the which Throne ſaith *Solomon, The Soul of the Righteous is my Throne.* Again, if we be Heaven, *i. e.* we are enlightened within by true Faith, and without by honeſt Converſation. Again, it is extended and enlarged by Love towards God, and by Charity towards our Neighbour, and Mercy towards our Enemy. Again, it is high and elevated above the Earth, through contemplation of heavenly things and deſpiſing of earthily, ſo that we may ſay with the Apoſtle, *Our converſation is in Heaven*; in this way the Lord acknowledgeth our Prayer when we ſay, *O thou our Father which art in Heaven.* This is the firſt part of our Lords Prayer in which he teacheth us to get firſt the good will of God, and then to ask of him all things which are neceſſary for us. But this is to be obſerved, that from this place to the end of the Lords Prayer are contained ſeven Petitions, brief in words, but weighty and large in their ſenſe and meaning. Again, that this Prayer can ſcarce be ſufficiently expounded by all the Doctours in the World. In theſe ſeven Petitions or Requeſts, are contained all things neceſſary for this preſent Life, or that which is to come. But let us take at preſent for our edification a plain and down-right Expoſition.

The firſt Petition.

The firſt Requeſt is *Hallowed be thy Name.* In this Requeſt we deſire the Sin of Luſt may be removed, and that the Virtue of Chaſtity may be given us, for, we bear the Name of *Chriſt*, and are called *Chriſtians*, which is nothing elſe but to be Diſciples, Servants, and Children of *Chriſt*: but thy name is polluted, vilified, and blaſphemed in us, when we live in pollution and luxury: and on the contrary, it is ſanctified and purified when we abſtain from all pollutions of heart, mouth, and body; and waſh and purifie our ſins paſt by true Repentance: for, ſo thoſe *Chriſtians* which do indeed bear the Name of *Chriſt*, are purified, that is, are made Saints; now a Saint is ſuch a one, who is without ſtain, but the ſin of Luſt is rightly termed a ſtain, becauſe as a ſtain taketh from cloath or wooll the natural colour, ſo the ſin of Luſt taketh from the Soul the benefit of Baptiſm, and all Graces. Again, as a ſtain paſſeth through the cloath, within and without, ſo Luſt defileth a man within and without, and it firſt of all defileth a man at the heart by baſe and vile thoughts, and conſenting to pleaſures; as likewiſe the eys by unchaſte looks, the ears with filthy words that heat and inflame unto ſin; the noſe by the unſavoury ſmels of ointments, which ſerve for allurements unto whoredom, with which ſome women being poſſeſſed by the Devil, paint themſelves to pleaſe their lovers; the mouth by unchaſte words, kiſſes, and ſuperfluous dainties, whereby Luſt is nouriſh-

ſent vita e en la venedoyra ; ma pernan al preſent à la noſtra edificacion una ruda e groſa expoſicion.

La premiera Requerença.

La premiera Requerença es lo tio nom ſia ſanctifica. En aqueſta requerença nos demanden eſſer oſtà de nos lo peccà de luxuria, e eſſer dona à nos la vertu de caſtità ; car nos porten lo nom de Chriſt, e nos ſen apella Chreſtian, lacal coſa non es alcuna autra coſa ſinon que eſſer deciple e ſerf, e filli de Chriſt : ma aquel nom es ſoçà & fayt vil e blaſtem en nos, cant nos viven ſoçament e luxurioſament, ma el es ſanctificà e mondà cant nos nos ſtenen de totas las ſoççuras del cor e de la bocca, e del cors, e laven e purifiquen li pecca trapaſſa por uraya penedença, car en ayma li Creſtian lical portan lo nom de Chriſt ſon purificà, çoes ſon fayt ſant, car ſant es dit ſenſa tentura ; ma lo pecca de luxuria es apella tentura ; car en ayma la tentura oſta al drap ô à la lana la color natural, en ayſi lo pecca de luxuria oſta a larma la non noyſença del Baptiſme e totas las vertus, en ayma la tentura trapaſſa lo drap dedinç e de fora, en ayſi la luxuria ſoça tot lome dedinç e de fora. E illi ſoça lome premierament al cor per la ſoça e per la non munda cogitacion e deleytacion e conſentiment. En apres li olli per lo regardament non caſt, e en apres las aurellias per las parolas cuioſas e enflammans à pecca, en apres las nariç per li ſoç odorament de li onguent meretricienç de li cal las fenas dyablanças ſe pegnon à placer à li lor amador. En apres la bocca per las parolas non caſtas, e per li bayſament, e per li delicà e ſoperchivol maniar per li cal la luxuria es nuria e embraſà.

Dereço las mans per li toccament non caſt. E dericrament tot lo cors per li ſcuminiguivol repaus per lical lo Dyavol amena li miſſerios peccador duy e duy à l'enfern. Dereço loes entendement lo tio nom ſia ſanctifica, çoes ô Segnor dona à nos gracia que nos lical haven lo tio nom e ſen nomina de tu creſtian, que nos ſian ſant, çoes ſenſa tentura e ſoçura de carnal pecca, ô Segnor tu farés aqueſtas coſas ſi tu donarés à nos vertu e gracia de contenença que nos nos garden del pecca de luxuria. Daqueſta ſantification di l'Apoſtol, monden nos de tot ſoçament de carn e deſprit, perfacer la ſantification en la temor del Segnor. E dreço l'Apoſtol, aqueſta es la volonta de Dio la voſtra ſantification, que vos vos ſtegne de fornicacion; mar car nos non poen far ayço ſinon per l'ajutori de Dio, & en ayma dis Salamon; alcun non po eſſer contenent ſinon que Dio lio done, e aqueſta era ſobeyrana ſapiença ſabè del cal fos aqueſt don. En perço nos haven beſogna cridar per çaſcun dia al Segnor, ô tu lo noſtre payre local ſies en li cel, lo tio nom ſia ſantificà.

La ſeconda requerença.

Ara ſenſec la ſeconda requerença; lo tio regne venga. En aqueſta requerença nos demanden del payre celeſtial eſſer oſta de nos lo pecca d'avaricia, e eſſer dona à nos la vertu de pauretà ſpiritual, e de pieta e de miſericordia: car lo regne di cel es denega à li avar e à li ric d'aqueſt mont: dont dis l'Apoſtol, li avar non poſſeſiè ren lo regne de Dio: & lo Segnor dis en l'Avangeli, lo ric entraré greoment al regne de li cel, car

ed and made much of; the hands by unchaſte touches; and finally, all the body by the deteſtable act of uncleanneſs, by which means the Devil leades the miſerable Sinners, two by two, to Hell. Again, the ſenſe of *Hallowed be thy Name*, is as much as to ſay, O Lord do us the favour, that we which bear thy Name and are called *Chriſtians*, may be holy; that is, without ſpot or defilement of carnality and ſin: O Lord thou wilt do theſe things for us, if thou pleaſe to give us the virtue and grace of continency, ſo that we may keep our ſelves from the ſin of luſt; of this ſanctification ſpeaketh the Apoſtle, *Let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of the Lord.* And again the Apoſtle, *This is the will of God, even your ſanctification, that ye abſtain from whoredom.* But as for that, we cannot do it without the aſſiſtance of God; according to that which *Solomon* ſaith, *None can be continent except God enable him.* And this is the chief wiſedom, to know from what fountain this gift cometh; for this cauſe we have need to cry daily to the Lord, *Our Father which art in Heaven, Hallowed be thy Name.*

The ſecond Petition.

Now followeth the ſecond Petition or Requeſt, *Thy Kingdom come.* In this Requeſt we beg of our heavenly Father, that the ſin of Covetouſneſs may be removed, and that the grace of ſpiritual poverty, pity, and mercy, may be beſtowed upon us; for, the Kingdom of Heaven is denied to the covetous and rich men of this world; therfore the Apoſtle ſaith, *The covetous ſhall not inherit the Kingdom of God.* And the Lord ſaith in the Goſpel, *The rich ſhall hardly enter into the Kingdom* *of Heaven; and it is eaſier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven.* And again he ſaith, *Wo unto you rich men, which have your conſolation in this life.* But on the contrary, the Kingdom of Heaven is given to the poor; therefore the Lord ſaith, *Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.* They are fitly called *Poor in ſpirit,* that is, voluntarily, not conſtrained or from any neceſſity in this life, which is alſo conformable to what St. *Bernard* ſaith, that *there are three ſorts of poverty,* viz. *feigned, conſtrained, and voluntary.* Again, we ought to ſhun the feigned poverty of which *David* ſpeaketh; they will be poor in ſuch ſort that they notwithſtanding ſuffer no neceſſity; we ought to endure patiently the *conſtrained* poverty, and embrace the *voluntary* with all the heart, and ſo we ſhall become *poor in ſpirit.* Of this poverty St. *James* ſpeaketh, *Hath not God choſen the poor of this world, rich in faith, and inheritors of the Kingdom which God hath promiſed to them that love him.* And *Auguſtin* ſaith in the perſon of *Chriſt, I have to ſell, but what? The Kingdom of God, Heaven, the Kingdom of Heaven. After what faſhion is it to be bought? by poverty; for labour and travel is to be purchaſed reſt, and life, by death; and thus the Kingdom of Heaven belongs to the poor.* Again, it muſt be gotten by poverty, for, ſuch were the holy Apoſtles, and their Diſciples that followed their ſteps, *viz.* thoſe religious men, who forſaking all temporal things followed *Chriſt* in poverty, ſo that he is bought by the poor by works of mercy done to the poor, as *Zacheus* did, who gave the half of his goods to the poor, and if he had done wrong to any man he reſtored fourfold; ſo alſo

prus legiera coſa es tr apaſſar lo camel per lo pertus de lagullia que lo ric intrar al regne de li cel. E dreço di malaventura à vos rics lical avé ayçi la voſtra conſolacion; ma per lo contrari lo regne de li cel es dona à li paure; dont dis lo Segnor, li paure per ſprit ſon benayra, car lo regne de li cel es de lor meyme. Ben di paure per ſprit, çoes de volunta non forç a ni de beſogna en la vita; & en ayma dis Sant Barnart, lo es paureta de trei manieras, çoes à ſaber enſegnayriç, beſognivol, e voluntariç. Dreço nos deven fugir l' enſegnariç; de laca dis David, Illi volon eſſer paure praytal pat qu' illi non ſufran alcuna beſogna. Nos deven ſoſtenir pacientement la beſognivol e embraçar voluntayriç de tot lo cor en ayſi ſarian fayt paure per ſprit. Daqueſta pauretà dis San Jacob, Dereço Dio non eylegic li paure en aqueſt mont ric en fe, heretier del regne, local Dio ha empromes à li amant ſi. Et Sant Auguſtin dis en perſona de Chriſt, Yo hay à vendre, yo hay à vendre; e que? lo regne de Dio, li cel, lo regne de li cel. En cal maniera es compra? per paureta, lo repau per lo lavor; la vita per la mort; lo regne de li cel es de li paure. Dreço conventa luy eſſer aqueſtà per pauretà, en ayma foron li ſant Apoſtol e li enſegador de lor, çoes tuit li baron religios lical layſan totas las coſas temporals & ſegon Chriſt per paureta; ſi may que nos conventa luy eſſer compra de luy paure per las obras de miſericordia donas à li paure; en ayma fe Zaquio, local doné à li paure la meyta de li ſio ben, e ſi el havia frauda alcun, el ho rendia à dobles; e enayma fan *tuit li bon ric à lical ſeré dit al dia del judici ; vené beneyt del mio payre poſſeſé lo regne local es aparellia à vos del commençament del mont, ma nengun non ſe po ſcuſar dal comprament d' aqueſt regne ; car en ayma di Gregori, lo regne de Dio valc tant cant tu lias, e el valc à li ſant Apoſtol la nao à li reç e valc à Jaquio la meyta de li ſio ben, e valc à una veva doas poryſas laſcals illi pauſé en lautar de Dio, e valc à un autre un calici dayga froyda. En ayma dis Gregori ; Dreço alcuna coſa non es plus vil cant illi es compra, ni plus cara cant illi es poſſeſia ; ma ſi tu dices que tu non poç haver un calici dayga freyda à donar à li paure ; encara non te poç ſcuſar del comprament del regne celeſtial;car tu ſi non has altra coſa la bona voluntà baſta à tu lacal Dio recoynta à tu per fayt. Car en ayma di l' Apoſtol, la volunta es receopua ſegont ço quilli ha & non ſegont ço quilli non ha. E Gregori dis, la man non es unca voyda del don ſi larca del cor es plena de bona voluntà. Dreço lo es entendement, lo tio regne venga ; çoes ô Segnor dona à nos paurctà voluntayriç per lacal coſe ven al tio regne e doan à nos pieta e miſericordia, per laſcals lo tio regne es compra de li paure e oſta de nos cubiticia e avaricia, car lo regne de li cel ſeré teot de li avar e de li cubit.*

La terça requerença.

Ara ſenſec la terça requerença, La toa volunta ſia fayta. En aqueſta requerença nos demanden eſſer oſta de nos

do all the rich which are good ; to whom it ſhall be ſaid at the Day of Judgment, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the world.* But none may excuſe themſelves from buying this Kingdom ; for as *Gregory* ſaith, *The Kingdom of God coſteth as much of goods as thou haſt.* It coſt the holy Apoſtles the Ship and the Nets ; it coſt *Zacheus* the half of his goods ; it coſt one Widow two Mites, which ſhe put into Gods Treaſury ; it coſt another a Cup of cold Water, (ſo ſaith *Gregory.*) And again, *Nothing is more cheap to be bought, and nothing more dear, when one hath bought it.* Thou mayſt perhaps ſay, that thou canſt not get a Cup of cold Water to give to the poor, but yet thou canſt never excuſe thy ſelf from the purchaſe of the heavenly Kingdom, for although thou haſt nothing elſe, yet a good will ſufficeth, which God accounteth for the deed ; for, as the Apoſtle ſaith, the will is accepted according to that a man hath, and not according to that which he hath not. And *Gregory* ſaith, *The hand is never empty of a gift, if the cheſt of the heart be full of good will.* Again, the ſenſe of theſe words, *Thy Kingdom come,* is, O Lord, give us voluntary poverty, by which we may come to thy Kingdom, and give us bowels of that compaſſion and mercy through which thy Kingdom is purchaſed by the poor, and root out of our hearts concupiſcence and avarice ; for, the Kingdom of God ſhall be taken away from the avaricious and covetous.

The third Petition.

Now followeth the third Petition, *Thy will be done.* In this Petition we requeſt, that the ſin of negligence may be taken from us, wch is an enemy to all goodneſs, for, it begetteth luſt, feeds the belly, ſoweth detractions, and cauſeth trouble for that which is good, that is, when we are troubled to do any thing, or to ſee others do well; or if we do any thing which is good, we do it idlely, coldly, and unſavourily; and ſo inſtead of obtaining a bleſſing we get a curſe, as *Jeremiah* ſaith, *Curſed is he that doth the work of God negligently*: wherefore heedleſneſs or idleneſs is, when we do not finiſh the good which we have begun; and therefore we receive not the wages; for it is the end that crowns & not the battel; Idleneſs is directly oppoſite to the Command of the Law, in which it was enjoyned to offer up all the Sacrifice, (*the head with the tail.*) The Sacrifice is every good work which we ſanctifie to God, as doing the ſame for his honour; the *head* is the beginning of the work, and the *tail* is the end. To God we offer the Sacrifice, (*the head with the tail*) when perſevering, we continue good works to the end. Now the negligent and idle would fain not do any thing, but be always idle, which thing is exceeding dangerous both for body and ſoul. And ſo it is ſaid in the Book of *Wiſedom*, *Idleneſs begetteth much evil, for, the belly of man can ſcarce be idle; for, when it is not imployed in good, it is imployed in evil.* And St. *Bernard* ſaith, that *Idleneſs is the the hold or ſtorehouſe of all evils.* The *Hold* is the loweſt place in the Ship, and there are eaſily bred Serpents and creeping things; alſo it is often ſeen, that in the idle ſoul are bred evil thoughts, conſentings to and delighting in ſin. And *Gregory* ſaith, *The reaſon why the heart of* Solomon *forſook the wiſdom of God ſo ſoon was, for that no Diſcipline outward kept him in.* Again, it is neceſſary for a man to be very watchfull

lo pecca d' acidia, lacal coſa, çoes encreyſament de ben; car aqueſta aperturis la luxuria, nuris la gola, ſemena detracions, ſcomumtençons, çoes encreyſament de ben, çoes à ſaber cant lo nos nos encreyſen far ben, o nos encreys veſer li autre befaçent: ô ſi nos facen alcuna coſa de ben, nos la façen pigrament e tebiament e deſprecivolment, e enayſi dont nos deven aqueſtar benedicion, nos aqueſten maledicion; en ayma dis Jeremia, Aquel es maudit local fay lobra de Dio pare çoſament. En perço accidia es cant nos non amenin à fin li ben lical nos commencen; Enperço nos non conſeguen lo guiardor, car la fin corona, non la batallia: & li pareços fan encontra lo commendament de la ley, en lacal es commanda ufrir tota l'oſtia, lo cap au la coa. Loſtia es una çaſcuna bona obra lacal nos ſanctifiguen à Dio, lacal nos facen per l' honor de Dio; lo cap es lo commençament de lobra; ma la coa es la fin. A Dio nos ufren loſtia, lo cap au la coa cant perſeverant amenen la bona obra à la fin. Et li accidios e li pareços non volrian far alcuna coſa, ma eſſer totavia occios: lacal coſa es grant perilli al cors e à larma; & en ayma es dit en ſapiença loççioſita enſegna moti mal; car la penſa de lome à pena po eſſer oççioſa: car enço quilli non es empa cha en ben, illi es empacha en mal. Et San Bernart dis que loççioſita es ſentina de tuit li mal, La ſentina es lo luoc prus bas en la nao, & nayſon legierament aqui ſerpent & raptilias. En ayma ſen deven ſovendierament que en larma oççioſa nayſon malas cogitacions, conſentiment, deleytacions. E Gregori dis, Lo cor de Salomon abandone al poſtot la ſapiença de Dio, enperço calcuna deciplina non gardé lui de fora. Dreço la conventa lome velliar ence que la

over himſelf, and to look carefully unto the Caſtle of the Body and Soul, and to imploy himſelf ever in ſome good thought, word, or work; as *Hierom* ſaith, *Be always doing ſome good thing, that ſo the Devil may finde thee imployed.* Again, we pray that this dangerous ſin of Idleneſs may be taken from us, when we ſay *Thy will be done.* And we requeſt that the Grace of Devotion may be given to us, and of true love and good works, for, devout men, and ſuch as are inflamed with divine love, will never be idle, but ſtudy always to occupy themſelves in doing the will of God on earth, as the Saints in Heaven did, and do it. But for that we cannot do this without divine Grace, we ought to pray *Thy will be done in Earth as it is in Heaven.* For, the will of God is done in Heaven without intermiſſion, ſorrow, murmuring, or contradiction; and thus all good *Chriſtians* labour to do it. Alſo *Gregory* ſaith, *The approbation of the work is the accompliſhment of love, and the love of God is never idle; for, it doth great things, if it be active, but if it refuſe to work, it is not love.* And St. *Bernard* ſaith, *O bleſſed* Jeſus, *thy Love is never idle; thoſe which love thee never cool; to ſpeak of thee is perfect conſolation; to think of thee is full ſatisfaction; to draw near to thee is eternal Life; to depart from thee is eternal Death. O bleſſed* Jeſus, *thou art Honey in the Mouth, a ſweet Song to the Ear, and Joy to the Heart.* So then, in this third Petition, *Thy will be done,* we pray, that the ſin of Idleneſs may be taken from us, and the Grace of Devotion and of good Works be beſtowed upon us.

la garda de ſi, e gardar curioſament lo caſtel del cors e de larma, e empacharſe totavia en alcuna bona cogitacion, o parlament, o obra; en ayma dis Jeromi, fay totavia alcuna coſa de ben que lo dyavol te trobe empacha. Dreço nos demanden eſſer oſta de nos aqueſt mot perillios pecca dacidia, cant nos diçen la toa volunta ſia fayta. E demanden ayçi eſſer dona la vertu de devocion e de uraya amor e de bona obra; ma li ome devot e enflama de la divina amor non volon unca eſſer: ma ſ'eſtudian totavia empacarſe enfar la volunta de Dio en la terra; en ayma feron e fan li ſant lical ſon en li cel; ma car nos non poen far ayço ſença la devina gracia, enperço deven demandar la toa volunta ſia fayta, en ayma illi es fayta al cel ſia fayta en la terra; car la volunta de Dio es fayta al cel ſença entrelayſament, ſença triſticia, ſença murmuracion, e contradicement: en ayſi s'eſtudian de far en terra tuit li bon Creſtian; en ayma dis Gregori, Lo provament de lobra es compliment de lamor; & lamor de Dio non es unca oççioſa, car illi obra grant coſas ſilli es; ma ſilli refuda dobrar non es amor. E San Bernart dis, ô bon Jeſu la toa amor non es unca oççioſa; aquilli lical aman tu non ſempegreciſſon; parlar de tu es parfeyta conſolacion, parlar de tu es plen reſaçiament; acoſtarſe à tu es vita eterna, departirſe de tu es mort perpetual: ô bon Jeſu tu ſies mel en la boca, douç cant en laurellia, alegreça al cor. Dreço aqueſta es la terça requerença; la toa volunta ſia fayta, en lacal nos demanden eſſer oſta de nos lo pecca dacidia, e eſſer dona à nos la vertu de devocion e de bona obra.

Theſe Gloſſes are continued throughout the ſeveral Branches of the *Lord's Prayer*, after which likewiſe follows an Expoſition upon the *Ten Commandments, &c.* But that the Work may not ſeem

No date being assigned, the
mention of St Bernard does not prove
its want of genuineness

ſeem over tedious, I rather chuſe to break off abruptly, and refer the Reader to the very original Manuſcripts in the Univerſity Library of *Cambridg* for the peruſal of all thoſe Pieces which are not here inſerted; aſſuring him, that I have no other Deſign, by the excluſion (or rather omiſſion) of theſe, than to make place for ſome others of no leſs moment and conſequence.

CHAP. VII.

An Extract of thoſe famous Treatiſes which were written by the ancient Inhabitants of the Valleys, concerning Antichriſt, Purgatory, Invocation *of* Saints, *and the* Sacraments.

ARTICLE I.

Of Antichriſt.

This Book concerning the *Antichriſt* is extant in an old Manuſcript which containeth many Sermons of the *Bardes,* collected in the Year 1120. and therefore written before *Waldo,* and about the time of *Peter de Bruis,* who taught in *Languedoc,* where he was burnt, namely, at St. *Giles,* before *Waldo* came forth out of *Lions,* and ſince that time this Treatiſe hath been preſerved among the *Waldenſes* of the *Alpes,* of whom Mr. *Paul Perrin* procured the ſame, together with many other.

A*Ntichriſt* is a Falſhood worthy of eternal Damnation, covered over with a ſhew of Truth, and of the Righteouſneſs of

ANtichriſt es falſetà de damnation eterna cuberta de ſpecia de la vèrita, & de la juſtitia de Chriſt, & de la ſoa Spoſa: contra-

panſa a meſeime la via de verita, de Juſtitia, de Fe, d' Eſperanza, de Carita, & a la vita moral, & a la verita miniſterial de la Gleiſa meniſtra per li fals Apoſtols, & defendua opinioſament de l' un & de l' autre bras: o es engan reſcondu de la verita de ſalu de coſas ſubſtantials, & miniſterials: o es fraudulenta contrarieta de Chriſt & de la ſoa Spoſa, & a un chaſcun membre fidel. Et enaymi non es alcuna ſpecial perſona ordena en alcun gra, o uffici, o meneſtier, & aizo regardant univerſalment. Ma meſeima la falſeta panſa a contra a la verita quilli ſe cuebre & ſe orna de belleza, & de pietà, de fora de la Gleiſa de Chriſt, enaima de nom de officis, de Scripturas & de Sacramens, & de motas autras coſas. La iniquita d' aqueſta maniera com li ſeo Meniſtre majors & menors, com li ſeguent ley de maluas cor & cec, aital congregation enſemp preſa es apella Antichriſt, Babylonia, o quarta beſtia, o meretrix, o home de pecca, filli de perdition.

Li ſeos Miniſtres ſon apella fals Prophetas, maiſtres meſongers, Miniſtres de tenebras. Sperit de error, meretrix Apocalyptica, maire de fornication, niolas ſenza aguia, arbres automnals morts & aurancas per doas vez, undas del crudel mar. Stellas errans, Balaamitiens, Giſſiptiens.

El es dit Antichriſt, emperço ca cubert & orna ſot ſpecia de Chriſt, & de la Gleiſa, & de li ſeo fidel membre, contraria a la ſalu faita per Chriſt, & aminiſtra verament en la Gleiſa de Chriſt; & participa de la fidel per Fe, per Eſperança, & per Charita: en liqual modo

Chriſt, and his Spouſe, contrary to the way of Truth, Righteouſneſs, Faith, Hope, and Charity, as likewiſe to moral Life, and to the miniſterial Truth of the Church, adminiſtred by the falſe Apoſtles, and reſolutely upheld by the one and the other Arm of Secular and Eccleſiaſtical Power; or elſe we may ſay, *Antichriſt* is a Deceit which hides the Truth of Salvation in ſubſtantial and miniſterial matters; or, that it is a diſguiſed contrariety to *Chriſt* and his Spouſe, and every faithfull member thereof. And ſo it is not any one particular perſon, ordained to ſuch a Degree, Office, or Miniſtery, it being conſidered univerſally; but it is *Falſhood* it ſelf, in oppoſition to the *Truth*, covering and adorning it ſelf with a pretence of Beauty and Piety, not ſutable to the Church of *Chriſt*, as by the Names, and Offices, the Scriptures, the Sacraments, and many other things may appear. Iniquity thus qualified with all the Miniſters thereof great and ſmall, together with all them that follow them, with an evil heart, and blindfold; ſuch a Congregation compriſed together, is that which is called *Antichriſt*, or *Babylon*, or the *fourth Beaſt*, or the *Whore*, or the *Man of Sin*, the *Son of perdition*.

His *Miniſters* are called *falſe Prophets*, *Lying Teachers*, *Miniſters of Darkneſs*, *a Spirit of Errour*, the *Whore* in the *Revelation*, the *Mother of Fornications*, *Clouds without Water*, *withered Trees twice dead and plucked up by the Roots*, *Waves of the raging Sea*, *wandring Planets*, Balaamites, *and* Egyptians.

He is called *Antichriſt*, becauſe being decked and garniſhed with a ſhew of *Chriſt*, and of his Church, and faithfull Members, he doth oppoſe himſelf to that Salvation which was wrought by *Chriſt*, and truly adminiſtred in the Church of *Chriſt*, whereof the Faithful do partake by Faith, Hope, & Charity;

Thus he oppoſeth himſelf, by the wiſdom of the World, by falſe Religious, &by a counterfeit Piety, by Eccleſiaſtical Power, by Secular Tyranny, by Riches, Honours, & Dignities, & by the delights and pleaſures of the World.

And therefore let every one take notice hereof, that *Antichriſt* could not come in any wiſe, but all theſe forementioned things muſt needs meet together, to make up a complete hypocriſie and falſhood, *viz.* the worldly wiſe men, the Religious Orders, the Phariſees, Miniſters, Doctours, the Secular Power, with the worldly people joyntly together. And thus all of them together make up the Man of ſin and errour completely; for, although that *Antichriſt* was conceived already in the Apoſtles time, yet being but in his infancy as it were, he wanted his inward and outward members; and therefore he might then have been more eaſily known, deſtroyed, and excommunicated, as being then more raw and rude, and as yet wanting utterance. For he was then deſtitute of rational, defenſive, definitive, decretive, (or determinative) wiſdom, he wanted yet thoſe hypocritical Miniſters, and humane Ordinances, and the outward ſhew of thoſe Religious Orders. And therefore though fallen away into that ſin and errour, yet he had then wherewithall to cover his villany, or the ſhame of his errours, or of that ſin, having none of thoſe riches yet; nor of thoſe endowments whereby to allure unto himſelf any Miniſter for his ſervice, or to be enabled to multiply, preſerve and defend his adherents: for he wanted the ſecular ſtrength and power, and could not force nor compell any from the truth unto falſhood. And becauſe he wanted many things yet, therefore he could not defile or ſcandalize any by his deceits, and thus,

el contraria per ſapientia del mond, per falſas Religions, & per enfeinta bonta, per poeſta ſpiritual, per tyrannita ſecular, per riguesſas, honors de degnetas, per delicanças & per deleit del mond, & contraria per aqueſti modi.

Per aizo ſia manifeſt a un chaſcun que per neun modo l' Antechriſt non po eſſer complir ni venir ſinon quant aqueſtas coſas nommas foron conjointas enſemp per far perfecta hypocrita & falſeta, zo es cum li ſani del mondi, Religios, Phariſios, Miniſtres, Doctors, la poteſta ſecular cum lo poble del mond foron enſemp conjoint. Adonca feron l' home de pecca enſemp & d' error entier. Car al temp de li Apoſtol ja ſia zo que l' Antechriſt era ja conceopu, ma car eſſent enfant mancava de li debit membre interiors & exteriors. Emperzo el ſe conoſsia & ſe deſtruia, & ſe excommunicava plus legierament enaima roſtic & groſsier, el era fait mut: car el manqué de ſapientia rational, ſcuſativa, definitiva, ſententiativa. Et car el manqué de li ſols Meniſtres ſenza verita, & de li ſtatut humans, manqué de li Religios de fora. Emperzo el era vengu en l' error & al pecca, ma non hac cum liqual el pogues cubrir la ſozura o vergongna de las errors o del pecca; cum el manque de riqueças & de dotations, non poc conduire alcun Miniſtre per ſi, ni non poc multiplicar, conſervar, defendre lor: & car el manqué de poiſſanza o poeſta ſecular, el non poc forçar o coſtreigner neun de la verita a la falſeta. Et car el manqué de mot, el non poc ſcozar ni eſcandalizar neun per li ſeo ſoleniament. Et enaimi eſſent trop tenre & frevol *non poc obtenir luoc en la Gleiſa, totalment en tota Gleiſa. Ma creiſſent en li ſeo membres, zo es en li Meniſtre cec & hypocrit, & de li ſojet del mond & el meſeime creiſec entro a Baron parfait en en pleneta daita zo es cum li ſpirituals & ſeculars, & li amadors del mond, cec en la fe, ſon multiplica en la Gleiſa com tota poeſta eſſent mals. Volent eſſer ora & honra en la coſas ſpirituals, & cubrir la ſoa propria mageſta, malicia & peccas, & a huza deſains & Phariſios, a aizo enaima eſdit de ſobre: Car maxima iniquita es cubrir & ornar la iniquita digna de excommunication, & voler eſſer per aizo que non es dona a l' home, ma conven al ſol Dio & a Jeſus Chriſt tanta coma Mediator. Oſtar aqueſtas coſas a Dio fraudulentament per rapina, & traportar ſobre ſi & las ſoas obras, es viſt eſſer maxima felonia, enaimi regenerar, perdonnar li pecca, diſtribuir las gracias del Sanct Eſperit, confeitar Chriſt, & enaimi de las autras. Et cubrir ſe en totas aqueſtas coſas de mantel d' authorita, & de forma de parolas, & enganar per aqueſtas coſas lo poble roſtic ſeguent lo mond. En aqueſtas coſas que ſon del mond, & de partir de Dio & de la vera Fe, & de la reformation del Sanct Eſperit, departir de la vera Penitentia, de la vertuoſa operation, de la perſeveranza al ben, departir de la Carita, de la patientia, de la paureta, de la humilita, & zo ques plus peiſſime de tot, departir de la vera Speranza, & panſar ley en tot mal, & en la vana Speranza del mond, ſervir a tuit li meneſti-*

being ſo weak and tender, he could obtain no place in the Church. But growing up in his Members, that is to ſay, in his blinde and diſſembling Miniſters, and in worldly Subjects, he at length became a complete man, grew up to his full age, to wit, then when the lovers of the world in Church and State, blinde in faith, did multiply in the Church, and get all the power into their hands. And ſo it came to that paſs, that as evil as they were, they would be ſought unto, and honoured in ſpiritual matters, covering their authority, malice, & ſins, for which end they made uſe of the worldly wiſe, and of the Phariſees, in manner aboveſaid. For, it is a great wickedneſs to cover & colour iniquity worthy excommunication, and to go about eſtabliſhing ones ſelf by ſuch a means as cannot be attributed to man, but belongs to God alone, and to *Jeſus Chriſt* as Mediatour. And for man to deprive God of ſuch and ſuch things by fraud & uſurpation, & to arrogate the ſame unto themſelvs & their works appears to be the greateſt Felony; as when one doth attribute unto himſelf the power of regeneration, of pardoning ſins, of diſpenſing the Gifts of the Holy Ghoſt, & to repreſent *Chriſt*, and ſuch like matters. And in all theſe things to cover themſelves with the cloak of authority and of the Word, thereby deceiving ſilly people, that follow the world, in ſuch things as are of the world, ſeparating themſelves from God and the true Faith, and from the Reformation of the Holy Spirit, withdrawing themſelves from true Repentance, pious practice, and perſeverance in goodneſs, and turning their backs upon Charity, patience, poverty, humility, and that which is worſt of all, they forſake the true Hope, and rely on all evil, and on the vain hope of the world, ſerving all thoſe Ceremonies inſtrumental hereunto,

unto, and deceitfully cauſing the people to commit Idolatry with all the Idols of the World under the Name of Saints and Relicks and their worſhip; in ſo much that the people perniciouſly erring from the way of truth, and being perſwaded they ſerve God, and do well, are ſtirred up to hate and to be enraged againſt thoſe that love the truth, even to murder ſo many of them, ſo that according to the Apoſtle we may truly ſay, This is that man of ſin complete, that lifts up himſelf againſt all that is called God, or worſhipped, and that ſetteth himſelf in oppoſition againſt all truth, ſitting down in the Temple of God, that is, in his Church, and ſhewing forth himſelf as if he were God, being come with all manner of deceivableneſs for thoſe that periſh. And ſince he is truly come, he muſt no longer be looked for; for he is grown old already by God's permiſſion; nay, he begins even to decay, and his power and authority is abated: for the Lord doth already kill this wicked one by the ſpirit of his mouth; by divers perſons of good diſpoſitions, ſending abroad a power contrary to his, and thoſe that love him, and which diſturbeth his place, and his poſſeſſions, and puts diviſion into that City of *Babylon*, wherein the whole generation of Iniquity doth prevail and reign.

What are the Works of *Antichriſt*?

The firſt Work of *Antichriſt* is, to take away the Truth, and to change it into Falſhood, Errour, and Hereſie. The ſecond Work of *Antichriſt* is to cover Falſhood over with a ſemblance of Truth, and to aſſert and maintain Lyes by the name of Faith and Graces, and to diſpenſe Falſhood

er a aqueſtas coſas, far idolatrar lo poble, ſervir fraudulentament a las idolas de tot lo mond ſot li Sanct, & a las reliquas & a li meneſtier de lor, enaimi que lo poble errant peiſſament de la via de verita penſe ſi ſervir a Dio & far ben, eſcommou a quel poble a odi, & a ira, & a malicia contra li fidel, & en contra li amant la verita, & fay moti homecedi, & enaimi l' Apoſtol dis verita. Quel es home de pecca compli & que el ſe eſleva ſobre tot zo ques dit Dio, o zo ques collu e quel contraria a tota verita, & quel ſee al temple de Dio, zo es en la Gleiſa, demonſtrant ſe enaima el foſſa Dio, & quel ven en tota ſeduction a aquilli que periſſon, & ſi aquel felon ja venc perfectament, & non es de querre, car el es fait de Dio ja veil, & que el deſcreis ja: car la ſoa poteſta & authorita es amerma, & que lo Segnor Jeſus occi aqueſt felon per lo Sperit de la ſoa bocca, en moti home de bona volunta, & tramet poteſta contraria a ſi & a li ſeo amador, & decipa li ſeo luoc & poſſeſſions, & depart aqueſta cita de Babylonia e laqual tota generacion hac vigor de malicia.

Quas ſon las obras de l' Antechriſt.

La prima obra de l' Antechriſt es toller la verita & cambiar ley en falſeta & en error & en heregia. La ſeconda obra de l' Antechriſt es cubrir la falſeta de la verita, & de las errors, & provar & confermar ley per la fe & per las vertus, & de intremenar la falſeta en las ſpi-

ſpirituals al poble ſoget o ſia en li Meniſtre o ſia en li meneſtier, o ſia en tota la Gleiſa. Et aqueſtas doas obras contenon perfecta et complia malicia laqual non pogron far neun tyran, neun poiſſant del commençament del mond entro en li temp de l' Antechriſt. Ma Chriſt non hac alcuna vez aital enemic devant aqueſt que pogues enaima pervertir la via de verita non ſenſiblament, & convertir aquella meſeima verita en falſeta, & la falſeta en verita, non ſemeillantament lo cootivador de l' un & de l' autre, de la verita & de la falſeta. Enaimi que la Sancta Mayre Gleiſa cum li ſeo veray fil li es tota ſqualqueia en las veritas, ſpecialment en las miniſterials de li veray meniſtre en verita, & de li meneſteri, & de li meneſteri, & de l' uſar de lor, et de li filli participant, illi plora plorilvoment per lo parlar, et per lo plaint de Jeremia diſent. En qual maniera ſe ſola la cita del poble Pagan et non circoncis? illi es faita veuſua zo es de verita del ſeo Spos. La dona de las gens per ſubjection de las errors, de li pecca, Princeſſa de las Provincias per departiment del mond, et daquellas coſas que ſon al mond. Plora et veias plus enant, et atrobares ara totas coſas complias per lo temp: car la Sancta Gleiſa ſe ſia et es tengua per Synagoga. Et la Synagoga de li malignant, es predica per maire ben creſent en la Ley. La falſeta es predica per la verita, la enequeta per la eygaleza, la non juſtitia es predica et tengua per la juſtitia, la error per la fe, lo pecca per la vertu, la meſſognia per la verita.

intermingled with ſpiritual things unto the People under his Subjection, either by means of his Miniſters, or by the Miniſtry, or any otherwiſe in relation to the Church. Now it is certain that theſe two ways of proceeding do contain ſo perfect and complete a wickedneſs, the like no Tyrant and no Power in the World was ever able to compaſs ſince the Creation, until the time of *Antichriſt*. And *Chriſt* had never any Enemy yet like this; ſo able to pervert the way of Truth into Falſhood, and of Falſhood into Truth, and who in like manner did pervert the Profeſſours of the one or the other, *viz.* of Truth and of Falſhood; in ſo much that the holy Mother the Church with her true Children; is altogether troden under foot, eſpecially in the Truth, and in what concerneth the true worſhip in the Truth, and the Miniſtry, and the exerciſe thereof, and the Children partaking thereof; which cauſeth her to weep bitterly, in the language and complaints of *Jeremy*, ſaying, *Ah how deſolate art thou, O City of the heathen people and uncircumciſed? ſhe is become a Widow*; namely, being deſtitute of the Truth of her Bridegroom, Lady of People, by reaſon of the ſubjection to Errours and to ſin; Princeſs of Provinces, by partaking with the World, and the things that are in the World; Weep and look but abroad a little, and thou ſhalt finde thoſe things now accompliſhed at this time: for, the holy Church is accounted a Synagogue of Miſcreants, and the Congregation of the Wicked is eſteemed the Mother of them, that rightly believe in the Word. Falſhood is preached up for Truth, Iniquity for Righteouſneſs, Injuſtice paſſeth for Juſtice, Errour for Faith, Sin for Virtue, and Lyes for Verity.

What are the Works that proceed from theſe firſt Works?

Anſw. Theſe, the firſt is, that it perverts the ſervice of *Latreia*, that is, the worſhip properly due to God alone, by giving it to *Antichriſt* himſelf and to his Works, to the poor creature, reaſonable or unreaſonable, ſenſible or ſenſleſs; to the reaſonable, as to man, male or female Saints deceaſed, and unto Images, Carkaſſes, or Relicks. His Works are the Sacraments, eſpecially the Sacrament of the Euchariſt, which he adoreth as God, and as *Jeſus Chriſt*, together with the things bleſſed and conſecrated by him, and prohibites the worſhipping of God alone.

The ſecond Work of the *Antichriſt* is, that he robs and bereaves *Chriſt* of his Merits, together with all the ſufficiency of Grace, of Juſtification, of Regeneration, Remiſſion of Sins, Sanctification, Confirmation, and ſpiritual Nouriſhment; and imputes and attributes the ſame to his own authority, to a form of words, to his own Works; unto Saints and their Interceſſion, and unto the Fire of the Purgatory; and ſeparates the People from *Chriſt*, and leads them away to the things aforeſaid, that they may not ſeek thoſe of *Chriſt*, nor by *Chriſt*; but onely in the works of their own hands, and not by a lively Faith in God, nor in *Jeſus Chriſt*, nor in the Holy Spirit, but by the will and pleaſure, and by the works of *Antichriſt*, according as he preacheth, that all Salvation conſiſts in his Works.

The third Work of *Antichriſt* conſiſts in this, that he attributes the Regeneration of the Holy Spirit unto the dead outward work, baptizing Children in that Faith, and teaching,

Quals obras procedon de las premieras obras ?

Reſpond. Aqueſtas. La premiera obra es que el convertis lo cootivament de Latria, propiament propi al ſol Dio, a ſi, et a li ſeo fait, a la paura creatura rational et non rational, ſenſible o non ſenſible. Rational enaima li home, Sanct o Sanctas trapaſſas d' aqueſt mond, et a las imagenas de lor, galas, reliquias. Li fait de luy ſon li Sacrament, ſpecialment lo Sacrament de la Euchariſtia que el col per Dio et per Jeſu Chriſt ſimellantament, col las coſas benitas et conſacras, e proibis adora lo ſol Dio.

La ſeconda obra de l' Antechriſt es quel oſte et tol de Chriſt lo merit de Chriſt con tota la ſufficientia de la gratia, de la juſtitia, de la regeneration, remiſsion de li pecca, de la ſanctification, de la confirmation et de l' Eſperitual nuriment, et lo deputa et lo tribuis a la ſoa authorita, a la forma de las parolas, a las ſoas obras, et a li Sanct, et a la lor enterceſſion, et al fuoc en Purgatori, et depart lo poble de Chriſt, et amena lo poble a aqueſtas coſas ja dictas, que el non quera aquellas de Chriſt, ni per Chriſt: ma ſolament en las obras de las lors mans, et non per la fe viva en Dio ni en Jeſu Chriſt, & el Sanct Sperit, ma per volunta e obras de l' Antechriſt, enaimi que el predica tota la ſalu conſtar en las ſoas obras.

La terza obra de l' Antechriſt es que el attribuis la reformation del Sanct Sperit a la fe morta de fora, et bapteia li enfant en aquella fe, et enſeignant eſſer a conſegre

conſegre per ley lo Baptiſme et la regeneration, et preſta et dona en lei meſeima li orden, et li autre Sacrament, et fonda en ley tota la Chriſtianita, que es contra lo Sanct Eſperit.

La quarta obra de l' Antechriſt es laqual enſemp baſtic, et ediſique tota Religion et ſanctita del poble en la ſoa Meſſa, et enſemp ha teiſſut varias ceremonias en un Judaicas et de li Gentil, et de li Christian. A laqual conducent la congregation et lo poble a auvir ley, lo priva de l' eſpiritual et Sacramental maniament, et lo depart de la vera Religion, et de li Commandament de Dio, et ſe oſta de las obras de miſericordia per li ſeo offertori, et per aital Meſſa alogué lo poble en vana ſperanza.

La quinta obra de l' Antechriſt es quel fai totas las ſoas obras que el ſia viſt, et que el obre la ſoa non ſazivol avaritia, enaimì quel aya totas coſas vendablas, et non faza alcuna coſa ſenza ſymonia.

La ſexta obra de l' Antechriſt es, quel dona luoc a li pecca manifeſt, ſenſa ſententia Eccleſiaſtica, et non excommunica li non penitent.

La ſeptima obra de l' Antechriſt es quel non regis ni defend la ſoa unita per lo Sanct Sperit, ma per poteſta ſecular, et enſemp pren lei en adjutori de las ſpirituals coſas.

La octava obra de l' Antechriſt es, que el eyra, et perſec, et acaiſonna, roba et mortifica li membre de Chriſt.

Aqueſtas coſas ſon quaſi la plus principals de las obras de luy, laſqual el fai contra la verita, laſquals per neun modo non pon totas eſſer numbras ni ſcriptas. Ma baſte al preſent d' aver deita d' a-

that thereby Baptiſm and Regeneration muſt be had, and therein he confers and beſtows Orders and other Sacraments, and groundeth therein all his Chriſtianity, which is againſt the Holy Spirit.

The fourth Work of *Antichriſt* is, that he hath conſtituted and put all Religion and holineſs of the People in going to Maſs, and hath patcht together all manner of Ceremonies, ſome *Jewiſh*, ſome heatheniſh, and ſome *Chriſtian*: and leading the Congregations thereunto, and the People to hear the ſame, doth thereby deprive them of the ſpiritual and ſacramental manducation, and ſeduceth them from the true Religion, and from the Commandments of God, and withdraws them from the works of compaſſion, by his offerings; and by ſuch a Maſs hath he lodged the People in vain hopes.

The fifth Work of the *Antichriſt* is, that he doth all his Works ſo that he may be ſeen, that he may glut himſelf with his inſatiable avarice, that he may ſet all things to ſale, and do nothing without Symony.

The ſixth Work of the *Antichriſt* is, that he allows of manifeſt Sins, without any Eccleſiaſtical Cenſure, and doth not excommunicate the Impenitent.

The ſeventh Work of *Antichriſt* is, that he doth not govern nor maintain his Unity by the Holy Spirit, but by Secular Power, and maketh uſe thereof to effect ſpiritual matters.

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The eighth Work of the *Antichriſt* is, that he hates, and perſecutes, and ſearcheth after, diſpoils and deſtroys the Members of *Chriſt*.

Theſe things are in a manner the principal Works which he commits againſt the Truth, they being otherwiſe numberleſs, and paſt writing down. It ſufficeth for the preſent, to have obſerved the moſt general, and thoſe whereby this iniquity lies moſt covered and concealed.

Firſt and chiefly, he makes uſe of an outward Confeſſion of the Faith; and it is that whereof the Apoſtle ſpeaketh, *For, they confeſs in words,* that they have known God, but by their deeds they deny him.

Secondly, he covers his Iniquity by the length or ſucceſſion of time, and allegeth, that he is maintained by certain wiſe and learned men, and by religious Orders of certain Votaries of ſingle Life, Men and Women, Virgins and Widows: and beſides, by a numberleſs People, of whom it is ſaid in the *Revelation, That power is given him over every Tribe, Language, and Nation, and all that dwell on Earth, ſhall worſhip him.*

In the third place, he covers his Iniquity by the ſpiritual authority of the Apoſtles, againſt which the Apoſtle ſpeaketh expreſly, *We are able to do nothing againſt the Truth, and there is no power given us for deſtruction.*

Fourthly, by many Miracles here and there, whereas the Apoſtle ſaith, The coming of them is according to the Work (or, operation) of Satan, by all manner of Miracles, and Signs, and Wonders of Lyes, and by all kinde of deceitfull Iniquity.

Fifthly, by an outward Holineſs, by Prayers, Faſtings, Watchings, and Alms-deeds, againſt which the Apoſtle teſtifies, ſaying, Having a ſhew of Godlineſs, but having denied the power thereof.

Sixthly, he covers his Iniquity by certain Sayings of *Chriſt*, and by the Writings of the Ancients, and by Councils, which they obſerve ſo far forth onely as they do not deſtroy (or, overthrow) their wicked Life and Pleaſures.

Seventhly, by the Adminiſtration

queſtas quaſi comma plus generals, per laſquals coſas es cuberta aqueſta enequeta.

Premierament et maximament per la confeſſion de fora de la fe. De laqual coſa di l' Apoſtol: car illi confeſſan lor aver conegu Dio per parolas, ma illi lo denegan per fait.

Secondiariament per la longueza de temp, et per manteza de li ſavi, de li Religios, de li vergeno, et vergenas de las veſuas, et de las honeſtas, etc. Et lo poble non numbrivol de loqual es dit en l' Apocalyps. Et poeſta fo dona a lei en tot trib, et lenga, et gent, et tuit aquilli que habitan en la terra adoraren lei.

Terzament, per authorita ſpiritual de li Apoſtol, contra liqual di. Nos non poen alcuna coſa contra la verita, et poeſta non dona en deſtruiment.

Quartament per moti miracli fait daqui entro aqui, de laqual coſa di l' Apoſtol. L' advenament del qual es ſecond lobra de Sathanas, en tota vertu et enſeignas, et merevillas meſſongieras, et en tot engan d' enequita.

Quintament per Sanctita de fora, et orations, et dejunis, vigilias et almonas: contra aizo di l' Apoſtol. Havent la ſemblanza de pieta, ma denegant la vertu de ley.

Sextament per alcunas parolas de Chriſt, et per li eſcrit de li Antic, et per li Concili, loſquals illi gardan entant quant non deſtruon la mala vita et volupta de lor.

Septimament, per l' adminiſtration de

de l Sacrament, per liqual illi vomen la univerſita de las errors.

Octavament, per correptions, et predications verbals de li vici: car illi dion et non fan.

Nonament, de liqual alcuns fan enfeintament, et alcuns verayament et maximament per vita vertuoſa. Car li eſleit de Dio ben vollent et ben fazent, detengu aqui enaima en Babylonia, ſon enaima or per loqual lo felon Antechriſt cuebre la ſoa vanita, loqual non ſuffre far lo veray cootivament al ſol Dio, ni tenir la ſperanza al ſol Chriſt, ni entendre a la veraia Religion.

Aqueſtas coſas et motas otras ſon enaimi mantel et veſtiment de l' Antechriſt con laſquals el cuebre la ſoa meſongiera malicia, quel non ſia reprova tant coma Pagan, et en laſqual el po proceder deſhoneſtament, & a las meretrix. Si lo Chriſtian es entengu per commandament departir ſe de l' Antechriſt, lo es dit, & es prova del Veilli & de Novel Teſtament: car lo Segnor dis, Eſaia cinquautadous. Departé vous, Departé vous, iſsi d' aqui, non voilla tocar lo ſoza, iſſe del mez del, vous liqual porta li veiſſel del Seignor ſia munda: car vous non iſsire en la rumor, ni non vous appropiare a la fuga, &c. Et Jeremia cinquanta. Fugé del mez de Babylonia, ſaille de la terra de li Caldei, & ſia enaima cabri devant lo grez. Et vevos yo amenarei grand congregation de gent de la terra d' Aquilon en Babylonia, & ſeren appareilla en contra & d' aquienant ſere preſa. Numbre 16. Departié vous del mez de la congregation azo que yo deſtrua & perda aquiſti viazament. Et dereço. Departés vos del tabernacle de li

of the Sacraments, in which they lay open the univerſality of their Errours.

Eigthly, by Corrections (or, Diſcipline) and meer verbal Preachings againſt Vices; for, they *ſay*, and *do not*.

Ninthly, by the virtuous Lives of ſome that live feignedly ſo, but eſpecially, of ſuch as live ſo indeed among them. For, the Elect of God, that deſire and do that which is good, are detained there, as in *Babylon*; and are like unto Gold, wherewith the wicked *Antichriſt* doth cover his Vanity, not ſuffering them to ſerve God alone, nor to put all their hope in *Chriſt* alone, nor to embrace the true Religion.

Theſe things & many others, are as it were a Cloak and Garment, wherewith *Antichriſt* doth cover his lying wickedneſs, that he may not be rejected as a Pagan, (or, Infidel) and under which he can go on to act his villanies boldly, and like a Whore. Now it is evident, as well in the *Old*, as in the *New Teſtament*, that a *Chriſtian* ſtands bound, by expreſs Command given him, to ſeparate himſelf from *Antichriſt*. For, the Lord ſaith, *Iſai* 52. Withdraw, withdraw your ſelves, go forth thence, touch no unclean thing, go forth from the midſt of her, cleanſe your ſelves, ye that bear the Veſſels of the Lord: for ye ſhall not go forth in haſte, &march not flying, &c. And *Jer. ch.* 50. Flee out of *Babylon*, and come away out of the Land of the *Chaldeans*, and be like to the he-goats that go before the flock: for behold, I go to raiſe up againſt *Babylon* an Aſſembly of great Nations, from the North, who ſhall range themſelves in battail-aray againſt her, that ſhe ſhall be taken. In the 16. Chapter of *Numbers*, Separate your ſelves from amidſt this Aſſembly, and I will conſume them in a moment. And again, withdraw from the Tabernacle of the wicked, and touch nothing of what belongs unto them, leſt you be involved in their ſin. In *Leviticus,* I am the Lord your God, that have ſeparated you from the reſt of the Nations; and therefore ſhall ye ſeparate the clean beaſt from the unclean, and ſhall not defile your ſouls in beaſts, nor in fowls, nor in any things that move themſelves on the earth, and which I ſhewed you that they are unclean. Again, in *Exodus, chap.*34. Take heed you make no friendſhip (or, alliance) with the Inhabitants of that City, for, that would be thy ruine. And a little further, Make no agreement with the men of that Countrey, leſt they having gone a whoring after other gods, and worſhipped their Idols, they call thee and invite thee to eat things conſecrated unto them. Nor ſhalt thou take thee a Wife from among their Daughters, leſt they having plaid the harlot, that is to ſay, committed Idolatry, they cauſe thy children to go a whoring likewiſe after their gods, *Leviticus* 15. And therefore ye ſhall teach your children, and bid them beware of their uncleanneſſes, and that they may not die in them, having polluted my Sanctuary, *Ezech.*2. But the heart that walks on offending, and in its offences, I will render their way upon their head, ſaith the Lord, *Deut.* 20. When thou ſhalt have entred into the Land, which the Lord thy God ſhall give thee, take heed thou do not according to the abominations of thoſe people: for the Lord abhorreth all thoſe things: and by reaſon of ſuch ſins, he will blot them out, when thou ſhalt enter their Land, thou ſhalt be clean and without ſpot with thy God. Thoſe people whoſe Land thou goeſt to poſſeſs, hearken to the Soothſayer, and Diviner; but thy God hath diſpoſed otherwiſe in thy behalf. Now it is manifeſt in the *New*

felon, & non voilla tocar aquillas coſas que apartenon a lor, que vos non ſia enveloppa en li pecca de lor. Levitico Yo ſoi lo voſtre Seignor Dio loqual departic vos de li autre poble. Donc & vos departire dereço lo jument mund del non mund, & loiſſel mund del non mund, & non ſozare la voſtras armas en las beſtias en li oiſſel, & en totas aquellas coſas que ſon moguas en terra, & laſquals yo moſtrei a vos ſozas. Item Exodi 34. Garda que un qua non conjongnas amicitia cum li habitador d' aquella Cita, laqual ſia a tu en ruina. Et dedines non far pact cum li home d' aquella Region, que cum illi auren forniga cum li lor Dios, et auren adora las ſimulacras de lor, alcun apelle tu que tu manges de las coſas ſanctificas a lor. Ni non penres moiller de las fillas de lor a li teo filli que en apres cum ellas auren forniga zo es idolatra, non fazan fornigar li teo filli en li Dio de lor. Levit. 15. Donc vous enſeignaré li filli diſent que illi ſquivon las non mundicias, & non moran en las lor ſozuras que illi auren ſoza lo mio tabercle. Ezechiel 2. Ma lo cor loqual vay per offendament & per las ſoas offenſions, yo pauſarey la via d' aquiſti a lor cap dis lo Seignor. Deut.20. Quand tu ſere intra en la terra laqual lo teo Seignor Dio donare a tu, garda que tu non volhes reſimeillar las abominations d' aquellas gens: car lo Seignor ha totas aqueſtas coſas en abomination. Et per li pecca d' aqueſta maniera el ſfacare lor al teo intrament. Tu ſeres perfeit & ſenza macula cum lo teo Dio. Aqueſtas gens de laſquals tu poſſeſſires las terras auvon li Argariador et li Devin; ma tu ſies ordena autrament del teo Dio. Ma del No-

vel Teſtament es manifeſt. Joan. 12. *Que lo Seignor venc et fo paſsiona per zo quel aioſtes en un li filli de Dio. Et car per aqueſta verita de unita, et depart, et commandé eſſer departia dizen. Matth.* 10. *Car yo venc departir l' home encontra lo ſio paire, la filla encontra la ſoa maire, et la nora contra la ſoa ſacra, et li domeſtic de l' home ſon ennemic de luy. Et commandé eſſer departi dizent. Si alcun non laiſſare lo ſio paire et la maire, etc. Item, Garda vos de li fals Prophetas liqual venon a vos en veſtimenta de feas, etc. Item, Garda vos del levam de li Phariſio. Item, Garda vos que alcun non vos engane: car moti venren al mio nom enganaren moti. Et adonca ſi alcun dire a vos. Venos Chriſt es aizi o aylai non o voilla creire, non voilla anar en apres lor. Et en l' Apocalyps: admoneſta per propia vouz et commanda lo ſio poble iſſir de Babylonia dizent. Et auvi vouz del cel dizent a mi. O lo mio poble iſſi de lei et non ſia parzonnier de li pecca de lei, et non receba de las plagas de ley. Car li pecca de lei pervengron entro al cel, et lo Segnor ſe recorde de las enequitas de ley. Co meſeime di l' Apoſtol. Non voilla amenar jouc cum li non fidel. Car qual participation es de la juſtitia cum l' iniquita, o qual compagnia de la luz cum las tenebras, ma qual convention de Chriſt al Diavol, o qual part et de li fidel cum li non fidel, o qual conſentiment del temple de Dio cum las idolas? Et dedines. Per la qual coſa iſſe del mez de lor, et ſia departi dis lo Seignor, et non tocare lo non mund et yo recelarey vos et ſerey a vos en paire, et vos ſere a mi en fillis et en fillas dis lo Seignor tot poderos. Item,*

Teſtament, John 12. That the Lord is come and ſuffered death, that he might gather together the Children of God; and by reaſon of this Truth of Unity, and ſeparation from others it is, that he ſaith in St. *Matthew, chap.* 10. For I am come to ſeparate a Man from his Father, and ſet the Daughter againſt her Mother, and the Daughter in Law againſt her Mother in Law, and they of a mans Houſhold ſhall be his Enemies. And he hath commanded this Separation, ſaying, *Whoſoever doth not forſake his Father and his Mother, etc.* And again, *Beware of falſe Prophets, which come unto you in Sheeps cloathing.* Again, *Beware of the Leven of the Phariſees:* and *Take heed leſt any ſeduce you; for, many ſhall come in my Name, and ſeduce many.* And then, *If any tell you, Behold,* Chriſt *is here or there, believe him not, and walk not after them.* And in the *Revelation* he warneth by his own voice, and chargeth his, to *go out of* Babylon, ſaying, *And I heard a voice from Heaven, ſaying, O my people come forth out of her, and be not partakers of her ſins, that ye receive none of her plagues: for, her ſins are come up into Heaven, and the Lord remembereth her iniquities.* The Apoſtle ſaith the ſame, *Join not your ſelves under one yoak with the unbelievers, for what participation hath Righteouſneſs with Iniquity; or what fellowſhip is there between Light and Darkneſs, and what communion hath* Chriſt *with the Devil, or what part hath the Faithfull with the Infidel, or what agreement is there of the Temple of God with Idols? And therefore go forth from among the midſt of them, and ſeparate your ſelves, ſaith the Lord, and touch no unclean thing, and I will reſcue you, and will be inſtead of a Father to you, and you ſhall be as Sons and Daughters* *to me, ſaith the Lord the Almighty.* Again, *Epheſ 5. Do not partake with them; for ye were in the way of darkneſs, but now ye are in the light of the Lord.* Again, *1 Cor.10. I would not have you become the companions of the Devil. Ye cannot participate of the Lords Table and of the Table of Devils.* So *2 Theſſ.3. O Brethren, we declare unto you in the Name of our Lord* Jeſus Chriſt, *that you beware of every Brother walking diſhoneſtly, and not according to the cuſtomes, which ye received from us. For, ye know after what manner ye ought to be followers of us.* And again a little after he ſaith, *If there be any that obeys not our word, ſet down in this Epiſtle, have ye nothing to do with him, that he may be aſhamed.* Again, *Epheſ. 5. Have no communion with the works of Darkneſs, which are unfruitfull.* And *2 Tim. 3. Be it known unto you, that in the later times, there will be troubleſome times.* And afterwards, *Having a ſhew of piety, but having denied the power thereof, turn thy ſelf away from ſuch.* By what hath been ſaid hitherto it appears clearly, what is the wickedneſs of *Antichriſt* and his perverſneſs. Alſo the Lord commands our ſeparating from him, and joyning our ſelves with the holy City of *Jeruſalem:* therefore knowing ſuch things, the Lord having revealed them unto us by his Servants, and believing this Revelation according to the holy Scriptures, and being admoniſhed by the Commandments of the Lord, we do both inwardly and outwardly depart from *Antichriſt*, becauſe we know him to be the ſame; and we keep company and unity one with another, freely and uprightly, having no other intent and purpoſe but purely and ſingly to pleaſe the Lord, and to be ſaved: and by the Lords help, we joyn our ſelves to the Truth of *Chriſt*

Epheſ.5. Non voilla eſſer fait parzonnier de lor, car vos eras a la via de tenebras: ma ara ſé luz al Seignor. Item, 1 Corinth.10. Yo non voil vos eſſer fait compagnons del Demoni. Vos non poe eſſer fait parzonnier de la taula del Seignor & de la taula de lì Demoni. Item, 2 Theſſ.3. O fraires nos anuncien a vos al nom de noſtre Seignor Jeſus Chriſt que vos garde de tot fraire anant deſhoneſtament, & non ſecond las coſtumas laſquals vos receopes de nos. Ca vos meſeimes ſabe en qual maniera convent a reſimeillar nos. Et dedins. Si alcun non obedire a la noſtra parola nota per aqueſt Eveſcoa, & non ſia enſemp meſcla cum luy que el ſia confondu. Item Epheſ.5. Nos voilla vos accompagnar a las obras non fructuoſas de tenebras. Item 2 Tim. 3. Ma ſapia aizo. Ca perillos temps iſtaren en li derreiran dia. Et dedins. A certa havent la ſemblança de pieta: ma denegant la vertu de ley, ſquiva aquiſti. De las coſas notas deſobre ſe demonſtra manifeſtament la malitia de l' Antichriſt, & la ſoa perverſeta, &c. Et car lo es commanda del Seignor departir ſe de luy meſeime dedins & defora. Et conjoingner ſe a Hieruſalem ſancta Cita. Donc nos conoiſſent aqueſtas coſas, lo Seignor revelant per li ſeo ſerf & creſent aqueſta revelation ioſta las ſanctas Scripturas, & nos enſemp admoneſta de li Commandament del Seignor, nos fazen departiment exterior & interior de luy, loqual nos creſen Antechriſt, & aven uni compagnia, & unita de bona volunta, et de dreita entention, de pur & ſimple perpauſament de plaſer al Seignor, & aſſer ſalva: lo Seignor ajudant, & la verita la Chriſt & de la ſoa Spoſa enaima pechi-

nita de l' intellect po ſoſtenir. Donc nos ordonnen notar quals ſian las coſas del noſtre departiment, & encara de la noſtra congregation, afin que ſi lo Seignor aure dona aver aqueſta meſeima verita: Porte enſemp cum nos l' amor en lei meſeima. Et ſi peraventura non foſſa ben enlumena, recepia ajutori per aqueſt meneſtier, lo Seignor arroſant. Et ſi lo es dona plus a alcun, & plus autament; & nos deſiren eſſer enſeigna plus humilment, & ſaber meilli de luy, & eſſer corrigi en li noſtre deffect. Donc aqueſtas coſas que enſegon ſon cauſa del noſtre departiment.

Sia manifeſt a tuit et a ſengles la cauſa del noſtre departiment eſſer iſta, aital per la verita eſſential de la fe, & meneſterial la verita eſſential de la fe, es la interior conoiſſenza d' un verai Dio, & unita de Eſſentia en tres perſonas, laqual non dona carn ni ſang. Coottivament convenivol al ſol Dio, l' amor de luy meſeime ſobre totas coſas, la ſanctification & l' honoration de luy ſobre totas coſas et ſobre tuit li nom: ſperanza viva per Chriſt en Dio, la regeneration et renovation interior per Fe, per Eſperança, et per Charita; lo merit de Jeſu Chriſt cum tota ſufficientia de gratia et juſtitia: la participation o la communion de tuit li eſleit: la remiſſion de li pecca: la ſancta converſation, et lo fidel compliment de tuit li Commandament en la fe de Chriſt: la vera penitentia, et la final perſeveranza, et vita eterna.

Las veritas miniſterials ſon aqueſtas. La congregation exterior de li Meniſtres, cum lo poble ſubject, en luoc, et en temp,

and his Spouſe, how ſmall ſoever ſhe appear, as far forth as our underſtanding is able to comprehend. And therefore we thought good to ſet down here for what cauſes we departed, and what kinde of Congregation we have; to the end that if the Lord be pleaſed to impart the knowledg of the ſame truth unto others, thoſe that receive it, may love it together with us. And if peradventure they be not ſufficiently enlightened, they may receive help by this Miniſtery, and be ſprinkled by the Lord. If ſome one have more abundantly received, and in an higher meaſure, we deſire the more humbly to be taught, and to learn better of him, and to amend our defects. Now then the cauſes of our Separation are theſe enſuing.

Be it known unto every one in general and in particular, that the cauſe of our Separation is this, namely, for the real Truths ſake of the Faith, and by reaſon of our inward knowledg of the onely true God, and the Unity of the Divine Eſſence in three Perſons, which knowledg Fleſh and Bloud doth not afford; and for the befitting Service, due to that onely God; for the love of him above all things, for Sanctification, and for his Honour above all things, and above every Name: for the living hope through *Chriſt* in God; for Regeneration, and the inward renewing by Faith, Hope, and Charity: for the Merit of *Jeſus Chriſt*, with all the ſufficiency of his Grace and Righteouſneſs: for the Communion of Saints; for the Remiſſion of Sins; for an holy Converſation, and for the faithfull accompliſhment of all the Commandments in the Faith of *Chriſt*: for true Repentance, for final perſeverance, and Life everlaſting.

The Miniſterial Truths are theſe, the outward congregating of the Paſtours with the People in convenient place and time to inſtruct them in the Truth by the Miniſtry, & leading, eſtabliſhing, & maintaining the Church in the Truth aforeſaid. The ſaid good Miniſters preſs Faith and good Life, and are exemplary for manners and obedience, and watchfully follow the Example and Work of the Lord, toward the Flock.

The things which the Miniſters are obliged to do for the Service of the People are theſe, the preaching of the Word of the Goſpel: the Sacraments joyned to the Word, which do certifie, what the intent and meaning thereof is, and confirm the hope in *Chriſt* unto the faithfull; the Miniſterial Communion hath all things by the eſſential Truth. And all other Miniſterial things may be reduced to the foreſaid. But as to the particular Truths ſome of them are eſſentially neceſſary to Mans Salvation, other ſome conditionally. They are contained in the twelve Articles of the *Chriſtian* Faith, and in divers paſſages of the Apoſtles. As for *Antichriſt* he hath reigned a good while already in the Church by Gods permiſſion.

The Errours and Impurities of *Antichriſt* forbidden by the Lord are theſe, *viz.* a various and endleſs Idolatry, againſt the expreſs Command of God and *Chriſt*. Divine Worſhip offered, not to the Creatour, but to the Creature, viſible and inviſible, corporal and ſpiritual, rational and ſenſible, natural and artificial, under the name of *Chriſt* or Saints, Male or Female, and of Relicks, and Authorities; unto which Creatures they offer the Service or Worſhip of Faith and Hope, Works, Prayers, Pilgrimages, Alms, Oblations, and Sacrifices of great price. And thoſe Creatures they ſerve, honour, and adore ſeveral ways, by Songs, and Hymns, Speeches, Solemnities, and Celebrations of Maſſes,

en la verita, per las miniſterials, en la verita toca deſobre, amenant, eſtablent, et conſervant per fidella et ſovendiera compagnia; li bon Meniſtre perſen de la fe et de vita, eſſent en coſtuma et obedientia, et perfaçent eſneillament la pratiqua et uzança del Seignor ſobre lo grecs.

Las coſas laſquals li Meniſtre ſon entengu ſervir al poble ſon aqueſtas. La parola Evangelica, et la parola de reconciliation, o la ley de gratia al ſen o entention de Chriſt. Ca el deo notificar la parola Evangelica: lo Sacrament ajoinct a la parola certifica lo ſeo ſen et entendament, et conferman l' eſperança en Chriſt et en lo fidel. La communion miniſterial a totas coſas per la verita eſſential. Et ſi alcunas autras coſas ſian miniſterials totas ſe pon ja conclurre en aqueſt dit. Ma d' aqueſtas ſingulars veritas, alcunas ſon neceſſarias eſſentialment a la ſalu humana, alcunas conditionalment ſe contenon en 12. *Articles, en l' aioſtament de pluſiors parolas de li Apoſtol. Ma car l' Antechriſt per lo paſſa ja regnant en la Gleiſa per la permiſſion Divina, etc.*

Las errors et las non munditias entreditas per lo Seignor de l' Antechriſt ſon aqueſtas, varia et non nombrivol, idolaes contra lo Commandament de Dio et de Chriſt, dona a la creatura, et non al Creator, veſibla et non veſibla, corporal o ſpiritual, entendivol, et ſenſibla natural o fabrica, per qual ſe ſia art ſot qualque qual nom de Chriſt, o de li Sanct o de las Sanctas, et de las reliquias & de las authoritas, a laſquals creaturas es ſervi per fe, per ſperanza, per effect, per orations, per peregrinations, per alimoſnas, per offertas, per ſacrificis de grand deſpenſas. Laqual creatura illi colon, adoran, honran per pluſors manieras. Per canzons, proimis, per ſolemnizations, et celebrations de Meſſas, de Veſpras, de

Complet as a lor meſeime, per horas, per vigilias, per feſtivitas, per aquiſtament de gratia, loqual de gratia iſta al ſol Dio eſſentialment, et en Jeſu Chriſt meritoriament, et es aquiſta per la ſola fe, per lo Sanct Sperit.

Car la es non alcuna autra cauſa de idolatria ſinon falſa opinion de gratia, de verita, de authorita, d' envocation, d' entrepellation, laqual el meſeime Antechriſt departic de Dio et en li meneſtier, et en las authoritas, et en las obras de las ſoas mans, et a li Sanct, et al Purgatori. Et aqueſta enequita de Antechriſt es dreitament contra lo premier article de la fe, et contra lo premier Commandament de la Lei.

Semeillament lo deſordena amor del mond, de l' Antechriſt, es del qual germenan tuit li mal et li pecca en la Gleiſa, de li guiador, de li regidor, de li officier; liqual pecca iſtan ſença correction, illi ſon contra la verita de la fe, et contra la conoiſſença de Dio lo Paire. Teſtimoniant Joan. loqual dis. Aquel que pecca non conois ni non ve Dio. Car ſi alcun ama lo mond, lo Charita del Paire non es en luy. La ſeconda eniquita de l' Antechriſt es d' eſperanza de perdon, et de gratia, et de juſtitia, et de verita, et de vita eterna, non repoſta en Chriſt, ni en Dio per Chriſt, ma en li home vio et mort et en authoritas, et en meneſtier Eccleſiaſtic, en benedictions, en ſacrifications, en orations, et enaimi de las autras ſobre nombras, ni per vera fe laqual obra penitentia per charita, et per departiment del mal et per aioſtament al ben. Iſtablament et principalment l' Antechriſt enſeigna non ſperar en aiço, la regeneration, la confermation, la ſpiritual refection, o communion, la

Veſpers, fitted unto the ſame, by certain Hours, Vigils, Feaſt-days, thereby to obtain Grace, which is eſſentially in God alone, and meritoriouſly in *Chriſt*, and is to be obtained by Faith alone, through the Holy Spirit.

And indeed, there is nothing elſe that cauſeth Idolatry, but the falſe opinion of Grace, Truth, Authority, Invocation, Interceſſion, which this *Antichriſt* hath deprived God of, to attribute the ſame to theſe Ceremonies, Authorities, the Works of a mans own hands, to Saints and to Purgatory. And this Iniquity of *Antichriſt* is directly againſt the firſt Article of Faith, and againſt the firſt Commandment of the Law.

So alſo, the exceſſive Love of the World, that is in *Antichriſt*, is that whence ſprings ſuch a World of Sin and Miſchief in the Church, as well in them that govern, as in them that officiate in the ſame; who ſin without controul; they are againſt the Truth of Faith, and againſt the knowledg of God the Father. Witneſs St. *John* ſaying, *He that ſinneth knoweth not, nor ſeeth God: for, if any love the World the Love of the Father is not in him.* The ſecond Iniquity of *Antichriſt*, lieth in the hope which he gives, of Pardon, Grace, Juſtification, Truth and Life everlaſting, as things not to be ſought and had in *Chriſt*, nor in God by *Chriſt*, but in men either living or already deceaſed, in humane Authorities, in Eccleſiaſtical Ceremonies, in Benedictions, Sacrifices, Prayers, and ſuch other things, as were before mentioned, not by a true and lively Faith, which worketh Repentance by Love, and cauſeth one to depart from evil, and give himſelf up to God. Again, *Antichriſt* teacheth not to ſettle a firm hope in thoſe things, *viz.* Regeneration, ſpiritual Confirmation, or Communion,

munion, Remiſſion of Sins, Sanctification of eternal Life; but to hope, through the Sacraments, or, by means of his wretched Simony, whereby the People are greatly abuſed; in ſo much that putting all things to ſale, he invented a number of Ordinances, old and new, to get moneys; giving way, that if any do but ſuch and ſuch a thing, he ſhall get Grace and Life. And this twofold Iniquity is properly called in the Scriptures Adultery and Fornication. And therefore ſuch Miniſters, as lead the ſimple People into thoſe Errors, are called the Whore of the Revelation. And this Iniquity is againſt the ſecond Article, and again, againſt the ſecond and third Commandment of the Law.

The third Iniquity of *Antichriſt* conſiſts in this, that he hath invented, beſides the matters aforeſaid, certain falſe Religious Orders, and Rules, of Monaſteries, putting men in hope of acquiring Grace by building certain Churches, as alſo becauſe they do therein often and devoutly hear Maſs, receive the Sacraments, make confeſſion to the Prieſt (though ſeldom with Contrition) obſerve his Faſts, and empty the Purſe for him, and be a profeſſed Member of the Church of *Rome*, or if one have dedicated or vowed himſelf to be of ſuch an Order, Cap or Frock; all which he doth preſs as Duties, contrary to all Truth. And this Iniquity of *Antichriſt* is directly againſt the eighth Article of the Creed, *I believe in the Holy Ghoſt.*

The fourth Iniquity of *Antichriſt* is, that notwithſtanding his being the *fourth Beaſt* formerly deſcribed by *Daniel*, and the *Whore of the Revelation*, he nevertheleſs adorns himſelf with the Authority, Power, Dignity, Miniſtry, Offices, and the Scriptures, and makes himſelf equal with the true and holy Mother the Church, where-

remiſsion de li pecca, la ſanctification de vita eterna: ma per li Sacrament, et per la ſoa ſimonica, pravita per laqual lo poble es ſcarni, et avent totas coſas vendablas, atrobe varias ordonnanzas anticas et novas ſot obtennement de pecunias, permettent ſi alcun auré fait aizo o autre, dit o autre fait, vol qu' aital aquiſtare gratia et vita. Et aqueſta dobla eniquita es appella propriament en las Scripturas, avorteri et fornication. Emperzo aitals Miniſtres regent lo poble beſtial, en aquellas errors ſon appella meretrix Apocalyptica. Et aqueſta eniquita es contra lo ſecond Article, et dereço contra lo ſecond et lo ters Commandament de la Ley.

La terza eniquita de l' Antechriſt es quel atroba autrament que es dict, falſas Religions, et reglas, et Monaſtiers, en Gleiſas per aquiſtament d' eſperanza. Enaimi quaſi alcun ſovendeiant auvire devotament Meſſas, et autre uſa de li Sacrament, o ſere confes, (ma rarament contrit,) et ſatisfazent per dejunis et deſpoillament de borſa, o ſi ſere iſta, o ſere membre en Gleiſa Romana, o ſi el ſere dona, o liora a la regla o a la cappa, illi afferman contra tota verita dever. Et aqueſta enequita de l' Antechriſt es dreitament contra loyten article del Symbolo. Yo creo al Sanct Sperit.

La quarta eniquita de l' Antechriſt es car el meſeime eſſent la quarta beſtia devant ſcripta per Daniel, et meretrix Apocalyptica, ſe orna de nom de authorita, de poteſta, dignetas, de meneſtiers. d' officis, de ſcripturas, et ſe aigala et comara a la vera et ſancta Maire Gleiſa, *en laqual meneſterialment es ſalu, et non autrament, en laqual es la verita de la vita, et de la doctrina, et de li Sacrament, et de li ſoject. Car ſinon quilli ſe cubres enaimi, e li ſeo Meniſtre erronic, et manifeſt peccadors, conoiſſua ſeria abandonna de tuit. Car li Emperador, & li Rey, & li Princi eſtimant ley eſſer ſemblant de la Sancta Maire Gleiſa, ameron ley meſeima, & la doteron contra lo Commandament de Dio. Et aqueſta eniquita, de li Meniſtre; de li ſoject, de li ordenna en error & en pecca, es dreitament contra lo noven. Yo creo la Sancta Gleiſa. Aqueſtas ſon de la prima part.*

Secondament, car li participant a las ſolas coſas defora en las coſtumas, ordenas & atrobas humanament, creon o eſperan lor participar a la verita de li offici paſtoral, & de la cura, cum ſi quilli ſian tondu enaimi aquel, & ſian oinct a modo de las pares, & ſian benaizi tocant lo libre & lo calici com la man, confeſſan la lor eſſer ordena dreitament Sacerdots. Semeillantament (enaima es dit de ſobre) lo poble ſoject, communicant per parolas, per ſegnals, per exercitations defora, & per li lor ſouvent divers fait penſan ja lor participar a la verita traita d'aqui meſeime. Et aizo es contra l'autra part del noven Article. Yo creo la Communion de li Sanct. Lo es de iſſir de la peſima communion de li Monach, a la participation de laqual amenant li home carnal, pois fan lor ſperar en coſas de nient per l'avaritia, ſian quals ſe ſian o luxurios o avars, ſolament quilli donan a lor meſeimes, dizon lor participar a la lor paureta & caſtita.

in Salvation is to be had miniſterially; and no where elſe; wherein is found the Truth of Life, and Doctrine, and of the Sacraments, and Subjects. For if he ſhould not cover himſelf in this manner, his Miniſters being ſuch notorious Sinners, he would ſoon be abandoned by all: for Kings and Princes ſuppoſing him to be like or equal to the true and holy Mother the Church, they loved him, and endued him againſt the Commandment of God. And this Iniquity of the Miniſters, Subjects, and ordained perſons given up to Errour and Sin, is directly againſt the ninth Article, *I believe an holy Church*. Thus much for the firſt part.

In the ſecond place, thoſe that being partakers of the outward Ceremonies onely, inſtituted by humane Inventions, do believe and hope to partake of the reality of paſtoral Cures and Offices, if they be but ſhaved or ſhorn like Lambs, & anointed or daubed like Walls, and made holy by touching the (*Maſs-*) Book, and the Chalice into their hand, they proclaim and publiſh, that they are ordained lawfull Prieſts to all intents. In like manner alſo the People (as is ſaid before) ſubject unto them, communicating with them, by words, ſigns, and other outward exerciſes, they conceive they partake of the Truth thereon depending. And this is againſt the other part of the ninth Article, *I believe the Communion of Saints*. But it behoves us to depart from the wicked Communion of the Monks, by whom carnal men are eaſily drawn away, they through covetouſneſs making them to truſt in things of nought, be they never ſo riotous and wretched, provided onely they give liberally unto them, and then they ſay, Such men are made partakers of their poverty and chaſtity.

The fifth Iniquity of *Antichriſt* conſiſts in this, that he doth feign and promiſe Pardon and Remiſſion of Sins unto Sinners, not the truly contrite, but ſuch as are wilfully perſevering in their evil practiſes: in the firſt place he doth promiſe them Forgiveneſs of their Sins, for their auricular Confeſſions ſake, and humane Abſolution, and for their Pilgrimages, and this he doth out of Covetouſneſs. And this Iniquity is againſt the eleventh Article of the Faith, *I believe the Remiſsion of Sins.* For the ſame is in God authoritatively, and in *Chriſt* miniſterially, through Faith, Repentance, Charity, and Obedience to the Word, and in Man by participation.

La quinta eniquita de l' Antechriſt es quel promet enfeintament perdonnanza & remiſsion de li pecca a li peccador non contrit verament, & non ceſſant iſtablament de las malas obras: ma premierament remiſsion de li pecca en la confeſsion auricular, & en l' abſolution humana, en las pelegrinations per avaricia. Et aqueſta eniquita es contra lonzen Article de la Fe. To creo la remiſsion de li pecca. Car illi es en Dio authoritativament, & en Chrtſt miniſterialment, per Fe, per Speranza, per Penitentia, per Carita, per obedientia de parola, eu l' home participativament.

The ſixth Iniquity lies herein, that to the very end of their Lives they go on hoping and truſting thus in the fore-mentioned Iniquities and coverings, eſpecially till they come to the *laſt Unction*, and their invented *Purgatory*; in ſo much that the ignorant and rude Multitude do perſevere in their Errour, they being taught and made to believe, that they are abſolved of their Sins, though they never freely depart from them, for to hope Forgiveneſs of Sins, and Life everlaſting. And this Iniquity is directly againſt the eleventh and twelfth Articles of the Faith.

La ſexta eniquita es, ca illi ſervon a ſperança entro a la fin de la vita per las devant ditas cubertas enequitas, per li manifeſt peccador, & ſpecialment per la extrema onction, & lo Purgatori ſoima, enaima que li home ruſtic de la verita perſeveron en error, & ſont abſout de li pecca de liqual unqua non ſe departiron per libra volunta que illi ſpereſſan la remiſsion avenador, & vita eterna. Et aqueſta eniquita es dreitament contra lonzen & lo dozen Arttcle de la Fe.

No date assigned to this

ARTICLE II.

Of the Purgatory Dream.

The Purgatory Dream which many Prieſts and Monks hold forth and teach as an Article of Faith, with many Lyes, aſſerting is this; that after

Lo Purgatori ſoima, loqual moti Preires & Fras promovon & enſeignan coma Articl de Fe, & com motas meſſongnias diſent. Quen apres aqueſta vita, en apres

This bears internal marks of more recent date & does not pretend to be as ancient as some others *apres lo montament de Chriſt al cel, las armas ſpecialment d' aquilli que devon eſſer ſalva, non ſatisfaçent en aqueſta vita per li lor pecca iſſen del corps, ſoſtenren penas ſenſiblas, & ſon purga en aquel ſobre dit Purgatori en apres aqueſta vita, & ſaillon de luy en apres la purgation, alcunas premieras, alcunas en apres, alcunas al dia del judici, & alcunas ara devant lo dia del judici: per laſquals armas un chaſcun fidel devon & poon adjudar en apres aqueſta vita per ligam de Charita, con orations, & Dejunis, et con almonas, & con Meſſas. Sobre loqual Purgatori per compliment de la lor avaritia moti en enfeint motas coſas en enſeignant & predicant coſas non certas, diſent que aitals armas ſian tormentas al ſobre dit Purgatori, alcunas entro al col, autras entro a la çentura, la autras lo de, & diçor que alcunas vez, ſeon et manian en taula, & fan convilli, & ſpecialment quan es la feſta de totas las armas, quand la gent uſſron a li Preyre largament ſobre las ſepulturas de lor. Et diſon que alcunas vez coillon las briſas ſot las taulas de li ric. Totas aqueſtas coſas et motas autras meſoingnas, l' avaricia & ſimonia es creiſua & alarga encerquaizo, & las clauſtras ſon haulças, & li temple ſumptuos ſon edifica, & alarga, & an multiplica autars outra modo, & non nombrivol monteça de Moynis, et de Canoinis, & an d' intremena autras coſas laſquals an donna caiſon dalargament & deligament, & donna la parola de Dio en deſprezi. Et lo poble es mot deccopu & engana en las armas; et en la ſubſtantia liqual fan lor eſperar en coſas non certas, et li fidel ſon reſcondu: et quand illi*

this Life, ſince the Aſcenſion of *Chriſt* into Heaven, the Souls, eſpecially of ſuch as are to be ſaved, not having ſatisfied in this Life for their Sins, departing their Bodies, muſt endure very ſenſible Pains, and be throughly purged after this Life in Purgatory, and that being purged, they come forth thence, ſome ſooner, ſome later, and other ſome not till Doomes Day, and others readily and long before it; in commiſeration of which Souls, every faithfull man may and ought to help them, even after this Life, by the Bond of Charity; through Prayers, Faſts, Alms, Maſſes. And in this Purgatories behalf, many have, to glut their Avarice, invented abundance of uncertain things, which they taught and preached, ſaying, That thoſe Souls are tormented in the ſaid Purgatory, ſome up to the very Neck, others to their Middle, others by the Finger; and that ſometimes they ſit and eat together at Table, and make good Chear, eſpecially on the Day of *All Souls*, when the People do offer largely unto the Prieſts upon their Sepulchers. And ſometime, ſay they, they are picking up Crums under the rich mens Tables. By means of all which & many other Lyes, their Avarice and Symony is grown and multiplied to a great height. There are Cloiſters raiſed, Temples coſtly built and endowed, Altars reared up and multiplied above meaſure, and a world of Monks and Canons, who have invented many things more, whereby to relieve and releaſe thoſe poor Souls, making a meer Mockery of the Word of God. And the People are grievouſly cheated and abuſed about the matter of their Souls, and their ſubſtance, they being made to put their truſt in ſuch uncertain things, whiles the Faithfull muſt heal themſelves; for, if once they refuſe to teach the ſaid Purgatory as an Article of Faith, they are forthwith moſt cruelly condemned to death and martyred.

And therefore we ſtand engaged to ſpeak of this Purgatory, and to hold forth what we conceive of it.

Firſt then, we ſay, that the Souls of thoſe which are to be ſaved, muſt finally be purged of all their uncleanneſs, according to Gods Ordinance, declared *Revel*.21. No unclean thing giving up it ſelf to abomination and Lying, ſhall enter into Heaven. Now we do hold, that Faith and the Scriptures do promiſe us many and ſundry ways of purging or cleanſing thoſe that are in this preſent Life of all their Sins. But St. *Peter* ſhews *Acts* 15. that the Hearts are purged by Faith, and that Faith is ſufficient to cleanſe evil, without any other outward means. As it is made plain by the Thiefs caſe on the right hand of *Chriſt*, who believing, and ſincerely acknowledging his Sins, became worthy of Paradiſe. The other way of purging the Spouſe of *Chriſt*, is, by Repentance, ſpoken of *Iſai* 1. the Lord commanding there, *Waſh your ſelves, cleanſe your ſelves, remove the evil out of your thoughts from before mine eys, deſiſt doing perverſe things.* And afterwards, *Though your ſins were like Scarlet, they ſhall be made as white as Snow; though they were as Crimſon, they ſhall be as white Wooll.* In which place the Lord preſents himſelf unto the truly penitent in manner aforeſaid, and thoſe that were guilty of ſin, ſhall be made as white as Snow. There is another way yet of purging Sin, mentioned by St. *Matthew, ch.*3. where it is ſaid, *He hath his Fan in his hand, and will purge his threſhing floor clean, and gather his Grain into his Barn.* Which paſſage *Chryſoſtom* applies to the Church preſent in this

non volon enſeignar aquel dit Purgatori per fe, ſon condamna a mort crudelment et martureia.

Donc nos ſen a parlar d' aqueſt Purgatori, & notificar encerca lui lo noſtre ſemblant.

Nos diſen premierament, que las armas de li devent eſſer ſalva, ſon finalment de dever eſſer purgas de totas las lor non munditias ſecond l' ordennament de Dio, enaimi es manifeſt en l' Apocalyps 21. *Alcuna coſa ſoza facent abomination in meſongna non intrarè en lei. Nos ſot porren que la fe & l' eſcritura ſpon a nos moti & divers modi de purgar per liqual ſon purga li habitant en la vita preſent de tuit li lor pecca, &c. Ma Sanct Peire demonſtra. Act.*15. *que li cor ſon purifica per fe, & que la fe es ſufficient a purgar li mal ſença antre aioſtament de fora. Enaima es manifeſt del lairon iſtant de la deſtra, loqual creſent, & reconiſſent li ſeo pecca viazament, fo degne de Paradis. Autre modo de purgar l' Eſpoſa de Chriſt per penitentia, es toca en Eſaia, alqual luoc lo Seignor dis. Lavavos eſtas munda, oſta lo mal de las voſtras cogitations, de li meo oilli repauſa vos de far perverſament. Et ſenſec. Li voſtre pecca ſeren enaima vermeillon, illi ſeren emblanquezi enaima neo, ſeren enaima verniz illi ſeren enaima lana blanca. Alqual luoc lo Seignor demoſtra ſi meſeime a li veray penitent, ſegond lo modo ſpoſt, aquilli liqual auren pecca ſeran emblanquezi coma neo. Autre modo de purgar li pecca, es toca en Sanct Matth.*3. *Alqual luoc di. Lo ventailli loqual en es la ſoa man, el mundare la ſoa aira, & aioſtarè lo froment al ſeo granier. Laqual parola Chryſoſtome ſpon de laira de la Gleiſa preſent, & del* *fuoc de la tribulation. Et non ſolament lo Seignor munda la ſoa aira per las tribulations, ma munda per ſi meſeime la ſoa Spoſa, aizi en aqueſta vita. Enaimi dis Sanct Paul. Chriſt amé la Gleiſa, et lioré ſi meſeime per lei, quel ſanctefiques lei mundant lei cum lavament daiga en parola de vita, que el meſeime donnes a ſi glorioſa Gleiſa, non avent macula ni ruga ni alcuna coſa d' aqueſta maniera, ma quilli ſia ſancta & non ſoza. Dont l' Apoſtol demoſtra que Chriſt amé tant grandament la Gleiſa quel non vuolc mundar la con autre lavament, ſinon con lo ſeo propi ſang, & non enaima non ſufficient que la remagna alcuna immnndicia: ma donc lei a ſi enaimi glorioſa quilli non aya mailla ni ruga, ni alcuna coſa d' aqueſta maniera, ma quilli ſia ſancta & non ſoza. Et aqueſt teſtimoni non ſolament reſonna en terra del ſufficient mundament de l' Eſpoſa de Chriſt al ſang de luy: ma acer es teſtimoni al cel d' aquilli liqual an conſegu ley meſeima zo es aquella mundicia actualment, de liqual es dit en l' Apocalyps. Aquiſti ſon liqual vengron de la grand tribulation, & laveron las lor veſtimentas, & las emblanzizeron al ſang de l' Agnel, emperzo ſon devan lo ſeti de l' Agnel & ſorvon a luy. Vevos quanti modi ſon cuilli de la fe de l' Eſcritura; per li qual li fazent viage en aqueſta vita ſon purga al preſent de li lor pecca.*

Nos ſupponen terzament, que lo es coſa ſeguriſſima que un chaſcun viva enaima en la vita preſent, quel non beſongne en apres d' alcuna purgation. Car lo es meilli far ben en la vita preſent, que ſperar en apres non certan ajutori. Et vita plus ſegura es que lo ben loqual alcun

Life, and the Tribulations thereof. And not onely by Tribulations, but by himſelf alſo doth the Lord here in this Life cleanſe his Spouſe and threſhing floor, as St. *Paul* ſaith, Chriſt *loved the Church, and gave up himſelf for it, to hallow it, cleanſing it by the waſhing of Water, by the Word of Life, to make unto himſelf a glorious Church, having neither ſpot nor wrinkle, nor any ſuch thing, but to be holy and unblameable.* Where the Apoſtle ſhews, that *Chriſt* ſo loved his Church, that he would not cleanſe it by any other Waſhing, but by his own Bloud; and that doubtleſs not ſo, as that it ſhould be any ways inſufficient, but effectually, in ſuch ſort, that there remains no uncleanneſs at all; he having ſo glorified her, that ſhe hath no ſpot nor wrinkle, nor any ſuch thing remaining upon her, but is made holy, and undefiled. And this Teſtimony of the Waſhing of the Spouſe of *Chriſt* in his Bloud is not onely rendered here on Earth, but Teſtimony is given alſo from Heaven by thoſe which obtained this effectual Waſhing, it being ſaid of them in the *Revelation, Theſe are they, that came out of great Tribulation, and waſhed their Garments, and whitened them in the Bloud of the Lamb, and therefore they are before the Seat of the Lamb, and ſerve him.* And thus ye ſee, how many ways may be taken forth by Faith out of the Scriptures, to ſhew that thoſe that ſojourn in this Life, are purged of their Sins here before they leave it.

We hold in the third place, that it would be far ſafer for every one ſo to live in this preſent Life, that he ſhould not need any Purging afterwards. For, it is much better to do well in this Life, than to hope for uncertain help after it. And it is the far ſurer way, inſtead of what good others will do us after our death, to do the ſame our ſelves while we are yet alive, it being a happier thing for a man to depart hence in a free condition, than to ſeek for liberty after he ſhall be fettered.

Beſides what hath been ſaid, we maintain, that it cannot be made out by any expreſs paſſage of the holy Scriptures of the Law of God, nor any holy Teachers grounded upon the ſaid Scriptures, without wreſting them, that it hath been held by common conſent, that the Faithfull ought to believe of neceſſity, and publickly to profeſs as an Article of Faith, that there ſhould be ſuch a place as Purgatory, after this Life to be entered into for ſins after the Aſcenſion of *Chriſt*, by ſuch Souls eſpecially, as being otherwiſe to be ſaved ſhall not have made ſatisfaction in this Life for their ſins committed, where they ſhould endure moſt ſenſible Pains, being once departed their Bodies, and to be cleanſed, and that thence ſome ſhould come forth again ſooner, and ſome later, ſome at Dooms Day, and others before. And as to the firſt part, *viz.* Scripture proofs, there is none at all to be found throughout the *Bible* for it; let us peruſe the whole Law of God, we ſhall not meet with any one paſſage obliging or binding a *Chriſtian* neceſſarily to believe, as an Article of Faith, that after this Life there ſhould be ſuch a place as Purgatory, as ſome aver. There is not one place in all the holy Scriptures, to ſhew it, neither can there be any evidence produced that ever there entered any one Soul in ſuch a Purgatory, and came out again from thence.

And therefore it is a thing not to be credited, nor believed: for proof whereof St. *Auguſtin* in the Book which he entituled *Mille verba*, writes thus, We believe by Faith univerſal,

ſpera eſſer fait per li autre en apres la ſoa mort, quel lo faça per ſi meſeime aizi dementre quel vio, cum la ſia plus beneura coſa ſaillir libre qu' en apres li ligam cercar liberta.

Aqueſtas eoſas devant pauſas nos dizen, que la non ſe troba ſpreſſament per las ſanctas Scripturas de la Ley de Dio ny de li ſanct Doctor fondant en illa meſeima, & non ſquivolment, que la non es viſt amenar concordivol ſententia, que li fidel dean eſſer coſtreit de neceſſita creyre ni tenir, ni confeſſar publicament coma per Article de Fe que la ſia aital luoc de Purgatori en apres aqueſta vita per li pecca, al qual en apres lo montament de Chriſt al cel, las armas, ſpecialment d' aquilli liqual devon eſſe ſalva, non ſatisfacent en aqueſta vita per li pecca, & ſoſtenent penas ſenſiblas eiſent del corps, & ſian purgas, del qual alcunas ſaillon premieras, alcunas en apres, & alcunas al dia del judici, & alcunas ara devant lo dia del judici. En quant a la premiera part, zo es de l' Eſcriptura, que non ſia deducivol coſa ſegond ley meſeima; daiſo appareis manifeſtament, car tranſcorrent tota la Ley obligant li Chriſtian, non es viſt eſſer alcuna ſpreſſa Scriptura de la Ley per la qual a li fidel ſia de neceſſita creyre coma Article de la Fe, que en apres aqueſta vita ſia aital luoc de Purgatori, enaima alcuns diſon. Ni a luy meſeime non es dona la premiera ſignification d' alcuna part de la ſancta Scriptura, ni non ſe po far fe d' alcuna arma que ſia intra en aquel dit Purgatori & ſia ſailli de luy.

Donc non es de creire ni de tenir per fe. A confermation daizo, Auguſtin al libre loqual s' appella Mil Parlament, ſcri enaima. Car nos creſen per Fe Catholica,

The mention of Mille verba of Augustine, is no
[illegible] with its antiquity – because no date of
[illegible]

tholica, & per Divina Authorita lo regne de li cel eſſer lo premier luoc alquel lo Baptiſme es receopu. Lo ſegond la pena a laqual li ſcomminga ſtrang de la Fe de Chriſt ſooſtenren eternal torment. Lo ters nos meſconoiſſen al poſtot, ni acer trobe lui en la ſancta Scriptura.

Aquel meſeime ſobre aquella meſeima parola. Non poſſeſiren lo regne de Dio ſcri enaimi. O fraires alcun non s' engane: car la ſon dui luoc, & lo ters non es al poſtot. Car aquel que non merita de regnar cum Chriſt, perire cum al Diavol ſenza alcuna dubitation. A conſideration d' aqueſtas coſas di Chryſoſtome ſobre Matth.20. Lo regne de li cel es ſemblant al home paire de familla: ſobre laqual parola di. L' home Paire de familla es Chriſt, alqual lo cel & la terra es quaſi coma una maiſon. Ma las famillas ſon li celeſtial & li terrenal, loqual edifique maiſon de tres cambras. Co es l' enfern, lo cel, & la terra. Li combatent habitan ſobre la terra, en l' enfern li venzu, al cel li venzedor. Que nos pauſá al mez non voillan deſcendre a aquilli que ſon en l' enfern, mas montar a aquilli que ſon al cel deſobre.

Ve vos aqueſtas authoritas ſonan aizo, que la ſon tant ſolament dui cert luoc en apres lo montament de Chriſt al cel, en apres aqueſta vita de las armas ſallias del corps, & lo ters non es al poſtot, ni ſe troba quel ſia en las Scripturas, &c.

Donc com en alcun luoc en la Ley non faza alcuna ſpreza mention d' aital luoc de Purgatori, ni li Apoſtol an laiſſa a

and by Divine Authority, that the Kingdom of Heaven is the firſt place, whereinto Baptiſm is received. The ſecond, is that where the Excommunicated and Stranger from the Faith of *Chriſt*, ſhall ſuffer everlaſting Torments. As for a third, we know none ſuch at all, and finde nothing certified of it in the holy Scriptures.

Again, in the ſame Book upon this paſſage, [*Shall not enter into the Kingdom of God*] he writes thus, O Brethren, let none deceive himſelf, for there are but two places, the third is not at all: for he that is not found worthy to reign with *Chriſt*, doubtleſs muſt periſh with Satan. To this purpoſe St. *Chryſoſtom* on the twentieth Chapter of St. *Matthew*, where it is ſaid, *That the Kingdom of Heaven is like unto a Houſekeeper*: ſpeaks in this manner, This Houſekeeper is *Chriſt*, to whom Heaven and Earth is an Houſe, as it were, and the Families are the Celeſtial and the Terreſtrial Creatures: in this Houſe he hath built three Chambers, Hell, Heaven, and Earth. The Militant or combating party are theſe which inhabit the Earth; thoſe that are overcome go down to Hell; but they that have overcome, enter Heaven. Let us take heed (ſaith he) we that are in the middle Region, that we deſcend not after them which are in Hell, but rather that we may mount up to them which are above in Heaven.

Is it not plain by theſe Authorities, that there are but two certain places, after *Chriſt*'s Aſcenſion into Heaven, whither the Souls do go, departing from their Bodies, and that there is no third place at all, and none to be found any where in the holy Scriptures.

And therefore no expreſs mention at all being made throughout the Law of God, of any ſuch place as Purgatory,

tory, and the Apoſtles having not left us any inſtruction about the ſame; and the Primitive Church alſo, governed according to the Goſpel, and by the Apoſtles themſelves, having not left any Ordinance or Commandment behinde about it: and ſeeing Pope *Pelagius* firſt five hundred and eight years after *Chriſt*, began to make this Inſtitution, that Rememberance ſhould be made of the Dead in the Maſs; it follows, there being no one expreſs proof for it in the Law of God, that it is needleſs to believe the ſaid Purgatory as an Article of Faith, and that there ſhould be ſuch a thing after this Life.

But whence is it then (one might wonder) that People now a days are ſo much taken with this opinion of aſſiſting the Dead? ſeeing that in all the Scriptures there is nothing expreſly taught concerning it, unleſs it be in the Book of *Maccabees*, which doth not belong to the *Old Teſtament*, nor is Canonical, and that neither *Chriſt*, nor any of his Apoſtles, nor any of the Saints, next ſucceeding and living after them, ever taught any to pray for the Dead; but were all of them very carefull to teach that the People that lived unblameably, ſhould be holy: therefore anſwering his Quære, we ſay, that the firſt cauſe hereof is, the Deceit and Craft of the Prieſts, proceeding from their greedy Avarice, who did not teach and inſtruct the People as the Prophets and Apoſtles of *Chriſt*, well to live, but onely to offer roundly, and to put their truſt and hope of Deliverance and Salvation upon Purgatory.

nos alcun ſpres enſeignament. Ni la Gleiſa primitiva converſant ſecond l' Evangeli de laqual li Apoſtols eran regidors, non an liora a nos alcuna coſa per ordenament ni per commandament: ma Pelagi Papa en apres li an del Seignor cinq cens & cinquanta huit, ſe legis luy aver ordena: que en la Meſſa ſe aya recordanza de li mort. La reſta que de l' Eſcritura amena ſpreſſament de la Ley de Dio, que la non es de neceſſita creire enaima Article de Fe, eſſer aital luoc de Purgatori en apres aqueſta vita, &c.

Ma la corre dobi per que li home modern ayan tant d' afect a li adjutori de li mort, com en tota la ſacra Scriptura lo Seignor non enſeigne aizo ſpreſſament, eſtier lo libre de li Machabei, loqual non es del Veilli Teſtament, ni acer Canonico. Ni Chriſt, ni li Propheta com li ſeo Apoſtol, ni Sanct, prochan enſegador de lor, non euſeigneron orar per li mort: ma enſeigneron mot curioſament que lo poble vivent ſença crim fora Sanct. Donc reſpondent al dubi d' avant dit ſot jong; que la prima cauſa es lo decebament & engan de li Preire, procedent d' avaricia, liqual non enſeigneron lo poble al modo de li Propheta de Chriſt, & de li Apoſtol curioſament a ben viore: ma enſeigneron uffrir mot, mettent a lor ſperança de liberation & beatification del Purgatori.

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ARTICLE III.

Of the Invocation of Saints.

Ara es a dire de l' envocation de li Sanct, laqual acer li Maiſtre com li aioſtant ſe a lor predican & promonon con grand diligentia publican coma per Article de Fe, diſent que li Sanct exiſtent en la patria celeſtial ſon deſſer prega de nos viant en aquel modo loqual ſolon uſar communament li Preyre, & li autre popular per lo lor amoſtrament enjoignent a lor meſcimes, & autras coſas per ajutori d' envocation. Per laqual envocation, autoriſation, & magnification, lo poble es viſt ſentir d' aizo carnalment & arrivolment: creſent que enaima ſe fay devant lo Rey terrenal eſſent ira, li autre non enaymi ira intercedon per alcun mitigant la ſoa ira devant luy meſeime, enaimi lo poble eſtima eſſer fait devant Dio, que li Sanct eirant ſe al peccador mitigon l' ira de lei.

Et aizo non es viſt eſſer de creyre, com enaimi non ſeria viſt eſſer vera conformita de la volonta de li Sanct com la volonta de Dio: car a aquel alqual Dio ſendegnaria non ſeria viſt que illi meſeime ſeireſan a Ley.

Secondament per aqueſta magnification & envocation de li Sanct, lo poble encorre en idolatria, confidant ſe plus a alcun de li Sanct que a Dio, & ſervent a luy plus affectuoſament que al ſol Dio. Et demoſtrant aizo perfait, & per ornament d' autars plus precios, & per ſons

Now we ſhall ſpeak alſo ſomething of the Invocation of Saints, concerning which, ſome of our Maſters and their Adherents preach and keep a ſtir, to publiſh it as an Article of Faith, ſaying, that the Saints departed, and being poſſeſt of the heavenly Countrey, ought to be prayed unto by us, in ſuch a manner as the Prieſts uſe to do, and other People by their Inſtruction, enjoyning them many other things to further and facilitate their Invocation; by which Invocation, authorizing and magnifying of it, the People believe carnally and erre greatly; conceiving, that as it is practiſed in the Courts of earthly Kings, being provoked or wroth, that ſome about them, which are not in the like paſſion, do intercede for others, and mitigate their diſpleaſure; ſo it muſt needs be alſo with God himſelf; that is to ſay, that the Saints deceaſed muſt aſſwage God's anger, when it is kindled againſt a Sinner.

But we ought to believe no ſuch matter; for, if that were true, there would be no true conformity, between the will of the Saints, and that of God. For, it would have an appearance, as if the Saints were not moved with indignation againſt him, that provokes God to indignation.

And ſecondly, by this magnifying of, and praying to the Saints, the People falls away into Idolatry, putting more truſt in the Saints, than in God himſelf, and ſerving them with more affection than the onely God; which they do effectually make appear by the adorning of their Altars moſt preciouſly, their lowdeſt Peals (of Ringing and Singing) the multiplicity of Lights and Candles, and other Solemnities about them; by all which the ſimple People conceives no otherwiſe of them, than that the Saints are more mercifull than God himſelf, as being able to deliver from Damnation, by their Interceſſion to God, thoſe whom God had already condemned. Beſides to maintain this the better, the ſilly People are taught, that the ſaid Saints love to have Gifts and Preſents offered them, and that they are delighted to hear their Praiſes, and that they intercede moſt for thoſe that offer, and praiſe, and honor them moſt; all which are things to be carefully ſhunned, and had in abomination.

This ſort of Invocation it is, that we are now to treat of, and to make known what we do hold concerning this Invocation of Saints. And firſt and foremoſt we will ſay, what Invocation is, Invocation is an earneſt Deſire of all the Minde and Soul, addreſt to the onely God, by Voice, in Praying. Secondly, we hold, that *Chriſt* Man is Mediatour between God and Man, and our Advocate towards God the Father, having paid for our Sins, *1 Tim.*2.4 approaching unto God of himſelf, ever-living to intercede for us. *No man comes to the Father, but by him.* And, *Whatſoever* (ſaith he himſelf) *ye ſhall ask of the Father in my Name, I will do it.* Who giveth abundantly to all that ask him, and upbraideth no man. He is our Advocate towards God the Father, and he forgives our Sins. The Truth is, he preſents himſelf in ſome ſort unto us, before we ſtir our ſelves. He ſtandeth at the Gate, and knocketh, that we ſhould open to him; and to obſtruct all means and occaſions of Idolatry, he ſitteth at the right hand of the

plus reſplandent, & multiplications de candelas, & per autras ſolemnitas. Per laſquals coſas appareis a li ſimples que illi meſeime ſian plus miſeridios que Dio, & que aquel loqual el meſeime aure condamna illi meſeime deſlioran encara de la damnation per orations. Per laqual coſa, outra d' aizo li ſimple aprenon que li Sanct deſiran dons uffertas & propias lauſors; & qu' illi entercedon majorment aquilli liqual donaren a lor encens, uffertas, & autras lauſors & honors, laſquals coſas ſon totas d' eſquivar & abominar con grand diligentia.

Donca nos ſen a parlar d' aqueſta envocation de li Sanct, & notificar encerqua Ley la noſtra entention. Premierament & devant totas coſas nos ſotponen qual ſia lo nom d' aquella envocation. Envocar es meſeime, lo deſier de tota la ment & de tota l' arma manda la vouz en la oration al ſol Dio. Nos ſotponen ſecondament que l' home Chriſt es megencier de Dio de li home, & Advocat en apres lo Paire, & a pagador per li noſtre pecca. Appropiant a Dio per ſi meſeime vivent totavia prega per nos. Alcun non ven al Paire ſinon per luy. Et qualquequal coſa nos demandare al Paire al meo nom yo farey aiço. Loqual dona a tuit abondivolment & non la repropria. Et el es Advocat en apres lo Paire, & perdonador per li noſtre pecca. Acer el ſa preſenta el alcuna maniera a nos devant que nos nos movan. El iſta a l'hus, & buta que la li ſia hubent, loqual volent claure la via de tota idolatria exiſtent al cel en la dextra del Paire, vol *que tuit fidel aya luy en la ment, & atenda a Ley meſeime : cum la cura de li fidel deo eſſer a Chriſt per cogitation & per affection, & reſimillament en entendre a aquel qu' es deſobre. Ioſta zo qu'es dit. Si vos enſemp reſuſcites cum Chriſt queré aquellas coſas laſquals ſon deſobre, al qual luoc Chriſt es, ſe ſent en la dextra de Dio. El es l' hus per loqual ſi alcun intrare ſere ſalva. Alcun non ven al Paire ſinon per mi. Nos ſotponen terçament que li Sanct non ſon laiſa a nos a cottivament, ma a reſimillament. Sanct Paul dis. O fraires ſia reſimillador de mi enaimi yo de Chriſt, & garda a aquilli que van enaimi, vos avé la noſtra forma. Sanct Peire non laiſſe ſi adorar a Corneilli, ni l' Angel de Johan l' Evangeliſta. Et per aizo Auguſtin ſcrivent enaimi de la vera Religion. O Religios lo cootiva de li home mort non ſia a vos : car ſilli viſqueron ſanctament, illi non ſe an enaimi quilli queran tal honor ma volon luy eſſer colu de nos, per loqual enlumena ſategion nos eſſer conſort con lor. Donc illi ſon deſſer honra per reſimillament non deſſer adora per Religion. Aqueſtas coſas ſobre pauſas, nos dizen que alcun home iſsi del corps autre que Chriſt non es deſſer adora, ni non es cert ni veray Advocat ni meiencier de Dio & de li home, ni entrepellador per li peccador en apres lo Paire ni es neceſſari quilli ſian invoca per aquella entrepellation de li viant. Loqual jurant receop lo proverage en aiço que demande & auré per l' humana generation, laqual el re-*

Father in Heaven, and wills that every faithfull Soul ſhall minde him onely, and have an eye and recourſe to him alone: for all the care and thought of the Faithfull ſhould be bent to *Chriſt*, with all the heart & affections, imitating him that is above. In which regard it is ſaid, *If ye be riſen with* Chriſt, *then ſeek the things that are above, where* Chriſt *is, ſitting at the right hand of God*. He is the *Gate, whoſoever enters by him ſhall be ſaved. No man comes to the Father* (ſaith he) *but by me.* In the third place, we hold, that the Saints are not ſet before us to adore them, but to imitate their practice, as St. *Paul* ſaith, *Be ye followers of me, as I am of* Chriſt, *and take heed to them that walk, as ye have us for an Example.* St. *Peter* would not ſuffer himſelf to be worſhipped by *Cornelius*, nor the Angel by St. *John* the Evangeliſt. And therefore doth Saint *Auguſtin* write thus in his Book of true Religion. Do not (ſaith he there) O religious People, give your ſelves to worſhip the Dead, for if they lived holily, they were not ſuch, as uſed to ſeek or deſire thoſe honours, to be worſhipped by us; by him, that illuminates them, they rejoyce, that we are made partakers with them. And therefore we ſhould honour them by imitation, not worſhip them by Religion. All this being ſet down for our Foundation, we ſay, That no man bodily born, whoſoever, but *Chriſt*, ought to be adored, & none other is the certain and true Advocate or Mediator between God and Man, nor Interceſſour for our Sins, towards God the Father, but he alone, and there is no need at all that any ſuch religious Addreſs ſhould be made unto the Saints deceaſed by the Living. He *(viz. Chriſt)* alone hath that Prerogative, to obtain whatſoever he requeſts in behalf of Mankinde, whom he hath reconciled by his Death. He is the onely and ſole Mediatour between God and Man, the Advocate and Interceſſour towards God the Father for Sinners, and ſo ſufficient that the Father denies nothing to any one, which he prays and ſues for in his Name; but for his ſake he heareth them ſtill that pray unto and ask in his Name. For being near unto God, and living of himſelf, he prayeth continually for us. For it became us to have ſuch an High Prieſt, as was holy, guiltleſs, blameleſs, ſeparated from Sinners, and exalted above the Heavens, the firſt-born, who being above all men ſhould have Power and Authority to ſanctifie others, and to pray and intercede for them. St. *Auſtin* writes concerning *Chriſt* on *Pſal.*64. ſaying, Thou art the Sacrificer, thou art the Sacrifice, thou art he that offers, and the Offering it ſelf. *Jeſus* entred not into places made with hands, which were Figures of the true ones, but he is entred into Heaven, to appear there in our behalf, before the face of God.

And it is of him that St. *John* ſaith, We have an Advocate with the Father, *viz.* *Jeſus Chriſt* the Righteous. And St. *Paul* ſaith, That *Jeſus* who died for us, did alſo riſe for us, and ſitteth at the right hand of God, praying for us.

Therefore it were but a fooliſh part to ſeek for any other Interceſſour; for *Chriſt* is always living and maketh continual Interceſſion for us to God the Father, and is ever ready to ſuccour them that love him. And therefore keeping cloſe to what he ſaid, and is ſaid of him, to what purpoſe ſhould we addreſs our ſelves to any other Saint for Mediator? ſeeing he is himſelf far more loving and far more ready to ſuccour and relieve us, than any of them: conſidering with-

concilié per la ſoa mort. Et es unial & ſol megencier de Dio & de li home, & Advocat & Entrepellador al cel en apres lo Paire per li peccador, enaimi ſufficient que lo Paire non refuda alcun loqual demande al ſeo nom, ma per la ſoa reverentia exaucis luy de zo per que el demanda & aura. Car apropiant a Dio, per ſi meſeime vivent prega tota via per nos. Car aital veſcovo convent ava que fos a nos Sanct, non noiſent, non ſoza departi de li peccador fait plus haut de li cel, filli premier, engendra del Paire, loqual unial de tuit li home en iſiment, a poteſta et authorita de ſanctificar li autre, et orar et entrepellar per lor. Auguſtin ſcris al 64. Pſalmo de Chriſt. Tu ſies Preire, tu ſies Sacrificì, tu ſies l' offrador, tu ſies l' ufferta, etc. Jeſus non intré en las coſas faitas de man, exemplaria de las appareiſent et veraias, ma emmeſeime lo cel quel appareiſa ara al voult de Dio per nos, etc.

Del dis Johan. Nos àven Advocat en apres lo Paire Jeſu Chriſt lo juſt, entro per tuit aquilli del mond. Et Sanct Paul dì, Jeſu Chriſt loqual moric per nos acer reſuſcité, loqual es a la dextra de Dio, loqual acer prega per nos, etc.

Donc aquel ſeria fol loqual requerria autre interceſſor. Car Chriſt es ſempre vivent en apres lo Paire, et prega per nos, et es mot apparailla et alarga en la ment d' un chaſcun viador loqual ame luy. Donc a penre lo ſeo parlament, non beſongna demandar autre Sanct per meienzier, com el ſia plus benigne & plus prompt d' ajudar que alcun autre de lor. Et oſtaria que la ment de li viant *ſia diſperſa per la manteza de li Sanct liqual el aura, con l'affection ſe deſlongna de Chriſt, & per conſequent illi ſe remet com illi ſia enaimi ſparſa en pluſors. Et es viſt a moti que quand l'oration fos ſingularment a un endreyza, a aquella perſona mezana per adjutori ſpiritual. Adonca la Gleiſa profiteria et creiſſeria plus quilli non fay ara quand lo ſen atrobas motas interceſſions. Donc lo ſeria viſt eſſer grand folia abandonnar la fontana plus appareilla, & apropiar ſe al rio trebol & plus lognan. Donc aqueſtas coſas ſon declairas, que alcuna coſa non es ni ſe po impetrar de Dio ſinon per Chriſt mecengier.* 2. *Que la ſeria plus ſpedient adorar Chriſt entre li home ſimplament: car el es optime & benigniſſime Mediator & Interceſſor, en quant a l'una & a l'autra extremita.* 3. *Que a penre lo parlament de luy non beſongna entremezar li autre Sanct, com el ſia plus prompt de ajudar que alcun autre Sanct, loqual es ordena de Dio a aizo, que la entrepellation o interceſſon per luy loqual es plus miſericordios que li autre: car el ſapper liqual ſia juſta coſa de pregar per lor car el ſcampé lo ſeo ſang per lor, del qual el non ſe dementiga unqua, avent lor ſcrit en las ſoas mans & al ſeo peict.* 4. *Que aquel ſeria fol qui requerria autre interceſſor.* 5. *Qu' en la primitiva Gleiſa l'oration ſo ſingularment endreyça en aquella perſonna mezana per adjutori ſpiritual.* 6. *Que adonca la Gleiſa profeité & creiſſé plus que non fay ara atrobas motas interceſſions, liqual ſon enaimi nivolas ſenza aiga ſcurzent*

all, that the Spirit of him that prayeth muſt needs be diſtracted and ſtraying, through the multitude of Saints to be prayed unto, ſo that the affection muſt needs abate and grow remiſs towards *Chriſt*, it being divided among ſo many. And there are many that think the addreſſing of ones Prayer to one alone, making him his ſole Interceſſour, proves more beneficial in ſpiritual matters; yet doubtleſs the Church would advance and improve much more, if ſhe acknowledged no ſuch multitude of Interceſſours newly invented. It were great folly indeed to abandon the Fountain of Living Water, and go to the Rivolets that are nothing nigh ſo clear and ready at hand. Thus then it is evident, that there is nothing obtainable at God's hand, but by *Chriſt* the Mediatour. 2. That it were far more expedient to adore *Chriſt* alone of all men, he being abſolutely the beſt and kindeſt Mediatour and Interceſſour, in all kinde of extremities. 3. That keeping to his Word, we need not make our Addreſs to any other Saints for Interceſſours, for as much as he is much more ready to help us, than any other Saint, as being ordained by God for that very purpoſe, *viz.* that our Addreſs and Interceſſion ſhould be made by him, that is more mercifull than any of the reſt; for he knows for whom it is fitteſt to intercede, he having ſhed his Bloud for them, which he can never forget; they are written on his hands and on his breaſt. 4. That it would be folly to ſeek for another Interceſſour. 5. That in the Primitive Church men addreſt their Prayers to this ſingular perſon, as Mediatour for ſpiritual help. 6. That the Church then did profit and increaſe more than now ſhe doth, ſince they found ſo many Interceſſours, which are but as ſo many Clouds without Water, obſcuring *Chriſt* the Sun of Righteouſneſs, who is the true Interceſſour: for many waiting for ſpiritual aid, found themſelves forſaken, through their vain hope. For as God is juſt, and we unjuſt, and inſufficient for our ſelves, he it is that pardons our ſins, as well paſt as preſent: for he hath given himſelf for our Redemption, that is to ſay, he was the Oblation, whereby our Pardon was procured: God ſent his Son to be the Forgiver of our Sins; he is the Remedy againſt Sin, to keep us from falling into Deſpair. We muſt have recourſe to *Chriſt* the Advocate, who perpetually pleads our Cauſe, interceding to the Father in our behalf, being not onely our Advocate, but our Judg alſo: for the Father hath given up all Judgment unto the Son; and therefore the penitent have great hope, being ſure to have him for their Judg, that is, their Advocate. This Faith is grounded in *Chriſt*, as upon a Corner-ſtone, whereon the Saints always ſafely repoſed, and which was held always ſufficient, untill the Man of Sin got power to introduce this new Interceſſion of Saints: which Faith all the Saints had, whiles they were here, and they confeſs to this day, that they are not ſaved by the Oblation or Interceſſion of any other God, and that they arrived to the heavenly Kingdom, according to that of the *Revelation, chap.* 5. 9, *&c.* O Lord, thou art worthy to receive the Book, and to undo the Seal thereof, and to open the ſame. Thou that haſt been ſlain, and haſt redeemed us to God by thine own Bloud, out of all Tribes and Languages, and haſt made us Kings & Prieſts unto our God. Lo, how their humility and their acknowledgment reſounds on earth ſtill, they leaving ſuch record behinde them, that they entred where now they are,

lo Soleil de juſtitia Chriſt, loqual es veray Interceſſor. Car pluſors ſpeitant l' adjutori ſpiritual ſon abandonna per vana ſperanza. Car com Dio ſia juſt, & nos ſian non juſt & non ſufficient per nos, el meſeime es perdonador per li noſtre pecca, tant paſſas coma preſent. Car el done ſi meſeime per la noſtra redemption, zo es, fo oſtia per laqual la perdonnanza es faita: Dio trames lo ſeo Filli perdonador per li noſtre pecca, & es enaimi remedi encontra lo pecca, que nos non caian en deſperation. Lo es de fugir a Chriſt patron, loqual garda continuament la noſtra caiſon, demandant al Paire per nos, loqual non ſolament aven luy per Advocat: ma per Juge. Car lo Paire doné tot lo judici al filli, & per conſequent a li pentent es grand eſperança que lo noſtre Advocat ſia fait lo noſtre Juge. Aqueſta Fe es fonda en Chriſt enaima ferma peira, en laqual la compagnia de li Sanct iſté totavia ferma, & dreita, entro que l' home de pecca receop poeſta laqual d' intremené las novas interceſſions de li Sanct: laqual Fe tuit li Sanct iſſi del corps attengu iſtant aizi, & entro encoi confeſſan quilli non ſon ſalva per las uffertas, ni per las entrepellations d' autre Dio, & lor meſeime ſon ſalva & pervengu al regne celeſtial, ſegond zo qu' es dit en l' Apocalyps 5. O Seignor tu ſies digne de recebre lo libre, & deſliar li ſagel de luy & ubrir luy, loqual ſies iſta aucis & rempſies del teo ſang propi a Dio, de tuit li trib & lengas, & fezies nos Regnes & Preires al noſtre Dio. Vevos la humilita & la lor agradivoleza reſonna encara en terra, quant illi reconoiſſen eſſer intra aqui al ſang del meſei-

me, et confeſſan aver agu per luy tot lo ben loqual illi an, et tenon de tuit li iſtament aizi. Quilli non recebon alcun ben ſinon per lo bon Meiencier et Interceſſor Jeſus Chriſt.

by no other means, but his Bloud, and confeſs to have received by him all their weal and welfare there, and whatſoever they enjoyed during their abode here. In a word, that they received no kinde of good at any time, but by our good Mediatour and Interceſſour *Jeſus Chriſt.*

ARTICLE IV.

Of Baptiſm and the reſt of the Sacraments in the Church of *Rome*.

Fora lo neceſſari encerca l' adminiſtration del Baptiſme, ſon li exorciſmi, lo ſofflor, lo ſeng de la cros al peit et al front, lo mettre lo ſal en la bocca, l'ognament de la ſaliva en las aureillas et al nas, l' ognament al peit, le ſcapupchin, l' ognament de la chreſma vertis, et las ſemblant coſas conſacras per lo Veſco, lo donar li ciri en las mans, l' empanſament de la veſtimenta blanca, lo benaiſſir l' aiga, lo pouſar tres ves, lo requirament de li Pairin. Totas aqueſtas coſas encerco l' adminiſtration d' aqueſt Sacramen ſon fora beſogna, aizo es non de neceſſita, ni de ſubſtantia requiſt al Sacrament del Baptiſme, de laſquals moti prenon occaſion majorment d' error, et de ſobreſtition que edification de ſalu, et ſecond alcuns Doctors non ſon d' alcuna vertu ni profeit.

That which is of no neceſſity in the Adminiſtration of Baptiſm, is the Exorciſm, the Breathing on, the Sign of the Croſs upon the Infants Breaſt and Fore-head, the Salt which they put into his Mouth, the Spittle put to his Ears and Noſe, the Anointing of his Breaſt, the Capuchin, the Unction on the Crown of the Head, and all the reſt of thoſe things conſecrated by the Biſhop, putting Wax in their Hands, arraying them in white, bleſſing the Water, plunging the Infant three times, ſeeking for God-fathers: all theſe things commonly practiſed about the Adminiſtration of this Sacrament are needleſs, as being not at all of the ſubſtance of, nor requiſite in the Sacrament of Baptiſm; theſe things giving but occaſion to many that they rather fall into Errour and Superſtition, than that they ſhould be edified by them to Salvation; which made ſome Doctors profeſs, that there was no virtue, nor benefit to be had by them.

Del Sacrament de la Sancta Cena.

Lo maniar del Pan Sacramental es maniar lo corps de Chriſt en figura,

Of the Sacrament of the *Lords Supper.*

The Manducation (or Eating) of the Sacramental Bread is the eating of

Chriſt's Body figuratively, *Chriſt* having ſaid, Whenſoever ye do this, do it in remembrance of me: for if it had not been a figurative Eating, *Chriſt* had hereby obliged himſelf, to be eaten continually; for we ſtand in a manner always in need of feeding on him ſpiritually, according as *Auſtin* ſaith, He truly eateth *Chriſt*, that believeth in him. And *Chriſt* ſaith, that to eat him is to abide in him. In the Adminiſtration of this Sacrament, theſe things are profitable, Prayer, Charity, the Preaching of the holy Scriptures in a known Tongue, for Edification, and whatſoever elſe is inſtituted as tending thereunto, according to the Law of the Goſpel, for the increaſe of Peace and Charity among the People: but as for other things, beſides the Conſecration of the Euchariſt, ſuch as are thoſe which the Prieſts act in the Maſs, or the Clergy chants in the Quire, from the beginning to the end, and the Ornaments of the Prieſts, ſuch as the *Roman* Church and her Adherents now makes uſe of, they are not of neceſſity to this holy Supper.

Of Mariages and Orders.

Concerning Mariage, it is behooffull to make uſe of Prayer, of Faſting, and due Admonitions, Inſtructions, and warnings about it; but the Coupling of the Hands, and Tying of the Robe, and ſuch other Ceremonies as are in common uſe about it, and of humane cuſtome, beſides the expreſs Scripture, are not of the ſubſtance of, nor at all requiſite to Mariage.

As touching Orders, we ought to hold, that Order is called the Power which God gives to man, duely to adminiſter or diſpenſe unto the Church the Word and the Sacraments. But

dizent Chriſt. Per quanta via vos fare aizo, faſe lo en la mia recordanza: car ſi aizo foſſa maniar non en figura, Chriſt ſe ſerie obliga en aizo continuament: car lo ſpiritual es quaſi beſongnivol chel ſia fait continuament: coma di Auguſtin. Aquel mania Chriſt en verita loqual cre en luy. Et Chriſt di que maniar luy, es permaner en luy. Encerca la celebrita d' aqueſt Sacrament es profeitivol: l' oration, l' amour, la predication de las ſanctas Scripturas en volgar & edificatorias: & autras quals que quals coſas ſon ordenas a aizo, ſecond la ley Evangelica, que paz & charita creiſſe al poble. Ma las autras coſas itier la conſecration de la Euchariſtia, coma la coſas que fan li Preire en la Meſſa, o lo Clerc canta al coro, de l' introito entro a la fin: & li ornament de li Preire en aiſi coma ſe uſa al preſent de la Gleiſa Romana com li adherent, a ſi non ſon de neceſsita pertinent a la Sancta Cena.

Del Mariage & de li orden.

Encerca la celebration del matrimoni es profeitivol l' oration, lo dejuni, & la debita admoneſtanza, enſeignament & avizament encerca aizo. Ma lo compauſament de las mans, & l' encerque ligament de l' eſtola, & las autras coſas que ſe obſervon encerca aizo communament, per coſtuma humana otra l' eſpreſſa Scriptura non es de ſubſtantia, ni de neceſsita requiſt al Matrimoni.

De l' orde ſe deo tenir, que orde es appella poiſſança dono de Dio a l' home per aminiſtrar debitament a la Gleiſa la parola & li Sacrament. Ma la non ſe a *per ſe d' Eſcritura ma per coſtuma de la Gleiſa de li tal Sacrament. Et las lettras teſtimonials, l' ognament de las mans, lo donament de la centura, & de l' ampola en las mans, & las autras coſas que ſe obſervan encerca aizo communament fora l' expreſſa Scrittura non es de ſubſtantia ni neceſsita requiſt al' Orde.*

De la Creſima, o Confirmation.

Ara es de deſir de la Creſima, laqual al preſent es appella Sacrament de Confirmation, mancant de fondament d' Eſcritura en aizo; quel ſia premierament conſacra del Veſco, & confeita d' oli d' olivas, & de balſamo, viant a l'home bapteia, al front, & figura de croz en aqueſta forma de parolas. Yo ſegno tu del ſeng de la croz, & confermo tu per ſeng de ſalu: In nomine Patris, & Filii, & Spiritus Sancti: loqual es fait com alpiſation de mans, & encerca ligament de veſtiment blanc al cap: loqual appellan ara Sacramen de Confermation, non eſt viſt eſſer ordena de Chriſt, ni de li ſeo Apoſtol. Car Chriſt exemplari de tota la Gleiſa non fo en ſa perſona talament conferma, ni non requis a ſeo Bateime Chreſima d' aqueſta maniera, ma aigu ſingular. Donc aital Sacrament non es viſt eſſer de neceſſita de ſalu alqual lo ſe bleſtema en Dio, & ſia d' entremena per movament Diabolic, afin que lo poble ſia ſcarni en la fe de la Gleiſa, & ſia plus creſu a la ſalennita, o neceſſita de li Eveſques.

we have nothing in the Scriptures touching ſuch Orders as they pretend, but onely the Cuſtome of the Church. And all thoſe Teſtimonial Letters, the Anointing of the Hands, the giving of the Girdle, and putting the Lamp into the Hand, and the reſt uſually obſerved in this caſe, beſides the expreſs Scripture, is not of the ſubſtance of, nor any neceſſary requiſite unto Order.

Of the Chriſme, or Confirmation.

Now to ſpeak of the Chriſme, which they alſo call a Sacrament, having no ground at all in Scripture, to this purpoſe; that firſt, it muſt be conſecrated by a Biſhop, and compounded of Oyl-Olive, and of Balm to be applied to the perſon baptized, upon the Fore-head with the Sign of the Croſs, and with theſe words; [I ſign thee with the Sign of the Croſs, and confirm thee by the Sign of Salvation, in the Name of the Father, of the Son, and of the Holy Ghoſt.] Which is performed by impoſing of Hands, and with a white Attire faſtened to the Head. This is that which they call the Sacrament of Confirmation, which we finde not inſtituted by either *Chriſt* or his Apoſtles. For *Chriſt* the Patern of all his Church, was not confirmed in his perſon, and he doth not require, that there ſhould be any ſuch Unction in Baptiſm, but onely pure Water. And therefore ſuch a Sacrament is not found needfull for Salvation, whereby God is blaſphemed, and which was introduced by the Devils inſtigation, to ſeduce the People, and to deprive them of the Faith of the Church, and that by ſuch means they might be drawn the more to believe the Ceremonies and the neceſſity of the Biſhops.

Of

Of the Extreme Unction.

The ſeventh Sacrament of the Church of *Rome* is the Extreme Unction of the Sick, which they go about to prove by the ſaying of the Apoſtle St. *James*. There is no ground to ſhew, that *Chriſt* or his Apoſtles did inſtitute any ſuch thing. For, if this bodily Unction were a Sacrament, as they would make us believe, *Chriſt* or his Apoſtles would not have paſt over in ſilence the evidence of putting the ſame in ure: upon the deliberate conſideration whereof, we dare not preſume to hold or profeſs it as an Article of Faith, that this Sacrament was inſtituted by *Chriſt* or any of his Apoſtles.

Of Faſting.

It follows now to ſay ſomething alſo of Faſting, which is twofold, *viz.* the bodily & the ſpiritual. The ſpiritual is, to abſtain from ſin; the bodily is, to abſtain from meat. But the *Chriſtian* is at liberty to eat at all times, as alſo to faſt at any time, provided he do not obſerve the Faſt ſuperſtitiouſly; as by a virtue of abſtinence.

And obſerve, that there are ſome Faſts which ought not to be kept nor commended by the Faithfull, but rather to be abhorred and eſchewed: ſuch as are the Faſts of the Scribes and of the Phariſees, and thoſe inſtituted by *Antichriſt*, ſavouring of Idolatry; the Faſts of Hereticks and ſuperſtitious People, obſerved by Enchanters, Sorcerers, and Necromancers, and the Faſts dedicated unto Creatures, and not to the Creatour, which have no ground in the Law of God. Thoſe Faſts are inordinate which are kept by feeding onely on rarer, coſtlier, and

De l' extrema Onction.

Lo ſepten Sacrament de la Gleiſa Romana es l' extrema Onction de li enferm, laqual perforcan ſe fondar lei al dit de Sanct Jaco Apoſtol. Non es viſt eſſer ordenna de Chriſt ni de li Apoſtol de luy. Car ſi aqueſta Onction corporal foſſa Sacrament, en aizi coma ſe feing; Chriſt o li Apoſtols non taiſiria la debita manifeſtation de l' execution de lei. Li penſant ben aqueſtas coſas non deven auſar, tenir, ni confeſſar en aizi coma article de fe, aqueſt Sacrament eſſer ordenna de Chriſt & de li Apoſtol.

Del Jejuni.

Ara s' enſec del Dejuni, loqual es doble, aizo es ſpiritual & corporal. Lo ſpiritual es ſtenir ſe de li pecca, lo corporal es ſtenir ſe de li maniar. Ma liberta es al Chriſtian de maniar en tot temp, com tuit li jorn ſian act de dejunar, non obſervant ſobreſticioſament coma per vertu de continenza.

Nota que lo ſon alcuns Dejunis, liquals non ſon de tenir, ni de laudar a li fidel, ma majorment ſon de ſcommingar, & de fugir. Enaima ſon li Dejuni de li Scrib, Phariſio, & que ſon ordena de l' Antichriſt ſabent idolatria. Li Dejuni de li hereges & ſobreſticios liqual obſervan li encantador & feituriers, & nigromant, & li Dejuni limitas a las creaturas non al Creator, non fonda en la Ley de Dio. Li Dejuni deſordena en maniars ſpecialment plus rars, plus precios, & de-

lica ; enaimi coma ſon beſtias marinas, figas, paſſas, uvas, amandolas, de liqual li paures ſon deſpouilla, & li ric engorzela, & l'almona esſoſtrata al paure, al qual lude ſilli dejuneſſon en maniars plus legers & communs, illi poîrian miniſtrar plus legerament & plus facilament a la lor familla, & a li autres paures. Com la non es dejunar de neun maniar corporals, quaſi coma mals o non mond. Car totas coſas ſon mondas a li mond, & alcuna coſa non es de refudar laqual ſi a receopua con fazament de gratias : car es ſanctifica per la parola de Dio, & per l'oration. Tuit aquilli determina Dejunis, ſon excommingas, & non promogu de li fidel. De laſquals coſas non deorian eſſer repres ni encolpa.

choicer Meats, ſuch as all manner of Sea Fiſh, Figs, Raiſins, and Almonds, of which the Poor are deprived; and with which the Rich abound, whiles Alms are withdrawn from the Poor; whereas if they faſted ſo, as to eat afterwards more common and leſs chargeable Meat, they would be able to provide the better both for their own Families, and for the Poor. So then, it being plain, that Faſting conſiſts not in the abſtaining from any bodily Meat, as unclean, becauſe all things are clean to them that are clean; and nothing is to be refuſed, being taken with thankſgiving, or ſanctified by the Word of God, and by Prayer. It followeth, that all theſe Faſts aforeſaid are to be deteſted and rejected by the Faithfull; and of ſuch things they ought to be guiltleſs, and remain unſpotted.

CHAP. VIII.

A particular Diſcourſe concerning the Barbes *or ancient Paſtors of the Evangelical Churches of the Valleys of* Piemont.

Whereto is added a Catalogue of the Names of all thoſe who have been renowned amongſt them, within the compaſs of 500. Years and upwards, ſo far as they have come to the Authours knowledg.

HAving treated ſo largely in the foregoing Chapters concerning the ancient Doctrine and Diſcipline of the *Evangelical Churches* in the Valleys of *Piemont*, and preſented to the Reader many rare Pieces of Antiquity, in order thereunto, it will not be amiſs, now in the cloſe of this Book to give him a brief account of the Authours and Pen-men of theſe, and the like Treatiſes, who were then known by the name of *Barbes*, that is to ſay, their Paſtours or Miniſters.

Rainer. de formâ hæret. f. 8.

The Monk *Rainerius* in a Treatiſe of his, doth indeed give a ſtrange Deſcription of the Office and Cuſtomes of thoſe *Barbes*, namely, that they had a *Chief Biſhop* amongſt them, who had always two attending him, the one whereof he called his Eldeſt, and the other his Youngeſt Son; and beſides theſe two, he had alſo a third that followed him in the quality of a *Deacon*; he adds likewiſe, that this Biſhop laid his hands on others, with a ſovereign Authority, and ſent them about, hither and thither, as he pleaſed, and that in as imperious a manner as the Pope himſelf.

Book 1. Ch. 5. Art. 2.

With theſe and the like fictitious Notions or *Chimera's Rainerius* would fain poſſeſs the mindes of men, but all in vain, for, it is manifeſt by what has been already inſerted in the fifth Chapter of this Book, that both the Calling of thoſe Miniſters, and the Adminiſtration of their Office, was quite of another nature and ſtrain; there we ſhall ſee, that *thoſe who were to be received as Paſtours among them*, were

ſo

to intreat the People to receive them, and to pray to God for them, that they might be made worthy of ſo great a Charge; *and this principally, to give a proof or evidence of their humility.* Again, there we ſhall finde that *none of thoſe Paſtours were impowered to act the leaſt matter without the conſent and advice of their Brethren and Aſſociates in the Miniſtry.*

In the third place we ſhall there finde, that *they had no other Food or Raiment, than what was beſtowed on them by the free charity of the good People whom they inſtructed.* All which are very far from being any Arguments to prove that abſolute ſovereignty, and worldly pomp, which the above-named *Rainerius* would willingly father upon thoſe poor Shepherds of the little Flock of *Chriſt,* not ſo much (it may be) out of a Principle of Malice, as to make the World believe that thoſe poor People were Lovers and Admirers of the *Romiſh* Ceremonies and Superſtitions; however he intended, yet ſure I am, that all the Hiſtories, Records, and Works which they have left behinde them, ſpeak them to be quite otherwiſe, namely, a Generation of humble, holy and harmleſs men, of a meek, peaceable, and quiet ſpirit; exceeding painfull in their Calling, and carefully watching over the Flocks committed to their Charge; labouring faithfully in the Lords Vineyard, and imploying their whole time and Talents for turning many Souls unto Righteouſneſs; and this they did by much *Labour* and *Travel,* by *Watchings* and *Faſtings,* by ſuffering many *buffetings, ſtripes,* and *Impriſonments,* yea and many times even Death it ſelf, they being for the moſt part conſtrained to ſeal the Truths they preached to others, with the laſt Drop of their own Bloud, and by ſuffering the moſt exquiſite Torments, their bloudy Perſecutours could poſſibly deviſe. In ſum, theſe were men mortified to all the Pomp, Glory, and Riches, to all the Pleaſures, Honours, and Preferments that this World could afford them; having their Converſation as *Strangers, Pilgrims,* and *Sojourners* here below; whoſe *Hope* was not *in this Life,* but who expected another *City,* to wit, *the heavenly* Jeruſalem, *and a Houſe not made with Hands, eternal in the Heavens*; that ſo, having *fought the good Fight,* and *finiſhed their courſe, they might inherit the Crown which God has laid up for all thoſe who love him and his appearing.* Now as for that which concerns the ſuffering part of their Life, I ſhall refer the Reader to the following Book; but if he deſire further ſatisfaction, as to the Point of their Life, and to know with what zeal and holy affection they laboured to draw their People to Repentance, and to inſtruct them in the Faith, I ſhall recommend to him for brevities ſake one onely Epiſtle of one of thoſe ancient *Barbes,* written in their own Language to the Church of *Pragela,* whereby he may the better judg of their ſpirits and Principles.

An Epiſtle of the *Barbe Bartholemi Tertian*, written to the Evangelical Churches of *Pragela*.

Jeſus be with us.

To all our faithfull and beloved Brethren in *Jeſus Chriſt*. I ſalute you all. *Amen*.

This Epiſtle is to advertize your Fraternity, acquitting my ſelf of that truſt which is committed to me by God, concerning you, in order to the Salvation of your Souls, according to that Light of Truth which is given us by the Moſt High, that you would pleaſe, every one of you to maintain, increaſe, and cheriſh, to your utmoſt, and by no means weaken or diminiſh thoſe good Principles, Forms, and Cuſtomes, which have been left us by our Anceſtours, and of which we were unworthy. For it would be but a very ſmall and poor advantage for us to have been renewed by the fatherly Perſwaſions of God himſelf, and that Light which he hath given us, if we ſhould now give our ſelves up to a worldly, diabolical, and fleſhly Converſation, forſaking the principal Good (which is God) and the Salvation of our own Souls, for a ſhort and temporal Life. For the Lord has ſaid in the Goſpel, *What will it profit a man to gain the whole World, and loſe his own Soul?* And, *It were better never to have known the way of Righteouſneſs, than having once known it, to walk contrary to it.* Yea, we ſhall be *altogether inexcuſable*, and our Condemnation will be more ſevere, for as much as there will be greater Puniſh-

Jeſus ſia con nos.

A tuit li noſtres fidels & ama tant cant coma fraires en Jeſus Chriſt. Salva ſia a tuit vos. Amen.

La preſent es per advertir la voſtra fraternita, pagant lo meo debit de mi a vos de la part de Dio, maximament ſobre la cura de la ſalu de las voſtras armas en lo lume de verita, departi a nos de l' altiſsime, que la plaza a un chaſcun de lo mantenir, accreiſſer & favorir ſegond poſsibilita, & non venir a ments de tot bon principi, huzanças & coſtumas donas de li noſtras anteceſſors, & a nos non degnes. Car poc profeitaria a nos eſſer muda de l' inſtantia paternal, & dal lume dona de Dio a nos, per donar nos a la mundana, & diabolica, & carnal converſation, abandonant lo principal que es Dio, & la ſalu de las armas, per la breo vita temporal. Car lo Seignor di en l' Evangeli. Qual coſa profeita a l' home ſi el gagna tot lo mond, & ſuffre deſtruiment alla ſoa arma. Car meil ſeria a nos non aver conoiſſu la via de juſtitia que avent la conoiſſua far lo contrari. Car al judici de Dio nos ſaren non eſcuſevols, & damna plus profondament. Car plus fort torment ſere donna, a li plus *fort, & a li plus conoiſſent per laqual coſa yo prego vos per la carita de Dio, non voilla diminuir, ma accreiſſer la carita, la temor, & l'obedientia degua a Dio, & a vos entre vos, & totas bonas coſtumas apartenent & auccias & entenduas de la part de Dio, & noſtra & oſtra, & purgar d' entre vos tot deffect & Mancament conturbant la paz, l' amor & la concordia; & tota cauſa de vos oſtar la liberta del ſervici de Dio, & la voſtra ſalu, & de l' adminiſtration de la verita, ſi vos deſira que Dio vos proſpere en li ben temporals & ſpirituals. Car vos non poe far alcuna coſa ſenza luy. Et ſi vos cubita eſſer heritiers de la ſoa gloria faca ço qu' el di. Si tu voles entrar a vita, garda li meo commandament. Item fazé que entre vos non ſe nuriſſa juoc ni gormanderias, ni ribauderias, ni bal, ni autras deſordonnanças, ni queſtions, ni l' engan, ni barat, ni uſura, ni malvolenças, ni diſcordias: ni voilla ſuportar entre vos, ni ſoſtenir perſonas de mala vita, ni que done ſcandol & mal exemple entre vos. Mas carita & fidelita regne entre vos & tot bon exemple, tractant l'un l' autre enaima un chaſcun volera eſſer faict per ſi meſeime. Car autrament non es poſsible alcun poer eſſer ſalva, ni haver la gratia di Dio, ni de home en aqueſt mond, ni en l' autre la gloria. Et tot aiço ſapparten principalmens mantenir & favorir a li Regidors & Gouvernadors. Car quant li cap ſon enferm tuit li membres en ſemp ſe dolon. Pertant ſi*

ments inflicted upon thoſe that have had the greateſt meaſure of knowledg. Wherefore I beſeech you for the Love of God, not to diminiſh but increaſe that Love, Fear, and Obedience which is due unto him, and to one another, as alſo to keep the good Cuſtomes which you have ſeen and heard of God, by our means. And that ye will take away and purge out from among you all thoſe Faults and Failings which interrupt your Peace, Love, and Concord, with whatſoever obſtructs your Liberty in the Service of God, and your own Salvation, and the Adminiſtration of Truth; and all this, in caſe you deſire that God ſhould be propitious to you, in regard either of your ſpiritual or temporal Eſtate, conſidering that you cannot do any thing without him. If then you deſire to be Heirs of his Glory, do as he commands you: and *if you would enter into Life, keep my Commandments.* Moreover, beware that you entertain among you no vain Sports, Gluttony, Whoredom, Balls, or other Debaucheries, as likewiſe no Queſtions, Frauds, Uſury, Envies, or Diſcords. And laſtly, take heed of ſupporting or upholding in the midſt of you, any perſons of an ill Life, who may become a Scandal, or an evil Example to others. But on the contrary, let Love, and Faithfulneſs, and all manner of good Examples reign amongſt you, *doing one to another as every one would that it ſhould be done to him*; for otherwiſe it is not poſſible that any can be ſaved, or finde grace and favour with God and Man in this World, or Glory in that which is to come. And it is neceſſary that the Leaders, and thoſe who govern and bear Rule amongſt you, ſee to the putting of theſe things into execution; for when the Head is ſick, all the Members are diſtempered: wherefore if ye hope and deſire to inherit eternal Life, and to be in good eſteem and credit, and to proſper in the World, both as to Temporal and Spiritual good things; Cleanſe your ſelves from every diſorderly way among you, ſo that God may be always with you, *Who never forſakes thoſe, who put their truſt in him.* But know for certain, that God does not dwell with Sinners, neither does he in his Soul cleave to evil doing, or to the Man that is a Slave ſold under ſin. Wherefore let every one rectifie the way of his own Heart, and ſhun Dangers, if he will not periſh in them. I ſhall not add more for the preſent, but onely this, that ye ſee to the performance of theſe things, and *the God of Peace be with you all,* and accompany us, according to our truly devout and humble Prayers for, and Salutation of all the faithfull and beloved of *Chriſt. Amen.*

I am wholly, yours *Bartholomeus Tertianus,* ready to ſerve you in all things in our power according to the will of God.

vos ſpera & deſira poſſeſsir vita eterna, & bona voouz, & bona fama, & bon credit, & proſperar en aqueſt mond; en li ben ſpiritual & temporal: purga vos de tota vita deſordonna entre vos, afin que Dio ſia totavia con vos, loqual non abandonna unqua ſi ſperant en ſi. Mas ſapia aiço per cert que Dio non exaucis ni habita con li peccador, ni en l' arma malvolent, ni a l' home ſotmes a li pecca. Pertant un chaſcun pauſe lo ſeo cor ſobre la ſoa via, & fugia li peril, ſi el non vol perir en lor. Non autre per lo preſent, ſinon que vos meta en effect aqueſtas coſas, & Dio de paz ſia con tuit vos, & nos accompagne a las urayas, devotas & humils orations, en ſaludant tuit li fidel & ama de Chriſt. Amen.

Totus veſter, Bartholomeus Tertianus, ad omnia ſecundum Deum poſsibilia paratus.

True it is, that as to the particular circumſtances of the form of Diſcipline amongſt thoſe *Barbes* in thoſe times, as namely their *Conſiſtories* and *Synodical* Conſtitutions, thoſe Remainders of their Antiquities which the *Popes* Emiſſaries have left us (or rather which have been miraculouſly preſerved from the flames) are ſomething dark, and imperfect; However what has come to my hands concerning this matter, I ſhall faithfully impart unto the Chriſtian Reader. As to their *Synodical* Conſtitutions, the above-ſpecified Manuſcripts tell us, that the *Barbes* (or Paſtors) aſſembled once a year, to treat of their affairs in a General Council; And the Italian Manuſcript (the Original whereof is to be ſeen with the reſt in the Univerſity Library of *Cambridge*, bearing date 1587.) tells us, that this Council was conſtantly held in the Month of *September*, and that ſome hundreds of years ago, there were ſeen aſſembled together in one *Synod* held at *Valone del Lauſo* in *Val Cluſone*, no leſs then an hundred and forty *Barbes*. The ſame Manuſcript adds, that they had always their *Conſiſtories*, and a form of Diſcipline amongſt themſelves, except it were in the time of Perſecution, and then the *Barbes* had their *Conſiſtories* in ſecret, and did alſo preach to their Congregations, during the Winter ſeaſon, in their own private houſes, and in the Summer time, upon the tops of Mountains, as the people were there feeding their flocks.

The Synodical Aſſemblies of the *Barbes*, or ancient Paſtours of the Evangelical Churches of *Piemont*. *Lib.1. c.5. Art.4. Hiſtoria breve de l' affari de i Valdeſi delli Valli.* 1587. 140. *Barbes* ſeen together at a General Councel in *Val. Cluſone*. *pag.15.*

Of theſe *Barbes* ſome were married, to manifeſt thereby their approbation of the ſtate of Matrimony; Others kept themſelves ſingle, for convenience ſake, foraſmuch as they were oft-times obliged to remove and ſhift their habitations and abodes, and (as occaſion required) to undertake long and tedious voyages for the propagating of the *Goſpel* in remote Countries, with whom they then had a particular and conſtant correſpondence, after the year 1160, namely, in *Bohemia*, *Germany*, *Gaſcogny*, *Provence*, *Dauphine*, *England*, *Calabria*, and *Lombardy*, whither the aboveſaid *Barbes* went by turns, as Itineraries, to viſit their Brethren there, and to preach the Goſpel of *Chriſt* amongſt them. Thoſe *Barbes* who remained at home in the *Valleys*, (beſides their officiating and labouring in the work of the Miniſtry) took upon them the diſciplining and inſtructing of the youth (eſpecially thoſe who were appointed for the Miniſtry) in Grammer, Logick, Moral Philoſophy, and Divinity. Moreover the greateſt part of them gave themſelves to the ſtudy and practiſe of Phyſick, and Chirurgery; and herein they excelled (as their Hiſtories tell us) to admiration, thereby rendring themſelves moſt able and skilfull Phyſicians both of ſoul and body. Others of them likewiſe dealt in divers Mechanick Arts, in imitation of St. *Paul*, who was a *Tent-maker*, and *Chriſt* himſelf, who untill the time of his manifeſtation wrought with his *putative* father *Joſeph*, as *Juſtin Martyr* reports in a certain Dialogue of his with *Triph. contra Jud.*

pag.16.
pag.17.

pag.17.

pag.16.
Juſtin Mart. Dial. Triph. contr. Jud.

Here I ſuppoſe it will not be unacceptable to inſert the Names of all thoſe *Barbes* or *Paſtors* of the *Evangelical* Churches of *Piemont*, which are found ſcattered here and there, in their Writings, not knowing of what uſe it may be to any future diſcoveries of their Antiquities, at leaſt they may ſerve to let us ſee that God has never wholly removed *his Candleſticks*, nor his *burning and ſhining Lights*, out of theſe remote and dark Corners.

A Catalogue of the Names of all thoſe Barbes *or ancient Paſtors of or belonging to the* Evangelical *Churches of the Valleys of* Piemont, *who have been eminent within the compaſs of* 500 *years laſt paſt, and upwards; ſo far as they have come to the Authours hands.*

Mr. *Arnoldo*, who taught about the year 1150. from whom his Diſciples were called *Arnoldiſts*.

Mr. *Eſperone*, who taught about the year 1156. from whom his followers were named *Eſperoniſts*.

Mr. *Joſepho*, who taught about the ſame time, and thoſe who embraced his Doctrine, were in mockery called after his name *Joſephiſts*.

Pietro Valdo, who began to teach the people, who were called after him *Waldenſes*, in the year 1160.

Pietro Bruis, from whom his hearers were called *Bruſiens*.

Mr. *Henrico*, who together with *Pietro Bruis* taught in the Biſhopricks of *Arles*, *Ambrun*, *Die*, and *Gap*, whither they were driven, and received at *Thoulouze*.

Bartholomew of *Carcaſſone*, who taught and was eminent in *Hungaria*, *Dalmatia*, &c. Inſomuch that he was nick-named (by *Mattheus Paris*) their *Pope* and *Biſhop*, alledging likewiſe to this purpoſe a Letter, which a certain Biſhop (the *Popes* Legat in thoſe parts) wrote to the Archbiſhop of *Roüan* to demand ayd and aſſiſtance againſt them, until at laſt they were conſtrained to retire *into the Deſert*, according to that Propheſie in the Revelation, That *the woman that brought forth the man-child*, and is the true Church of God, ſhould be ſo cruelly perſecuted by *the Dragon*, which ſhould *caſt water as a River out of his Mouth, to devour it*, that ſhe ſhould be conſtrained *to flye into the Deſert, where ſhe ſhould be nouriſhed a time, and times, and half a time*, or for the ſpace of forty two Months, or twelve hundred and ſixty days. Rev. 12.5,15.

Belazinanza, of *Veronne*.

Giovanni, of *Lugro*.

Theſe two were very famous (as *Rainerius* obſerves) about the year of our Lord, 1250.

Arnoldo Ilot, a famous *Barbe*, who held the grand diſpute at *Mont Real*.

Lollardo, who was in great Reputation amongſt the *Evangelical* Churches of *Piemont*, by reaſon of a Commentary that he made upon the *Revelation*: As alſo for having conveyed the knowledge of their Doctrine into *England*, where his Diſciples were known by the name of *Lollards*.

Paolo Gignoſo, of *Bobio*.

Pietro, of *Piemont*.

M. Antonio, of the Valley of *Suſa*.

Giovanni Martino, of the Valley of *S. Martino*.

Mattheo,

Matheo, of *Bobio.*

Philippo, of the Valley of *Lucerna.*

Georgio, of *Piemont.*

Stephano Laurenzo, of the Valley of *S. Martino.*

Martino, of *Meana.*

Giovanni, of the Valley of *Lucerna*, who for a certain default, was ſuſpended from his Office by the other *Barbes* for the ſpace of ſeven years, during which time he reſided at *Genoa*, where the *Barbes* had a houſe, as they likewiſe had another houſe very large and beautifull at *Florence.*

Giovanni Girardo of *Meana*, who afterwards went to *Geneva*, and was their Printer.

Barba Bartholomeo Tertiano, of *Meana*, who lived about 230 years ago. This *Barbe* was ſurnamed *della-groſſa-mano*, becauſe of his great Hand and brawny Arm.

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Tomaſsino Baſtia, of *Angrognia*, who died in *Puglia.*

Baſtiano Baſtia, of *Angrognia*, who died in *Calabria.*

Giacomino Bellonato, of *Angrognia.*

Giacobo Germano, of the Valley of *Peroſa.*

M. Benedetto Goivanno.

Giovanni Romagnolo, of *Siſena* in *Italy.*

Franceſchino, of *Fraiſciniera.*

Michael Porta, of the Valley *Puta*, which is called at preſent *Loiſa.*

Peiron Flotto, of *Pragela.*

M. Angelino, *della Coſta.*

Daniele, of *Valenza.*

Giovanni, of *Molines.*

Theſe two were ſent by the other *Barbes* into *Bohemia*, to preach to the *Waldenſian* Churches that were gathered together in that Kingdom; but theſe men moſt ſhamefully betraying their truſt, and thoſe Churches, diſcovered to the Enemy whatſoever they knew of their flocks, which afterwards occaſioned a very heavy and ſore perſecution; whereupon the Churches of *Bohemia* wrote Letters to the *Evangelical* Churches of the *Alpes*, to entreat them never to ſend any for the future in ſuch imployments, but thoſe of whoſe fidelity they had had long experience and good aſſurance.

M. Pietro Maſſone of *Borgognia*, and *Georgio Morello*, of *Fraiſciniera*, were ſent into *Germany* in the year 1530, to treat with the chief Miniſters of *Germany* (*viz.*) *Oecolampade*, *Bucer*, and others, touching the Reformation of their Churches. But *Pietro Maſſone* was taken priſoner at *Dijon.*

Stephano Negrano, and *Ludovico Paſchale*, were ſent into *Calabria* in the year 1560 to the Churches of *Montald*, *Sainct Xiſt*, and other neighbouring places: but *Stephano Negrino* was carried to *Coſence*, where he was ſtarved to death in priſon. And *Ludovico Paſchale* was carried to *Rome* where he was burned alive, in the preſence of *Pope Pius* the fourth and his Cardinals, whom he then, even as he was in the midſt of the flames, moſt couragiouſly ſummoned to appear before *the Throne of the Lamb* to give an account of their barbarous cruelties.

Giovanni of *Mus*, in *Provence*, who being ſent to *Calabria*, died by the way, near to *Luca* in *Italy*, being taken priſoner in *Provence* upon the account of Religion, and afterwards delivered by a ſingular providence.

Tomaſo Bermondo, of *Pragela*.
Pietro Bevilacqua, of the Valley of S. *Martino*.
Barba Gioannetto, of *Fraiſciniera*.
Barba Paolo Bermondo, of *Pragela*.

Pietro Borrelo, of *Vilareto*, in the Valley of *Cluſone*, who was detained priſoner in a certain place called *Poccapaglia* as he was going to *Calabria*; but was delivered, paying his ranſom.

Mattheo Gautiero, of *Faeto*, in the Valley of *Cluſone*.
Antonio Grenone, of *Angrognia*.

Martino Gonino of *Angrognia*, who ſuffered Martyrdom at *Grenoble*, as he was returning home from *Germany*.

Martino Arnollo, of *Angrognia*.
Laurenzo Pignatelo, in *Feneſtrelle*.
M. Franceſco Vallo della Comba, of the Valley of *Lucerna*.
M. Gilio de Gili, of the Valley of *Peroſa*.
M. Franceſco Laurenzo, of the Valley of S. *Martino*.

A Catalogue of the Names of ſome of the Diſciples and kinred of thoſe ancient Barbes, *who lived about the Year* 1587. *And imployed their talents in the work of the Miniſtry.*

M. Stephano Peroto di Uſſeo, in the Valley of *Cluſone*.
M. Philippo Paſtore, of *Pragela*.
M. Ugho Paſtore, of *Pragela*.
M. Pietro Bernardello, of *Pragela*.
M. Daniele Bermondo, of *Pragela*.
M. Andrea Riperta, of *Fraiſciniera*.
M. Giovanni Nicoleto del Villaro, of *Bobio*.

Beſides the above-named there were ſeveral others who exerciſed in the Miniſtry in the Valleys at the ſame time, whoſe Names are as followeth.

M. Melchior di dio della Torre, in the Valley of *Lucerna*.
M. Paolo Garnero of *Dobio*.
M. Daniele Chanforano of *Angrognia*.
M. Antonio Bongiorno of *Bobio*.
M. Henrico Roſtagno, of *Val. Peroſo*.
M. Pietro Giordano, of the Valley of *Cluſone*.
M. Daniele Monino, of *Villaro* in *Lucerna*.
M. Stephano Laurentio, of the Valley of S. *Martino*.

M. Pietro Gilio, of the Valley of *Peroſa.*
M. Michaele Appia, of St. *Giovanni,* in *Lucerna.*

Theſe are the Names of the principal and moſt eminent of thoſe *Barbes* which I could meet with in their Records; And though it's rationally to be ſuppoſed that they are but a very ſmall number in compariſon of thoſe of whom there is no mention there made, yet theſe are abundantly ſufficient to manifeſt that the Lord has had always *Labourers in that his Vine-yard,* maugre all the malicious practiſes of wicked men utterly to extirpate the memory of them from off the face of the earth; Which is the ſubject of the following Book, and to which I humbly refer the Reader for a more ample and ſatisfactory account.

The End of the Firſt Book.

THE SECOND BOOK OF THE HISTORY OF THE EVANGELICAL CHURCHES OF The Valleys of *PIEMONT*.

CHAP. I.

The ſeveral Troubles and Perſecutions of the Evangelical *Churches in the Valleys of* Piemont *from time to time, becauſe of their Religion.*

ARTICLE I.

THe *Evangelical* Churches of the *Valleys* of *Piemont*, as well as thoſe of *Dauphine*, have indeed been ſorely perſecuted, from the very beginning, by the *Eccleſiaſticks*, that is to ſay, ever ſince the Apoſtacy of the *Roman* Church hath taken place in the World; and all becauſe they would by no means comply with their belief and cuſtomes. *Rainerius* in his Treatiſe *de Valdenſibus* tells us, that *among all thoſe that have*

Rain. de Valdenſibus.

have rebelled againſt the Church of Rome, there have been none ſo pernicious as the Waldenſes. And truly, we may ſay on the other ſide, with as much juſtice and truth, that of all the Enemies that have oppoſed the true *Evangelical* Doctrine, and worſhip of thoſe poor *Chriſtians*, there have been none ſo cruel, and malicious, as the *Popes* of *Rome* and their Emiſſaries be, for no other reaſon then this, That thoſe poor people did, upon all occaſions openly bear witneſs againſt the luxury, avarice, and errours of the ſaid *Popes*, and their adherents, who had ſo ſubtilly and ſerpent-like wound and inſinuated themſelves (firſt the head, and then the whole body) into the true Church of Chriſt; And becauſe they taught and maintained (as *Rainerius* himſelf confeſſes) that *thoſe were the true Succeſſors of the Apoſtles, who imitated their life; and that the Pope, the Biſhops, and that crue of other Clergy-men, who hunted after, and got into their poſſeſſion the riches and treaſures of this world, were not the true Shepheards, neither was it ever Chriſts intention, to commit the charge of his chaſte, and dearly beloved Spouſe to thoſe, who ſhould ſo ſhamefully proſtitute her by evil examples and wicked works.* The very truth is, This *little flock* of *Chriſt* in the Valleys of *Piemont*, by reaſon of the remoteneſs and obſcurity of their Country, and habitations (adding thereto the natural *genius* of thoſe plain and ſimple people, which was not at all to effect high things) did for many *Centuries* together, peaceably enjoy, or at leaſt preſerve amongſt them the purity of that Doctrine which was left them by *Chriſt* and his *Apoſtles*; and therefore when once the *ſeaven horn'd beaſt riſing out of the bottomleſs pit*, began to ſhew it ſelf in the world, and corruption to be foiſted into the Church by the *Roman* Clergy, thoſe *true Nathaniels*, could by no means drink down ſuch abominations, but did with all their might reſiſt and oppoſe the ſame, and that oft times, even unto bloud; and upon this account, and this alone, was it, that they became firſt the objects of their enemies hatred, and afterwards the ſubjects of their *Antichriſtian* fury.

Rainer. cap. de ſtudio pervertendi alios, & modo docendi, fol.98.

Pope *Alexander* the third his endeavours to extirpate the *Waldenſes*

The firſt means they uſed, to exterminate and extirpate them, were their thunderbolts, and *Anathema's*; their *Canons*, *Conſtitutions*, and *Decrees*, with whatſoever might render them odious to the Kings, Princes, and people of the earth, prohibiting them all manner of communion, and ſociety with any of their own tribe, ſentencing them as men unworthy, and uncapable of the leaſt charge, honour, profit, or inheritance; (nay not ſo much as a burying place amongſt other Chriſtians!) confiſcating their goods, diſ-inheriting their children, and razing their houſes down to the ground: And theſe very ſentences are at this day to be ſeen, together with ſeveral Letters of *Pope Alexander* the third, and many others after him, with the formal inſtructions which were given by them to thoſe Inſtruments whom they then imployed for the effecting of that work; as alſo the ſtrict commands they laid upon Kings, Princes, Magiſtrates, Conſuls, and People, to make an exact *Inquiſition*, to ſhut the Gates of their Cities, to lay violent hands upon, and to ſlay without mercy thoſe poor innocent Lambs; giving their Accuſers a third or thereabouts of their

Goods, and laying ſome Puniſhments upon all thoſe, whoever they were, who ſhould attempt to conceal any one of them.

But now in proceſs of time, when as theſe means were judged too mild and gentle, for the effecting a buſineſs of ſo high a nature, and that notwithſtanding all their induſtry, thoſe People began to multiply exceedingly, and that their Miniſters did not at all ceaſe to teach and preach to their reſpective Congregations, that the *Pope* was *Antichriſt*, the *Maſs* an Abomination, the *Hoſt* an Idol, and *Purgatory* a Fable; *Innocent* who ſucceeded Pope *Celeſtin* by name, about the Year 1198. took a more ſpeedy and effectual courſe for the Extirpation of them, by giving ſome Inquiſitours, appointed purpoſely for that Work, a plenipotentiary power, firſt to form their Proceſſes, as they ſhould ſee good, and then to deliver them to the Magiſtrate, and thence to haſten them to the Stake, or Gibbet; by which means, in a few years, they had filled the greateſt part of *Chriſtendom* with moſt formidable and lamentable Spectacles of their barbarous and *unchriſtian* Cruelties.

The unlimited power of the Inquiſitors for the proſecution of the *Waldenſes*.

Now that this power of theſe Inquiſitours was unlimited, and unbounded, is plain by their conſtant practiſes. For, they had power to aſſemble the People when ever they pleaſed, at the Sound of a Bell! they had power to proceed againſt the Biſhops themſelves, if they found occaſion, and to make their Proceſs themſelves! Yea, they had power to impriſon whom they would, and whom they would to releaſe! All manner of accuſation was valid with them! A Sorcerer, or a Whore, was a ſufficient Witneſs to take away the Life of any *Waldenſian* Heretick! And what was more, there was no neceſſity of confronting Parties with Parties, or examining the Buſineſs, but it was ſufficient to exhibit a Bill before the Inquiſitour, without either Witneſs or Law whatſoever! If any man were rich, his wealth was a ſufficient proof, either to convict him of Hereſie, or at leaſt to be a Favourer of the ſame. No Advocate durſt plead their Cauſe, nor any Notary receive any Act in their behalf: when any was caught in this Net of the Inquiſition, he was ſure never to eſcape; if happily he was let out, it was but in Mockery, to bring him in again, (as a Cat plays ſometimes with a Mouſe a while, and then cruſhes the Bones of it between her Teeth) and as if it were too ſmall a Puniſhment to take away their Lives, there are yet to be ſeen many Sentences of thoſe bloudy Inquiſitours againſt the very Bones of thoſe poor *Waldenſes*, to dig them up after they had been buried at the leaſt thirty Years, and then to burn them in the open Streets, and other publick places. The Children of ſuch Parents as were thus proceeded againſt, durſt not inherit their Lands and Poſſeſſions, for fear of being condemned, as inheritiing together with ſuch Poſſeſſions their pretended Hereſies.

The bones of ſome *Waldenſes* dug up, and 30. years after they had been buried.

And to keep the People more in aw, thoſe holy Fathers were wont to lead about in triumph their Priſoners and Captives as oft as they went in Proceſſion, forcing ſome to whip and laſh themſelves as they marched along in the Streets, and others to wear red Caſſocks with yellow Croſſes, under the Name of *Benedictin Converts*, to ſignifie thereby, that they were convicted of ſome notorious Errours, and that the next Fault they ſhould commit, they ſhould be condemned as Hereticks, without Remiſſion. Others they made to follow them in their Shirts, bare-footed and bare-head with a green With about their Necks, and a Wiſp of Straw in their Hands, and in this miſerable equipage did they force perſons of all quality and ſexes to go up and down publickly (to the great grief and terrour of all the Beholders) prohibiting them to enter into their Churches, during the time of their Service, or ſo much as to caſt their Eys upon the *Hoſt* when the Prieſt lifted up the ſame: and which is not much inferiour to any of the reſt for cruelty, many were enjoyned by way of Penance, to take Voyages as far as the *Holy Land*, or other remote Corners of the World, (at their own Expence and Charges) for a ſet term of time, and that without once daring to make the leaſt inquiry at their Return, either what was become of their Eſtates, or what familiarity thoſe holy Fathers had with their Wives in their abſence, leſt thereby they ſhould incur the Cenſure of relapſed and impenitent Perſons, and conſequently render themſelves uncapable of ever being pardoned.

Beſides all theſe practiſes, they had a certain Form of cunning Devices, and ſubtil Stratagems, whereby they uſually regulated all their Proceſſes againſt thoſe poor *Waldenſes*; as may be ſeen in the following Maxims, or Rules of Caution, which Providence hath ſuffered to come to Light, how cloſely ſoever they were contrived by thoſe Sons of Darkneſs, in ſecret Corners as were the reſt of their Deſigns.

An Extract of certain Rules of Caution, whereby the Inquiſitours formerly regulated their Proſecution of the *Waldenſes*.

1. *It is not expedient to diſpute concerning Matters of Faith before Laymen.*

2. *None ought to be reputed as true Repentants, but ſuch as diſcover all thoſe whom they knew to be of the ſame principles and profeſſion with themſelves.*

3. *He that accuſes and diſcovers not thoſe of the ſame profeſſion with himſelf, ought to be cut off from the Church as a rotten and putrified Member, leſt he ſhould corrupt and infect the reſt.*

4. *After any is delivered over to the Secular power, he muſt not be at all permitted to excuſe himſelf, or to declare his innocence before the people; for, if ſuch a one be put to death, it ſcandalizes the Lay-men; and if he eſcape, it becomes a prejudice to our Religion.*

5. *There muſt be great caution had of promiſing life to any man who is condemned, before the people; becauſe there's no Heretick would ever be burnt, if he could eſcape by virtue of a promiſe. And in caſe he ſhould promiſe Repentance before the people, and then be put to death, that would neceſſarily ſcandalize the people, and make them believe that ſuch were wrongfully put to death.*

6. The Inquiſitour ought always to preſuppoſe the Fact, and (waving that) onely to inquire concerning the Circumſtances of the Fact, after this manner. How many times haſt thou confeſt thy ſelf to Hereticks? In what Chamber of thy Houſe did they lie? And ſuch like Queſtions.

7. The Inquiſitour muſt hold ſome Book before the accuſed Party, during the Examination, as if he had there written the whole Life of him whom he examines.

8. He muſt threaten him with Death, in caſe he will not confeſs, and tell him that he is a dead man, that he ought to think upon his Soul, and wholly renounce his Hereſie, ſince that he muſt die, he ought to take patiently whatever befalls him. And if he anſwer, Since I muſt die, I had rather die in this my Faith, than in that of the Roman Church, *Then be ſure there's no hope at all of ſuch a one, and therefore he muſt be delivered forthwith to Juſtice.*

9. There is no hope at all of convincing Hereticks by the knowledg of the Scriptures, and Learning, for as much as oft times it falls out, that very learned men are confounded by them, and by that means, the Hereticks fortifie themſelves, when they thus finde that even learned men themſelves are deceived by them.

10. Hereticks muſt never be ſuffered to anſwer directly to any thing. And when they are preſſed by frequent Interrogatives, they have a Cuſtome to make anſwer, that they are poor ignorant men, and not able to anſwer. And if they perceive that the Standers by are any whit moved with compaſſion towards them, as being poor harmleſs men, and wrongfully accuſed, then they take courage, and ſeem to cry and take on, like poor miſerable Wretches, and ſo flattering and ſmoothing the Judg, endeavour to eſcape the Inquiſition; ſaying, Sir, if I have offended in any thing, I ſhall willingly do Penance, but I beſeech you aſſiſt and deliver me from this Infamy, which has been caſt upon me by pure malice and envy, and altogether undeſervedly But then muſt the couragious Inquiſitour not at all bend, or be moved by theſe Flatteries, nor give the leaſt ear or credence to any ſuch Fables.

11. Laſtly, the Inquiſitour muſt prevent them, by aſſuring them, that they ſhall gain nothing by Swearing falſly, for as much as they have ſufficient Proofs to convict them otherwiſe; and therefore that they ſhould not at all think to eſcape the Sentence of Death thereby. But withall, he muſt promiſe them, that if they confeſs freely their Errour, they ſhall finde Mercy. For, in ſuch a perplexity as this, there are many that will confeſs their Errour, in hopes to eſcape.

Theſe were the inhumane Practiſes of theſe Sons of Violence from the Year of our Lord 1206. to the Year 1228. during which time, there were ſo great a number of the *Waldenſes* apprehended throughout moſt of the parts of *Europe,* that the Arch-biſhops of *Aix, Arles,* and *Narbonne,* being aſſembled at *Navignon,* in the ſaid Year 1228. had compaſſion on ſo great a Multitude of miſerable Wretches, and told the Inquiſitours, that they had apprehended ſo many of the *Waldenſes,* that it was not poſſible to get a ſufficient quantity of Lime and Stone to build Priſons for them; and therefore deſired them to forbear

bear the impriſoning of them, till they heard further from the Pope. The truth is, we need no better poof for this, than what then came even from the Mouths of thoſe Inquiſitours themſelves; for it being put to the Queſtion among them, whether thoſe that received the Sacrament with the *Waldenſes* were excuſable, or might pretend ignorance, that they knew not that they were *Waldenſes*? It was anſwered, *That there had been ſo vigorous and open a Perſecution of all Qualities and Sexes of the* Waldenſes, *ſo many of them put to Death, and ſo many conſtantly ſtanding in a moſt forlorn condition before the Doors of their Chapels and Churches, that it was not poſſible that any Man could pretend ignorance in ſuch a caſe.*

Vignaux in his *Memoires des Vaudois. Paul Perrin Hiſtoire des Vaudois lib.*2. *cap.*3. *Pierre Gilles Hiſtoire Eccleſiaſt. c.*4.

If I ſhould here undertake to ſpeak at large of all the Perſecutions that ever befell thoſe poor People, I ſhould certainly too much ſtraiten my ſelf in the Relation of what is yet behinde; therefore I ſhall content my ſelf to begin onely with the Year of our Lord 1400. wherein the Inhabitants of the Valley of *Pragela* were ſet upon by their Popiſh Neighbours about the time called *Chriſtmaſs*, and that in ſo violent and furious a manner, that thoſe poor Creatures were forced to fly in all haſte with their Wives and little one in their arms, to one of the higheſt Mountains thereabouts, (which has been ever ſince called the *Albergean*, from the *Italian* word *Albergo*, becauſe the poor People made it their Place of Refuge) In this their flight, a very great number of them were overtaken by their Purſuers, whoſe *Feet were ſwifter to ſhed Bloud*, than the Feet of the others to fly, and ſo were moſt barbarouſly murdered. The reſidue being overtaken by the Night, wandered up & down in the Snow, till ſuch time as their Joints were frozen and become ſtiff by the extremity of cold, in ſo much that there were found the next Morning, lying on the Snow, no leſs than fourſcore ſmall Children, and moſt of their Mothers by them, all frozen to Death, a moſt miſerable Spectacle to behold.

At this time, and for many years after, the Arch-biſhop and the Inquiſitours of *Turin* imployed all their ſtrength and power againſt the *Waldenſes* of *Piemont*, yea they compelled ſome of thoſe, who were fallen into their hands, to promiſe them, that they would change their Religion; but thoſe their new Converts not being able to continue ſo with a good conſcience; and on the other ſide, fearing to fall again into the Paws of the Lion and the Bear, quickly ſet in order their Affairs as well as the Circumſtances of that Conjuncture would permit, and retired themſelves, ſome into *Provence*, and the reſt into *Calabria*, and the adjacent places. Now when this was known to *Jean Compeſio*, Arch-biſhop of *Turin*, and to *Andrew d'Aqua-pendente* (Inquiſitour) there were ſet forth ſeveral Bulls againſt them upon the 28. of *November* 1475. By virtue whereof, (though the moſt part of thoſe poor Wretches found a way to eſcape, yet nevertheleſs many ſuffered Martyrdom in a moſt cruel and bloudy manner, and that in moſt Towns and Cities of *Piemont*: *Jordan Tertian* was burnt at *Suſe*! *Hippolite Rouſsier* at *Turin*; *Hugo Chiamp de Feneſtrelles* having been brought to *Turin*, they pulled his Guts out of his Belly, and ſo he died in a ſad and wofull condition.

Albertus de Capitaneis ſent with Bulls from Pope *Innocens* againſt the *Waldenſes*, 1487.

A while after, the Pope ſeeing that his Perſecutions upon particular Men, had not effects according to his Minde, he reſolved to come to a general violence, and to that effect, having appointed *Albertus de Capitaneis* Arch-deacon of *Cremone*, to be his Legate and Commiſſioner General for that Affair, he ſent him with Bulls and Patents to all the Lords & Princes, in whoſe Dominions there were found any *Waldenſes*, to incite them to aſſiſt the ſaid Legate with ſufficient Forces, to exterminate all the *Waldenſes* or poor People of *Lyons*, who inhabited in their Dominions. And that the World may be ſatisfied concerning the Contents, I have here inſerted a true Copy of that famous Bull of Pope *Innocent*, given to the ſaid *Albertus de Capitaneis*, in the Year 1487. referring all that are curious in Matters of this Nature, to the Univerſity Library of *Cambridg*, where they may ſee and compare it with the very Original.

ARTICLE II.

The Bull of Pope *Innocent* for the Extirpation of the *Waldenſes*, given to *Albertus de Capitaneis* his Legate and Commiſſioner General for that Imployment in the Year 1487.

The true Original whereof is to be ſeen, together with the reſt, in the publick Library of the famous Univerſity of *CAMBRIDG.*

ALbertus de Capitaneis Juris utriuſque Doctor, Archidiaconus Eccleſiæ Cremonenſis, & Blaxius de Bena, Ordinis Prædicatorum, Sacræ Theologiæ Profeſſor, hæreticæ pravitatis Inquiſitor, & in hac parte Nuncii & Commiſſarii a Sanctiſſimo in Chriſto Patre Domino noſtro, Domino Innocentio Divinâ Providentiâ, Papa octavo ſpecialiter Deputati, &c. Univerſis & ſingulis Dominis, Abbatibus, Prioribus, Præpoſitis, Plebanis, Vice-plebanis, Decanis, Archidiaconis, Scholaſticis, Cantoribus, Cuſtodibus, Theſaurariis, Sacriſtis, tam Cathedralium quam Collegiatarum, Canonicis, Parochialiúmque Eccleſiarum Rectoribus ſeu horum locatorum Curatis, & non Curatis, Vicariis perpetuis, Altariſtis, cæteríſque Presbyteris, Clericis, Notariis, & Tabellionibus publicis ac ſecum Reſidentibus & Miniſtralibus Gradualibus, & quarumcunque Curiarum, tam ſpiritualium quam temporalium, Judiciis Juratis per Civitates & Dioceſes Ebrodunenſem, Lugdunenſem, Viennenſem, aut alias ubilibet conſtitutis, & eorum cuilibet in ſolidum, illíque vel illis ad quem vel ad quos noſtræ præ-

ALbertus de Capitaneis Doctour of both Laws, Arch-deacon of the Church of *Cremona*, and *Blaxius de Bena* of the Order Predicants, Profeſſour of Divinity, Inquiſitour againſt the perverſneſs of Hereticks, and for this end Meſſengers and Commiſſioners in a ſpecial manner deputed by our moſt holy Father in *Chriſt* our Lord, *the Lord* Innocent *the eighth* by Divine Providence *Pope, &c.* To all and every one the Lords, Abbots, Priors, Overſeers of the Vulgar, *&c.* their Vicegerents, Deans, Arch-deacons, Scholars, Singers, Keepers, Treaſurers, Sacriſts, Canons, as well of Cathedral as Collegiate Churches, and Rectors of Parochial, or their conſtituted Curates, and Parochial Vicars without Cure, Altariſts, and all other Prieſts, Clerks, Notaries, and Publick Regiſters, and Reſidents with them, and Miniſterial Graduates, and ſworn Judges of all Courts as well Spiritual as Temporal throughout the Cities and Dioceſes of *Eureux, Lions, Vienna*, and others conſtituted in any other place; each of them entirely, and to him or them, to whom ſeverally or jointly theſe our preſents (or in truth rather Apoſtolical Letters) ſhall come or be preſented, greeting in the Lord. Our ſaid Commiſſioner being ſtraitly commanded to obey theſe our (or rather truly Apoſtolical) commands, hath ſignified to us with due Reverence as became him, that he had received Letters or Apoſtolical Bulls, ſigned duly with a Leaden Seal hanging by a Hempen String, after the manner of the *Romans*, as Bulls are uſually made valid and entire, nor ſuſpected of any falſification in any part thereof, but wholly free from all fault and ſuſpition, according to the tenour and form following;

Innocentius Biſhop, a Servant of the Servants of God, to our beloved Son *Albertus de Capitaneis*, Arch-deacon of the Church of *Cremona*, Nuntio of the See Apoſtolick, and our Commiſſioner for the Dominions of our beloved Son, that noble perſon, *Charls* Duke of *Savoy*, on this and on the other ſide of the Mountains through the City and Dioceſe of *Delphinate*, *Vienna*, and *Sedun*, and the places near adjoyning thereunto, greeting and Apoſtolical Benediction. Our hearty Deſires chiefly tend to this, that as touching thoſe for the gaining of whom to the Church the ſupreme Maker of all things was pleaſed himſelf to undergo human infirmities, we, to whom he hath committed the Care and Government of his Flock may with all watchfull Induſtry endeavour to withdraw them from the *precipices* of Errours, that providing for their Salvation, as it ſhall pleaſe God to favour us with Grace, we may continually labour, that the Catholick Faith may in our times be propagated, and the evil of Hereſie be rooted out from the borders of the Faithfull.

We have heard, and it is come to our knowledg, not without much diſ-

ſentes, imò verius Apoſtolicæ literæ pervenerint, aut præſentatæ fuerint ſalutem in Domino. Et noſtris hujuſmodi, imo verius Apoſtolicis, firmiter obedire mandatis, literas ſeu bullas Commiſſionis noſtræ Apoſtolicas debitè ſigillo plumbeo cum cordulâ cannabis in pendente more Romanæ Curiæ bullatas ſanas & integras, nec in aliqua earum parte de vitio falſitatis ſuſpectas ſed omni prorſus vitio & ſuſpicione carentes, Nos cum ea qua decuit reverentia monentes recepiſſe hujuſmodi ſub tenore;

Innocentius Epiſcopus Servus Servorum Dei, dilecto filio Alberto de Capitaneis, Archidiacono Eccleſiæ Cremonenſis, ad Dominia dilecti filii Nobilis viri Caroli Ducis Sabaudiæ citra & ultra montes per Delphinatum Viennenſem & Sedunenſem Civitatem & Dioceſim ac illis adjacentia loca noſtro & Apoſtolicæ Sedis Nuncio & Commiſſario ſalutem & Apoſtolicam benedictionem.

Id noſtri cordis vota præcipue depoſcunt ut pro quibus ſuper eorum aſcribendis cœtui ipſe omnium ſummus rerum opifex humanos languores perpeti voluit, Nos quibus gregis ſui curam regiménque commiſit, illos ab errorum præcipitiis vigilanti curemus eripere ſtudio, ut eorum ſaluti divina nobis propiciante gratia jugiter intendamus ad noſtrum, qui deſideranter in votis gerimus ut Fides Catholica noſtris proſperetur temporibus, & pravitas hæretica de finibus fidelium extirpetur.

Non ſine diſplicentia grandi pervenit auditúmque quod nonnulli iniquitatis

filii, Incolæ Provinciæ Elredumenſis, ſectatores illius pernicioſiſſimæ & abominabilis ſectæ hominum malignorum pauperum de Lugduno, ſeu Valdenſium nuncupatorum, quæ dudum in partibus Pedemontanis, & aliis circumvicinis, procurante ſatore malorum operum, per ſtudioſa diverticula & præcipitia latebroſa, oves Deo dicatas illaqueare, & demum ad perditionem animarum perducere, mortifera ſagacitate conatur, damnabiliter inſurrexit, ſub quadam ſimulata ſanctitatis ſpecie in reprobum ſenſum ducti a via veritatis vehementer abhorreat & ſuperſtitioſas ac hereticas ceremonias ſectantes, quam plurima orthodexæ fidei contraria & oculos Divinæ Majeſtatis offendentia, ac graviſſimum in ſe animarum periculum continentia dicunt, faciunt & committunt. Et cum dilectus filius Blaſius de Monte regali ordinis prædicatorum & Theologiæ profeſſor, Inquiſitor generalis in partibus illis, per olim Generalem Magiſtrum dicti ordinis, & deinde per dilectum filium noſtrum Dominicum tt̄ Sancti Clementis presbyterum Cardinalem, in partibus illis Apoſtolicæ ſedis Legatum, & demum per fælicis recordationis Sixtum Papam IIII. immediatum prædeceſſorum noſtrum ad hujuſmodi & alios quoſcunque errores extirpandos deſtinatus, ad Provinciam ipſam ſe contuliſſet, ut eos ad abjurandum errores prædictos, & veram Chriſti fidem profitendam induceret, more duri aſpidis aures ſuas obturantes, nedum peſſimos & perverſos errores ſuos depoſuerunt, maxima mala malis addentes, illas publicè prædicare, & prædicationibus alios Chriſti fideles

pleaſure, that certain ſons of iniquity, inhabitants of the Province of *Eureux*, followers of that abominable and pernicious Sect of malignant men, who are called the poor people of *Lyons*, or the *Waldenſes*, who have long ago endeavoured in *Piemont*, and other neighbouring parts, by the procurement of him who is the ſower of evil works, through by-ways, purpoſely ſought out, and hidden precipices, to inſnare the ſheep belonging unto God, and at laſt to bring them to the perdition of their ſouls by deadly cunning, are damnably riſen up under a feigned pretence of Holineſs, being led into a reprobate ſenſe, and do greatly erre from the way of truth; and following ſuperſtitious and heretical Ceremonies, do ſay, act and commit very many things contrary to the Orthodox Faith, offenſive to the eyes of the Divine Majeſty, and which do occaſion a very great hazard of ſouls. And whereas our beloved Son *Blaſius de Monte regali*, of the Preachers Order, and Profeſſour of Divinity, and General Inquiſitor in thoſe parts, was appointed heretofore by the General Maſter of the ſaid Order, and afterward by our Beloved Son *Dominicus* tt̄ Prieſt of *St. Clement*, and Cardinal, and Legat of the Apoſtolical See in thoſe parts; and laſtly by our immediate Predeceſſor of bleſſed memory *Sixtus* the IIII. *Pope*, to extirpate ſuch like and all other Errours whatſoever, having tranſported himſelf unto that Province, that he might induce them to abjure the Errours aforeſaid, and to make profeſſion of the true Chriſtian Faith, they were ſo far from leaving their moſt wicked and perverſe Errours, that ſtopping their ears like the deaf Adder, adding greatly evil to evil, they did preach publiquely thoſe Errours, and by their preaching did draw other Chriſtian

believers thereinto; deſpiſing the Excommunications, and prohibitions, and other Cenſures of the ſame Inquiſitor, overthrowing the houſe of his habitation, and the things that were therein, as alſo ſpoiling and robbing with the goods of ſome others, true believers, killing the ſervant of the ſame Inquiſitor, and waging a War in a hoſtile manner reſiſting their temporal Lords, and making ſpoil of their goods, forcing them and their Families to fly from their Pariſhes, burning and demoliſhing their houſes, depriving them of all their Revenues, and doing them all the harm they could; together with an infinite number of other deteſtable and horrible acts, which they were not afraid to commit.

We therefore having determined to uſe all our endeavours, and to imploy all our care, as we are bound by the duty of our Paſtoral charge, to root up and extirpate ſuch a deteſtable Sect, and the foreſaid execrable Errors, that they may not ſpread further, and that the hearts of believers may not be damnably perverted from the *Catholick* Church; and to repreſs ſuch raſh undertakings; & having ſpecial confidence in the Lord concerning your Learning, your ripeneſs in counſel, your zeal in the faith, and your experience in the management of affairs; and in like manner hoping that you will truly and faithfully execute the things which we ſhall think good to commit unto you for the extirpating of ſuch errours; we have thought good to conſtitute you at this time, for this Cauſe of God and the Faith, the Nuntio Comiſſioner of us, and of the Apoſtolical See, within the Dominions of our beloved Son *Charls* Duke of *Savoy*, and the *Delphinat*, and the Cities and Dioceſs of *Vienna*, and *Sedun*, and the adjacent

in eoſdem errores protrahere, ejuſdem Inquiſitoris excommunicationes & interdicta, aliaſque cenſuras vilipendere, domum habitationis ejuſdem ſubvertere, & quæ in ea erant nonnullorumque aliorum fidelium bona diripere & derrebare, ejuſdemque Inquiſitoris famulum interficere, certamen hoſtili more inire; illorum Dominis temporalibus reſiſtere, & illorum bona deprædari, ipſoſque & eorum familias a ſuis Parochiis præfugos facere, domus incendere ſeu evertere, & a redditibus privatos tenere, & quæ potuerint eis damna inferre, infinita quoque alia deteſtabilia ac abhorrenda facinora perpetrare veriti non fuerunt.

Nos igitur hujuſmodi ſectam deteſtabilem & premiſſos ipſius execrandos errores ne propagentur ulterius, neve per eos corda fidelium damnabiliter corrumpantur ab Eccleſia catholica, prout ex debito Paſtoralis officii tenemur evellere, & radicitus extirpare, ac hujuſmodi temerarios auſus reprimere cupientes omnes conatus noſtros adhibere, omnemque ſolicitudinem impendere decrevimus, ac ſumentes de tuis Literarum ſcientia, conſilii maturitate; fidei zelo, & in agendis experientia in Domino fiduciam ſpecialem, pariter & ſperantes quod ea quæ tibi pro hujuſmodi extirpandis erroribus committenda duxerimus probè & laudabiliter exequeris, te noſtrum & Apoſtolicæ ſedis Nuncium & Commiſſarium, ad Dominia dilecti filii Caroli Sabaudiæ Ducis ac Delphinatum, Viennen civitatem & Dioceſem Sedunenſem, & illis adjacentia

Provincias, civitates, terras & loca quæcunque, pro hac Dei & fidei cauſa impreſentiarum duximus deſtinandum, ut eundem Inquiſitorem ad ſui officii liberum exercitium recipi & admitti facias, & eorundem nefandiſſimos Waldenſium ſectæ ſectatores, & alios hæreticæ pravitatis cujuſlibet labe pollutos ad abjurandum eorum errores, & parendum mandatis Inquiſitoris ejuſdem & tuis, opportunis remediis inducas; & ut id tanto facilius efficere valeas, quanto major fuerit tibi per nos data facultas, & autoritas attributa tibi, per te vel alium ſeu alios movendi & inſtantiſſimé requirendi Univerſos Archiepiſcopos & Epiſcopos in Ducatu, Delphinatu, & adjacentibus locis prædictis conſtitutos, quos in partem ſolicitudinis nobiſcum evocavit altiſſimus, eiſque in virtute ſanctæ obedientiæ mandandi ut unà cum venerabilibus fratribus noſtris locorum Ordinariis vel eorum Vicariis, ſeu officialibus generalibus in quorum civitatibus & Dioceſibus duxeris ad præmiſſa procedendum & injunctum tibi officium exequendum, & cum Inquiſitore præfato viro, utique literarnm ſcientia prædito, & fervore fidei & zelo ſalutis animarum accenſo, ſe tibi in præmiſſis aſſiſtere & unà tecum ad eorum exequutionem procedere potuerint vel voluerint adverſus Valdenſes prædictos & alios quoſcunque hæreticos armis inſurgant, eoſque veluti aſpides venenoſos communicatis invicem proceſſibus conculcent; & ut populi eorum curæ crediti in confeſſione veræ fidei perſiſtant & roborentur, diligenter procurent; & ad eorundem hæreticorum tam ſanctam tamque perneceſſarium exterminationem

Provinces, Cities, Lands and places whatſoever, to the end you ſhould cauſe the ſame Inquiſitor to be received and admitted to the free exerciſe of his Office, and that you ſhould induce the followers of the moſt wicked Sect of the *Waldenſes*, and all others polluted with any other Heretical pravity whatſoever, to abjure their Errours, and to obey the Commandments of the ſame Inquiſitor, and give way to your ſeaſonable remedies: And that you may do this ſo much the more eaſily, by how much the greater Power and Authority is given you by us, to wit, a Power, that by your ſelf, or by ſome other perſon or perſons, you may admoniſh and require moſt inſtantly all Archbiſhops and Biſhops ſeated in the *Dutchy*, *Delphinat*, and other the forenamed adjacent places, whom the moſt High hath called to ſhare with us in our cares, and command them by vertue of Holy obedience, that together with our Venerable Brethren the *Ordinaries* of the places, or their Vicars, or General Officials, in whoſe Cities and Dioceſes you ſhall think fit to proceed in the premiſes, and to execute the Office which is injoyned you with the forenamed Inquiſitor, a man no doubt endued with Learning and fervent Zeal for the ſalvation of ſouls, they do aſſiſt you in the premiſes; and together with you be able and willing to *proceed to the execution thereof againſt the forenamed Waldenſes, and all other Hereticks whatſoever, to riſe up in Arms againſt them, and by a joynt communication of proceſſes, to tread them under foot, as venemous Adders*, and to procure diligently that the people committed to their charge do perſiſt in the confeſſion of the true Faith, and be confirmed therein; and that they do with a ready mind, as they are bound, bend all their endeavours, and beſtow all their care towards ſo holy and ſo neceſſary an extermination and diſſipation of the ſame Hereticks : And they are to be required to omit nothing which may contribute thereunto.

Moreover, that *Charls* our moſt beloved Son in Chriſt the illuſtrious King of *France*, and our beloved Sons the Noble *Charls* of *Savoy* and of the adjacent forenamed places , and the Dukes, Princes, Earls, and temporal Lords of the Cities, Territories; and Univerſities of places, and the Confederates of *High Germany* , and all others of thoſe parts who are believers in Chriſt, do take up the Shield of the Orthodox Faith which they did profeſs when they were Baptized, and of the cauſe of our Lord *Jeſus Chriſt*, by whom Kings Reign, and Lords bear Rule, and give aſſiſtance to the ſame Archbiſhops , Biſhops , and to you and the foreſaid Vicars and General Officials, and to the Inquiſitor, with ſeaſonable favours, and their ſecular power, as they ſhall ſee it expedient for the execution of this moſt neceſſary and wholſome Inquiſition ; and ardently oppoſe themſelves againſt *thoſe moſt deteſtable Hereticks*, for the defence of the Faith, for the ſafety of their native Countrey, and for the preſervation of themſelves, and of all that belong unto them, *by procuring that they may be exterminated and deſtroyed*. And if you ſhall think it expedient, to cauſe, exhort, and induce all the faithful in thoſe parts, by fit Preachers of Gods word, preaching the Croſs or the Croiſado, to fight manfully againſt the ſame Hereticks, having taken the ſaving ſign of the Croſs upon their hearts and garments : And to grant, that ſuch as are ſigned with the Croſs, and fight againſt the ſaid Hereticks, or ſuch as contribute thereunto, may obtain according to

& diſſipationem adhibeant omnes conatus, omnemque ſolicitudinem impendant promptis animis ut tenentur, nilque ex his quæ ad id conferre poſſint obmittant requirendi.

Inſuper tam cariſſimum in Chriſto filium noſtrum Carolum Francorum Regem illuſtrem, & dilectos filios nobiles viros Carolum Sabaudiæ, & locorum adjacentium prædictorum Duces, Principes, Comites & temporales Dominos civitatum, terrarum & locorum Univerſitates, & ſuperioris Alemaniæ confederatos, & alios quoſcunque Chriſto fideles illorum partium, ut clypeum defenſionis orthodoxæ fidei quam in ſuſceptione ſacri Baptiſmatis profeſſi ſunt, & cauſæ Domini noſtri Jeſu Chriſti per quam Reges regnant & Domini dominantur, aſſumant ; & eiſdem Archiepiſcopis, Epiſcopis, & tibi ac Vicariis ſeu officialibus generalibus prædictis ac Inquiſitori, opportunis favoribus & ſeculari brachio eorum, prout expedire cognoverint, in exequutione tam perneceſſariæ & ſalutaris Inquiſitionis officii hujuſmodi aſſiſtant , & adverſus eoſdem nefandiſſimos hæreticos pro defenſione fidei, pro ſalute patriæ, pro tuitione propria & ſuorum omnium ſe ardenter opponant, & illos exterminare & delere procurent: Et, ſi expedire putaveris univerſos, fideles illarum partium, ut contra eoſdem hæreticos, ſalutiferæ crucis ſigno in cordibus & veſtibus aſſumpto, viriliter pugnent per idoneos verbi Dei prædicatores crucem ſive cruciatam prædicantes exhortari & induci faciendi, ac cruce ſignatis ac contra eoſdem hæreticos pugnantibus vel ad id contribuentibus, ut plenariam omnium peccatorum ſuorum indulgentiam & remiſſionem juxta tuam deſuper

per ordinationem ſemel in vita, & etiam in mortis articulo aſſequantur concedendi; præcipiendi queque in virtute ſanctæ obedientiæ & ſub excommunicationis latæ ſententiæ pœnas quibuſcunq; idoneis verbi Dei prædicatoribus ſecularibus & cujuſcunq; ordinis etiam mendicantium exempti & non exempti regularibus, ut eoſdem fideles excitare & inflammare debeant ad hujuſmodi labem vi & armis de medio exterminandam, & ut ſuis viribus & facultatibus occurrant ad commune periculum repellendum mandandi. Abſolvendi inſuper ſic crucem aſſumentes, pugnantes, vel contribuentes & conſentientes, ab omnibus & ſingulis Eccleſiaſticis ſententiis, cenſuris & pœnis quibus forſan qualitercunq; ligati forent, præterquam ab hodie ſpecialiter latis, a quibus ligatos prævia ſatisfactione vel parte conſentiente duntaxat abſolvendi. Nec non cum eis diſpenſandi ſuper irregularitate divinis ſe immiſcendi, vel ex Apoſtaſia qualibet contracta & ſuper occulte vel male perceptis, ac bonis indebite acquiſitis incertis, in expugnationem hæreticorum duntaxat convertendi, concordandi & componendi; quæcunque etiam cum juramento peregrinationis & abſtinentia ac alia emiſſa vota, caſtitatis & ingreſſus Religionis, ac ultra marino & viſitationis liminum Apoſtolicorum, ac Eccleſiæ Sancti Jacobi in Compoſtella votis duntaxat exceptis, in defenſionem Catholice fidei contra hæreticos, venientibus & pugnantibus ſeu ad id contribuentibus vel tantum dantibus quantum veriſimiliter expoſi-

your appointment, once in their life, and alſo at the point of death, a plenary Indulgence and remiſſion of all their ſins; and alſo to command by vertue of Holy obedience, and under the penalty of the ſentence of Excommunication, already given to all fit Preachers of Gods word, Seculars, and Regulars, of what Order ſoever alſo of the Mendicants, exempted and not exempted, that they ſtir up and inflame the ſame believers, to root out this kind of Peſt by force of Arms, and to ſet themſelves againſt the common danger with their beſt ſtrength and faculties. And moreover, to abſolve ſuch as thus take up the Croſs, fighting, or contributing and conſenting thereunto, from all and every Eccleſiaſtical Sentences, Cenſures, and Penalties, wherewith happily they may in any wiſe be bound up; except from ſuch as this day in a ſpecial manner are denounced, from which they that are bound therewith are to be abſolved by a previous ſatisfaction, or alone by the conſent of the party. And alſo to diſpenſe with them, concerning the irregularity contracted by intruſion into holy things, or by reaſon of any kind of Apoſtacy; or concerning goods ſecretly and evilly gotten, or uncertain goods unduly purchaſed, to agree and compound that they may be converted onely to the war againſt Hereticks. Alſo to exchange all vows made with an Oath of Pilgrimage and Abſtinency, and other the like Vows, except onely thoſe of Chaſtity, and of entring into Religious Orders, and going beyond the Seas, and of viſiting the threſholds of the Apoſtles, and the Church of *St. James* in *Compoſtella*, to them that go to fight for the defence of the Catholick Faith againſt the Hereticks, or to ſuch as contribute thereunto, or do give ſo much as in all likelihood they would expend in paſſing to the due places, or as the due qualities of places and perſons being conſidered, it ſhall ſeem good to you, or to fit Confeſſors by you to be deputed. In the mean time to chuſe, depute and confirm one or more fit Generals of War, and Captains for the gathering of the *Croiſado* Army, in our name, and in the name of the Church of *Rome*, and command them that they take this burthen upon them, and execute it faithfully for the praiſe and defence of the Faith; and that all others do endeavour joyntly to obey him or them: And to injoyn that all the moveable and immoveable goods of the Hereticks may be lawfully ſeized and given away by any body whatſoever; and to make a booty of all goods which the Hereticks bring, or cauſe to be brought unto the Territories of the Catholicks, or carry, or cauſe to be carried out of the ſame; and to command, that all who are in the ſervice of the ſame Hereticks any where, ſhall depart within the time by you prefixed unto them, under ſuch penalties as you ſhall ſee good; and to admoniſh and require them, and all Eccleſiaſtical and Secular perſons, of what Dignity, Age, Sex, or Order ſoever they may be, to yeeld obedience, and give attendance with reverence to the Apoſtolical commands, under the penalties of Excommunication, Suſpenſion or Interdiction; and that they abſtain from all commerce with the foreſaid Hereticks: And to Declare, that neither they nor any others, who by any contract or otherwiſe are in any ſort bound unto them to perform or pay any thing, are henceforth at all obliged, or by the ſame authority can be compelled thereunto: And to deprive all perſons, whoever are not obedient to your admonitions and commands, of what Dignity,

turi eſſent in tranſitu ad loca debita, vel aliis debitis, penſatis locorum & perſonarum qualitatibus, prout tibi ſeu per te ad hoc deputandis confeſſoribus idoneis videbitur in hoc ipſum commutandi. Interea ſuper ipſa cruciata & congregando exercitu in Ducem belli & Capitaneum unum vel plures, idoneos noſtro & Eccleſiæ Romanæ nomine eligendi, deputandi & confirmandi, & ut onus hoc ad laudem & defenſionem fidei ſuſcipere, & fideliter gerere, & ut reliqui omnes ei vel eis obediant pariter & intendant, injungendi & mandandi, bona quæcunque mobilia & immobilia hæreticorum quibuſcunque licitè occupandi & concedendi, ac ea quæ hæretici ad terras Catholicorum vel e contra ex terris Catholicorum ducerent aut duci facerent in prædam dandi; omnibus quoque in ſervitiis hæreticorum eorundem exiſtentibus ubicunque ut intra terminum per te eis præfigendum diſcedant ſub pœnis de quibus tibi videbitur mandandi; illoſque ac Eccleſiaſticos & Seculares quoſcunque, cujuſcunque dignitatis, ætatis, ſexus vel ordinis exiſtant, ſub excommunicationis, ſuſpenſionis & interdicti pœnis monendi & requirendi ut mandatis Apoſtolicis reverenter obediant & intendant; ac ab omni commercio hæreticorum prædictorum abſtineant: Ac eos & alios quoſcunque qui eis ex quovis contractu vel aliter qualitercunque tenerentur vel obligarentur ad aliqua illis ſtatuenda & ſolvenda nullatenus deinceps obligari & ad id poſſe compelli eadem autoritate declarandi, ac quoſcunque tuis monitionibus & mandatis non parentes cujuſcunque dignitatis, *ſtatus, gradus, ordinis vel præeminentiæ fuerint Eccleſiaſticos, dignitatibus, officiis & beneficiis, ſeculares vero honoribus, titulis, feudis, & privilegiis ſuis, exigente eorum inobedientia & rebellione, privandi, & beneficia aliis idoneis de quibus tibi videbitur, etiam quæcunque, quotcunque & qualiacunque beneficia Eccleſiaſtica obtinentibus & expectantibus conferendi, ac privatos hujuſmodi ad ſimilia & alia impoſterum obtinendi, inhabiles perpetuò & infames decernendi, nec non cenſuras quaſcunque Juſticia, Rebellione vel inobedientia exigente, prout tibi videbitur fulminandi, & interdictum ponendi, ac poſitum ex bonis cauſis & reſpectibus, ſicut expediat vel utile aut neceſſarium cognoveris, tollendi vel perpetuò ſeu ad tempus ſuſpendendi, præcipue vero per eos dies in quibus forſan publicandæ eſſent indulgentiæ aut cruciata prædicta, nec non contra victum omnis generis, arma & alia prohibita eiſdem hæreticis, & complicibus ſuis afferentes, alioſve auxiliatores, fautores & conſultores ac receptatores eorum publicos vel occultos, & quovis modo impedientes ſeu perturbantes tam ſalutaris negotii exequutionem, ſimpliciter & de plano, ſine ſtrepitu & figurâ judicii ſolâ veritate inſpectâ procedendi, & omnes & ſingulos tranſgreſſores, cenſuras & pœnas iam ſpirituales quam temporales in talia facientes a jure inflictos incurriſſe, etiam declarandi; pœnitentes & reverti volentes ad gremium Eccleſiæ, ſi id humiliter petierint in forma Eccleſiæ conſueta, etiam ſi jura-*

State, Degree, Order, or pre-eminency ſoever they be, the Eccleſiaſtical perſons of their Dignities, Offices, and Benefices, and the Seculars of their Honours, Titles, Fewds, and priviledges, according to the nature of their diſobedience and Rebellion; and to confer the Benefices upon other fit perſons, as it ſhall ſeem good to you, alſo to ſuch as have obtained, or are in expectation of any or any kind of Eccleſiaſtical Benefices whatſoever; and to decree thoſe men who are deprived thereof, to be thenceforth incapable to obtain the like or others, and to be for ever infamous; and alſo to thunder out any kind of Cenſures, according as Juſtice, Rebellion, or diſobedience ſhall ſeem to you to require it; and to eſtabliſh and interdict, or to take it off, or to ſuſpend it for ever, or for a ſeaſon, as you ſhall think it expedient, uſefull, or neceſſary for good cauſes and reſpects, but chiefly upon thoſe days in which perhaps Indulgences are to be publiſhed, or the foreſaid *Croiſado*; and alſo againſt thoſe that bring to the ſaid Hereticks or their Complices, victuals of all ſorts, Arms, and other things prohibited, or others their helpers, favourers, and counſellors and receivers of them, publickly or ſecretly, or any that in any kind ſhall hinder or trouble the execution of ſo wholeſome a buſineſs; to proceed againſt them ſimply and plainly, without noiſe and form of Judicature, onely upon evidence of the truth, and to declare that all and every ſuch tranſgreſſors have incurred the Cenſures and Penalties, as well ſpiritual as temporal, which the Law inflicts upon thoſe that do ſuch things; and to abſolve the penitents, and ſuch as will return to the boſome of the Church, if they humbly petition it in the uſual form of the Church, although

though they ſhould have bound themſelves by Oath to favour the Hereticks, and had ſerved them in the War, and had furniſhed them with Arms and Victuals, and other things neceſſary for livelihood, and other prohibited matters, upon condition that by taking another Oath they promiſe, or otherwiſe give fit caution, that thenceforth they will yield obedience to our Commands, to the Churches, and to yours, whether they be Corporations, Univerſities and particular perſons of what ſtate, order, or pre-eminency ſoever they may be, and what dignities ſoever they may be eminent for, whether Eccleſiaſtical or worldly; and to make them capable, and to reſtore and re-eſtabliſh them into their Honours, Dignities, Offices, Benefices, Fewds, Goods, and all their Rights, as in former time; and alſo to grant, diſpoſe, exerciſe, do, conſtitute, order, command and execute all other matters, and every thing which ſhall any ways be neceſſary or ſeaſonable for this wholſome buſineſs, although they ſhould be ſuch things which require a ſpecial Command, and fall not under the general Commiſſion; and to reſtrain all gainſayers whatſoever by Eccleſiaſtical Cenſures, or other remedies of Law, not regarding any appeal; and if need be, to implore the Secular powers help. And by the tenor of theſe preſents we grant and give a full and free power, licence and authority; And we make void and of no effect, all priviledges, exemptions, Letters and *Apoſtolical* Indulgences whatſoever, general or particular, granted by us, or according to the forenamed, under any form of words and expreſſions, all which ſo far as they obſtruct the effect of theſe preſents, or can retard the ſame, our will is that they be as Letters not gi-

mentum præſtitiſſent de favendo hæreticis, & ad eorum ſtipendia militaſſent, ac arma, commeatum, & res ad victum neceſſarias, & alia prohibita hæreticis eiſdem ſubminiſtraſſent, dummodo per præſtationem alterius juramenti promittant aut alias idoneè caveant, quod deinceps mandatis noſtris & Eccleſiæ, ac tuis parebunt, etiam ſi communitates & univerſitates, ac particulares perſonæ fuerint, & cujuſcunque ſtatus, ordinis, vel præeminentiæ fuerint, & quacunque, Eccleſiaſtica *vel mundana præfulgiant dignitate, abſolvendi & habilitandi, acad honores, dignitates, officia, beneficia, feuda, bona, & jura ſua omnia aliaſque in priſtinum ſtatum reſtituendi & reponendi; necnon omnia alia & ſingula ad hoc ſalutare negocium neceſſaria ſeu quomodolibet opportuna, etiam ſi talia eſſent, quæ mandatum exigerent ſpeciale & in generali Commiſſione non caderent concedendi, diſponendi, exercendi, faciendi, ſtatuendi, ordinandi, mandandi & exequendi, ac contradictores quoſcunque per cenſuras Eccleſiaſticas & alia oportuna juris remedia appellatione poſtpoſita compeſcendi, & ſi opus fuerit auxilium brachii ſecularis invocandi. Plenam & liberam tenore præſentium facultatem, licentiam & autoritatem concedimus, & impartimus privilegiis, exemptionibus, literis & indultis Apoſtolicis quibuſcunque in genere vel in ſpecie, per nos, vel ſecundum præfatum ſub quavis verborum forma & expreſſione conceſſis, quæ omnia in quantum effectui præſentium obviare, vel retardare illum poſſent pro infectis & non conceſſis literis volumus &*

viribus evacuamus. Cæteriſque contrariis quibuſcunque, aut ſi aliquibus communiter vel diviſim, a prædicta ſit ſede indultum, quod interdici, ſuſpendi, vel excommunicari, aut ſuis dignitatibus & beneficiis privari ſeu alia quavis pœna multari non poſſint, per literas Apoſtolicas non facientes plenam & expreſſam ac de verbo ad verbum de indulto hujuſmodi mentionem.

Tu igitur dilecte fili onus tam meritorii negotii devota mente ſuſcipiens, te in illius exequutione ſic ſolicitum ac verbo & opere ſtudioſum & diligentem exhibeas, quod ex tuis laboribus divina tibi favente gratia fructus ſperati adveniant, tuque per ſolicitudinem tuam, eam quæ pias cauſas gerentibus pro retributione impenditur palmam gloriæ, non ſolum conſequi merearis, verum etiam apud nos & ſedem prædictam non immeritò valeas de exactiſſima diligentia & fideli integritate uberius commendari. Et quia difficile eſſet præſentes literas ad ſingula ubi illæ eſſent neceſſariæ loca tranſmittere, volumus & Apoſtolica autoritate decrevimus quod earum tranſumpto manu alicujus publici notarii ſubſcripto & alicujus prælati Eccleſiaſtici munito, plena fides adhibeatur & illi ſtetur firmiter ſicuti originalibus ſtaretur literis ſi forent exhibitæ vel oſtenſæ. Datum Romæ apud Sanctum Petrum, anno incarnationis Dominicæ Milleſimo quadringenteſimo octuageſimo ſeptimo, Quinto Kal. Maii; Pontificatus noſtri anno tertio.

Hic Balbianus poſt quarum quidem literarum ſive bullarum Apoſtolicarum præſentationem & receptionem viſas & per nos ut præmittitur factas, quia pro

ven nor granted. And in like manner all others that are contrary; or if it hath been granted by the See aforeſaid unto any, joyntly or ſeverally, that they may not be interdicted, ſuſpended; or excommunicated, or be deprived of their Dignities and Benefices, or be puniſhed by any other penalty by Apoſtolical Letters, which make not a full and expreſs mention of this Indulgence word by word.

Thou therefore, beloved Son, taking upon thee with a devout minde the burthen of ſo meritorious a work, ſhew thy ſelf in the execution thereof ſo carefull, in word and deed, and ſo ſtudious and diligent, that the hoped for fruits by Gods grace may redound unto thee from thy labours; and that thou mayeſt by thy carefulneſs not onely obtain the Crown of Glory, which is given for a retribution to thoſe that proſecute Godly cauſes, but alſo mayeſt be deſervedly further commended by us and the *Apoſtolical* See, for thy moſt exact diligence and faithfull integrity. And becauſe it would be difficult to tranſmit theſe preſent Letters to all the particular places where they might be neceſſary, We will, and by *Apoſtolical* authority have decreed, That a tranſcript thereof ſubſcribed with the hand of a publick Notary, and confirmed by ſome Eccleſiaſtical Prelate, ſhall be fully credited, and that the ſame ſhall be of force as firmly as if the Original Letters themſelves were exhibited and ſhewed. Given at *Rome* at *St. Peters*, in the year of our Lords incarnation One thouſand four hundred eighty ſeven, the Twenty ſeventh of *April*, and in the Third year of our *Popedome*.

Here *Balbianus*, after the preſentation and receiving of theſe Letters and *Apoſtolical Bulls*, by us ſeen and made as aforeſaid; becauſe on the behalf

half of the moſt Reverend Father in Chriſt, and Lord, the Lord Archbiſhop of ~~*Evreux*~~, and of the Proctor of his Exchequer, it hath been made known to us, That the forenamed moſt Reverend Archbiſhop of ~~*Evreux*~~ hath manfully proceeded againſt ſome who are in his Dioceſs (to be named at the end of theſe preſents) ſuſpected to have communion with the Heretical pravity, and cauſed them to be cited before him to anſwer concerning their faith, under the ſentence of Excommunication, and other cenſures and penalties, who nevertheleſs have with contumacy neglected to appear and anſwer before him, and have by contumacy incurred the penalties and cenſures, and therefore were bound up with the bonds of the ſentence of Excommunication by the ſame Lord Archbiſhop of ~~*Evreux*~~: And becauſe nevertheleſs a certain Reverend Lord *Thomas Capitis Niga*, the pretended Judge of the pretended Primacy of *Vienna*, pretending that he hath a ſuperiority and power to abſolve thoſe ſuſpected in their Faith againſt whom the ſaid Lord Archbiſhop hath proceeded, at the inſtance of the ſaid ſuſpected in the Faith, and of the Inquiſitors, is ſaid to have cauſed an inhibition to be made unto the ſaid Lord Archbiſhop, & that he ſhould not proceed further againſt them, and to proceed in the cauſe of the Appeal aſſerted on the behalf of the ſame ſuſpected perſons in general, by the ſame Lord Archbiſhop, interpoſing before the ſame on the xxviii day of this moneth, the ſaid Lord Judge of the Primacy of *Vienna* hath (as is ſaid) commanded the worthy *Proctor* of the Treaſury of the forenamed moſt Reverend Lord Archbiſhop of *Evereux*, to be cited, that he might ſee the benefit of abſolution to be beſtowed upon the ſuſpected perſons

parte reverendiſſimi in Chriſto Patris & Domini, Domini Archiepiſcopi Ebredunenſis, & ejus Procuratoris fiſcalis nobis extitit expoſitum, Qui prælibatus reverendiſſimus Archiepiſcopus Ebredunenſis contra nonnullos de communione hæreticæ pravitatis ſuſpectos in ejus Diœceſi exiſtentes, & in pede præſentium nominandos viriliter proceſſit; & de fide reſponſuros coram eo vocari fecit ſub ſententia excommunicationis, & aliis cenſuris & pœnis, qui tamen contumaciter coram eo comparere & reſpondere neglexerunt, pœnas & cenſuras ipſos contumaciter incurrerunt, propter quod ab eodem Domino Archiepiſcopo Ebredunenſi fuerunt vinculis ſententiæ Excommunicationis & cenſurarum Eccleſiaſticarum invadati: Et quia nihilominus quidam reverendus Dominus Thomas Capitis Niga, prætenſus Judex prætenſæ primatiæ Viennenſis, prætendens ſe habere ſuperioritatem & poteſtatem tales ſic de fide ſuſpectos contra quos per dictum Dominum Archiepiſcopum extitit proceſſum abſolvendi ad inſtantiam prædictorum ſuſpectorum de fide, & inquiſitorum eidem Domino Archiepiſcopo inhibere feciſſe dicitur, ne contra eoſdem ad ulteriora procederet, & ad procedendum in cauſa aſſertæ appellationis parte eorundem ſuſpectorum in genere ab eodem Domino Archiepiſcopo interponente coram eodem ad diem xxviii. *menſis hujus, idem Dominus aſſertus Judex primatiæ Viennenſis citari mandaſſe dicitur egregium Procuratorem fiſcalem prælibati reverendiſſimi Domini Archiepiſcopi Ebredunenſis ad videndum dictis ſuſpectis beneficium* *abſolutionis impendi; & alias ſic vel aliter prout in dictis aſſertis literis deſuper confectis & proceſſu apparere dicitur, ad quas quatenus expediat pro ſufficienti in eis contentorum narratione, citra tamen illarum approbationem niſi in concernentibus favorem fidei, debita habeatur collatio dicitur contineri. Et quoniam prædicta tangunt & concernunt officium Commiſſionis noſtræ prædictæ, idcirco autoritate Apoſtolica qua vigore præinſertæ Commiſſionis noſtræ fungimur in hac parte & nobis commiſſa, cauſam & cauſas prædictam, & prædictas cum dependentiis emergentibus, & quorumvis, de, & pro ac ex eiſdem univerſim & toto principali negotio ad nos advocantes, vos omnes & ſingulos ſupradictos quibus præſentes noſtræ imo verius Apoſtolicæ literæ diriguntur tenore præſentium requirimus & monemus primò, ſecundò, tertiò & peremptoriè; vobiſque & veſtrum cuilibet in ſolidum in virtute ſanctæ Dei obedientiæ & ſub excommunicationis ſententiæ pœna quam in vos & veſtrum quemlibet trina & canonica monitione præmiſſa ſedentes pro tribunali ferimus in his ſcriptis, niſi feceritis quæ vobis in hac parte præcipimus & committimus, diſtrictè, præcipimus committimus & mandamus, quatenus infra trium dierum ſpatium poſt præſentationem ſeu notificationem præſentium vobis aut alteri veſtrum fiendam, & poſtquam pro parte præfati Procuratoris fiſcalis prælibati Domini Archi-*

aforeſaid, and ſo thus or otherwiſe, as it is ſaid to be contained in the foreſaid Letters made concerning this, and in the Proces is ſaid to appear, unto which, ſo far as is expedient for a ſufficient narrative of the contents, nevertheleſs without any approbation thereof, except in things concerning the favour of the Faith, a due conference be had. And becauſe the aforeſaid particulars do touch and concern the duty of our Commiſſion before-named, therefore by the Apoſtolical authority, which by vertue of our before-inſerted Commiſſion we exerciſe in this behalf, and which is committed to us, taking into our own cognizance the cauſe and cauſes aforeſaid, with the dependencies emergent, and relating to any perſons whatſoever, concerning, for, and becauſe of the ſame cauſes univerſally, and the whole principal buſineſs, We by the Tenor of theſe preſents do a firſt, ſecond, and third time, and peremptorily require and and admoniſh you all and every one in particular before mentioned, to whom our preſent or rather Apoſtolical Letters are directed; and we ſtrictly enjoyn, order, and command you and every one of you, by vertue of the holy obedience of God, and under penalty of the ſentence of Excomunication, which we ſitting before his Tribunal, do in theſe preſents pronounce againſt you and every one of you, in caſe, after Canonical admonition three times pre-declared, ye ſhall not do what we command and enjoyn you in this particular, that is to ſay, within three days time after the preſentation or notification of theſe preſents ſhall be made unto you, or either of you, and after that on the behalf of the forenamed Proctor of the Exchequer of the aforeſaid

ſaid Lord Archbiſhop of *Evereux*, you or either of you ſhall by vertue of theſe preſents, upon occaſion of this buſineſs, be required immediatly to follow; and of thoſe three days we aſſign one for the firſt, one for the ſecond, and the remainder for the third and peremptory day, by Letters and *Canonical* admonition; yet ſo, that in the execution thereof, one of you ſhould not wait for another, nor one excuſe himſelf by another: That the forenamed ſuſpected of their faith, to be named at the foot of theſe preſents, and every other perſon intervening, or willing to intervene and defend, and all and every other who ſhall think themſelves in common or ſeverally concerned, be peremptorily cited, or cauſed to be cited in their own proper perſons, if conveniently they can be apprehended, or otherwiſe in their dwelling places, if you can ſafely have acceſs thereunto, or in the Parochial Church or Churches where their abode is, or in the Cathedral of the forenamed City of ~~*Evereux*~~, or in the foreſaid Parochial Church or Churches, or other Churches and publick places whatſoever, whereſoever, whenſoever, and ſo oft as ſhall be expedient, at the time of *Maſs*, or other ſolemnities of Divine ſervice, while the multitude of the people is met and gathered together to hear Divine ſervice, or otherwiſe, on our behalf, or rather on the behalf of the *Apoſtolical* See, with a loud and intelligible voice publickly; yet ſo, that ſuch a citation may come to the knowledge of thoſe that are cited, or in likelihoood may come to their knowledge, that they may not be able to pretend any ignorance, or alledge any thing touching the premiſed or ſubjoyned writings; whom we alſo, and every one of them, by

ubrun.

epiſcopi Ebredunenſis vigore præſentium ſuper hoc fueritis requiſiti, ſeu alter veſtrum fuerit requiſitus immediate ſubſequentes; & quorum trium dierum unum pro primo, unum pro ſecundo, & reliquum pro tertio & peremptorio literis ac monitione canonica aſſignamus; ita tamen quod in his exequendis, unus veſtrum alterum non expectet nec alius pro alio ſe excuſet, præfatos de fide ſuſpectos in pede præſentium nominandos & quamcunque aliam perſonam intervenientem ſeu intervenire & defendere volentem, ac omnes & ſingulos alios ſua communiter vel diviſim intereſſe putantes in eorum proprias perſonas, ſi commode apprehendi poterint, alias autem in hoſpitiis habitationum ſuarum ſi ad eam vel ad eas vobis pateat tutus acceſſus, vel in parochialibus Eccleſiis ſub qua vel quibus degunt & morantur, ſive in Cathedrali præfatæ civitatis Ebredunenſis aut dictis parochiali ſeu parochialibus Eccleſiis aliiſve Eccleſiis & locis publicis quibuſcunque, ubi, quando & quoties expediens fuerit intra miſſarum & aliarum divinarum horarum ſolemnia, dum ibidem populi multitudo ad divina audiendum convenerit, ſeu aliàs congregata fuerit ex parte noſtra, imo verius Apoſtolica, publicè, alta & intelligibili voce peremptoriè citetur & citare curetur; ita tamen quod citatio hujuſmodi ad ipſorum citandorum notitiam indubitatam perveniat ſeu veriſimiliter valeat pervenire; Ne de præmiſſis ſeu infra ſcriptis ignorantiam aliquam prætendere valeant ſeu quodlibet allegare; Quos nos etiam & eorum

quemlibet tenore præſentium ſic citamus, quatenus die poſt harum exequutionem, niſi ſexta etiam hora viceſima horologii in conventu Sancti Laurentii, extra muros Pinerolii, ordinis humiliatorum Thaurinenſis Dioceſeos coram nobis legitimè compareant per ſe vel Procuratorem ſeu Procuratores ſuos idoneos ad cauſam & cauſas hujuſmodi ſufficienter inſtructos, cum omnibus & ſingulis actis, actitatis, literis, ſcripturis, privilegiis, inſtrumentis, monumentis & juribus cauſam ſeu cauſas hujuſmodi tangentes, ſeu quomodolibet concernentes; & quicquid contra dictas Bullas commiſſionis nobis factæ, noſque & perſonam noſtram dicere, opponere, ſeu allegare valuerint, dicturos, oppoſituros & allegaturos, & in dicta appellationis cauſa ſeu cauſis hujuſmodi, ad omneſque & ſingulos actus earundem neceſſarios uſque ad definitivam ſententiam incluſivè, gradatim, & ſucceſſivè debitis & conſuetis terminis procedendi ut moris eſt proceſſuros & procedi viſuros; aliaſque dicturos, oppoſituros, allegaturos, recepturos, audituros & facturos id quod juſtitia ſuadebit & ordo dictaverit rationis: Certificantes nihilominus eoſdem ſic citandos qui ſive citationis termino, ut præmiſſum eſt, comparuerint ſive non, nos nihilominus ad partis comparentis & cauſam ſeu cauſas hujuſmodi proſequi curantis inſtantiam ad præmiſſa omnia & ſingula & alios prout juſtum fuerit procedemus; dictorum citatorum abſentia ſeu contumacia in aliquo non obſtante, cauſante difficultate & longitudine itineris & attenta natura cauſæ & perſonarum; paratos nos efferentes in cauſa & cauſis hujuſmodi reverendos Dominos dictorum

the tenor of theſe preſents do thus cite, That on the day after the execution of theſe, if they appear not on the ſixth, and alſo the twentieth hour of the Clock, in the Covent of *St. Laurence,* without the Walls of *Pignerol,* of the Order of *the Humbled,* in the Dioceſs of *Thurin,* before us legally, by themſelves, or by their Atturney or Atturneys, fitted and ſufficiently inſtructed for ſuch cauſe and cauſes, with all and every the Acts and agitations, Letters, Writings, Priviledges, Inſtruments, Monuments, and Rights which in any wiſe touch or concern this cauſe or cauſes, and whatſoever they ſhall be willing to ſay, oppoſe, or alledge againſt the ſaid *Bulls* of our Commiſſion, and againſt our perſon, to ſay, oppoſe, and alledge, and to proceed and ſee the proceeding in the foreſaid cauſe of Appellation, or cauſes of that kind, and to all and every of the Acts neceſſary thereunto, till the definitive ſentence be given, incluſively, gradually, and ſucceſſively proceeding in the due and uſual terms, as the cuſtome is; and otherwiſe to ſay, oppoſe, alledge, receive, hear, and do what Juſtice ſhall induce unto, and the order of Reaſon ſhall dictate: Certifying nevertheleſs thoſe thus to be cited, whether they appear or appear not at the term of the citation premiſed, that we ſhall proceed nevertheleſs to all and every one of the premiſes, at the inſtance of the party appearing, who doth procure the proſecuting of ſuch kind of cauſe or cauſes, notwithſtanding the abſence or contumacy of thoſe that are cited as aforeſaid, the difficulty or length of a journey which cauſeth it, and nature of the cauſe and of the perſons being conſidered; ſhewing our ſelves ready to admit in ſuch cauſe and cauſes the Reverend Lords the *Ordinaries*

of the foreſaid places, and their Vicars in ſpiritual offices who are not ſuſpected in the premiſes, if they think themſelves concerned, and if they will be preſent, and alſo attending while the cauſe or cauſes ſo depending before us are undecided.

Therefore we charge and command all and every one of you, to whom theſe ours, or rather the *Apoſtolical* Letters are directed, by the forenamed authority, and under the penalty of the foreſaid ſentence of Excommunication, denounced by a three-fold and Canonical admonition, That after the legal execution of the foreſaid citation, to the foreſaid Lord *Thomas Capitis Niga*, the pretended Judge of the pretended Primacy of *Vienna*; and to the Ordinaries of certain places, and to each of them, and to their Vicars and Officials in ſpirituals and temporals, and to all and every Officials, Judges, ordinary and extraordinary Executioners and Commiſſioners, and to all others whoever they be, and what authority ſoever they adminiſter in the ſaid Cities and Dioceſes of ~~*Evereux*~~ brun, *Lyons*, and *Vienna*, or elſewhere, in any place conſtituted, and to the ſaid perſons who are to be named at the foot of theſe preſents, and to all others whom it doth concern, or whom in any wiſe hereafter it may concern, with what names ſoever they are called, and with what dignity ſoever they are eminent, that of the things whereof you or either of you ſhall be required on the behalf of the ſaid *Proctor* of the Exchequer of the forementioned Lord Archbiſhop of *Evereux*, by vertue of theſe preſents, on our behalf, or rather on the behalf of the foreſaid *Apoſtolical* Authority, that you joyntly and ſeverally inhibit, to whom alſo we

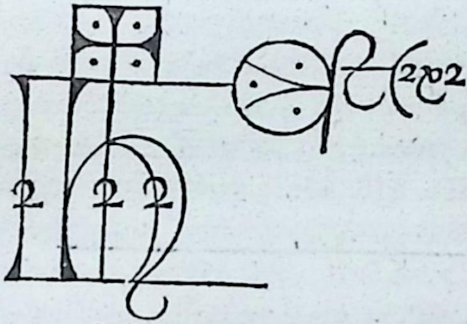
locorum Ordinarios, & eorum in ſpiritualibus Vicarios, in præmiſſis tamen non ſuſpectos, admittere, ſi ſua intereſſe putaverint, & intereſſe voluerint, & inſuper attendentes quod cauſa ſeu cauſis hujuſmodi ſic coram nobis indeceſis pendentibus.

Idcirco vobis omnibus & ſingulis ſupradictis quibus preſentes noſtræ, imo verius Apoſtolicæ literæ diriguntur, præfata autoritate Apoſtolica committimus, & mandamus & ſub præfatæ excommunicationis latæ ſententiæ pœna trina & canonica monitione, Quatenus poſt legitimam dictæ citationis exequutionem, prælibatis Domino Thomæ Capitis Niga, prætenſo Judici prætenſæ primatiæ Viennenſis, ac quorundam locorum Ordinariis & eorum cuilibet, ipſorumque in ſpiritualibus & temporalibus Vicariis & Officialibus, ac univerſis & ſingulis Officialibus, Judicibus, ordinariis & extraordinariis Exequutoribus & Commiſſariis, & aliis quibuſcunque, quacunque autoritate fungentibus per dictas Civitates & Dioceſes Ebredunenſem, Lugdunenſem, & Viennenſem, aut alias ubilibet conſtitutis dictiſque, in pede præſentium nominandis, cæteriſque aliis quorum intereſt intererit aut intereſſe poterit quomodolibet in futurum quibuſcunque nominibus cenſeantur, & quacunque præfulgeant dignitate, de quibus pro parte dicti Procuratoris fiſcalis prælibati Domini Archiepiſcopi Ebredunenſis ſuper hoc vigore præſentium fueritis requiſiti, ſeu alter veſtrum fuerit requiſitus ex parte noſtra, imo verius Apoſtolica prædicta autoritate, conjunctim & diviſim, inhibeatis, quibus & nos etiam tenore præ-

ſentium inhibemus ſub præfata Excommunicationis latæ ſententiæ pœna, trina & canonica monitione præmiſſa ut ſupra; Ne ipſi ſeu alter ipſorum in vilipendium litiſpendentiæ & juriſdictionis noſtræ, imo verius Apoſtolicæ ſedis contemptum, dictorumque Dominorum Archiepiſcopi Ebredunenſis, & ejus Procuratoris fiſcalis, & jurium ſuorum præmonitorum in cauſa & cauſis hujuſmodi coram nobis indeciſis pendentibus, quicquam per ſe vel alium ſeu alios, publicè vel occultè, directè vel indirectè, quovis quæſiti colore attentare vel innovare præſumant ſeu præſumat: Quod ſi ſecus factum fuerit id totum revocare, & in priſtinum ſtatum reducere curabimus, ad dictamque Excommunicationis ſententiam publicatoriam, & alia Juris remedia fortiora procedemus Juſticia mediante. Diem vero ſeu dies citationis & inhibitionis hujuſmodi, adque formam & quicquid in præmiſſis feceritis, ſeu alter veſtrum fecerit nobis per veſtras patentes literas, aut inſtrumentum publicum in pede præſentium deſcribendum, remiſſis præſentibus quam citius fideliter inſinuare curetis. Abſolutionem vero omnium & ſingulorum qui dictam noſtram Excommunicationis ſententiam incurrerunt ſeu incurrent quovis modo nobis vel ſuperiori noſtro tantummodo reſervamus. In quorum omnium & ſingulorum fidem, & teſtimonium præmiſſorum, præſentes literas ſeu præſens publicum Inſtrumentum hujuſmodi noſtras Avocationis, Citationis, & Inhibitionis in ſe continentes ſeu continens exinde fieri & per Notarium noſtrum publicum, & hujuſmodi cauſæ coram nobis Scribam

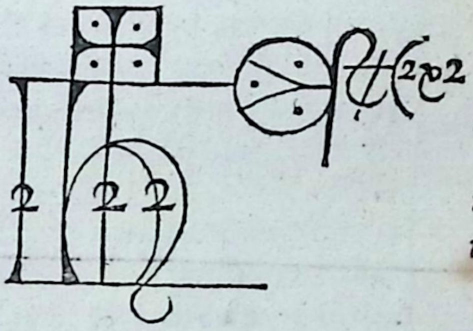
by the tenor of theſe preſents do inhibit, under the penalty of the foreſaid ſentence of Excommunication denounced, a three-fold and Canonical admonition being premiſed, as above mentioned; that neither they nor either of them do preſume to attempt or innovate, by themſelves or others, publickly or ſecretly, directly or indirectly, under any pretence whatſoever, any thing tending to the diſparagement of the undecided proceſs, and of our Juriſdiction, or rather to the contempt of the Apoſtolical See, and of the ſaid Lords the Archbiſhop of *Evereux*, and of the *Proctor* of his Exchequer, and of his forementioned Rights in any cauſe or cauſes of this kind depending before us undecided: If any thing be done to the contrary, we ſhall cauſe it wholly to be revoked and reduced to the former ſtate, and we ſhall proceed to the foreſaid publication of the ſentence of Excommunication, and to other ſtronger Remedies of Law, according to Juſtice. As concerning the day or days of this way of citation and inhibition, and the form thereof, whatever you or either of you ſhall do therein, cauſe the ſame to be intimated to us with ſpeed and faithfully, by your Letters Patents, or a publick Inſtrument to be written at the foot of theſe ſent back again. And we reſerve the Abſolution of all and every of them who have incurred or ſhall incur our ſaid ſentence of Excommunication in any wiſe, onely to our ſelf or our ſuperiour. In witneſs of, and to give credit to all and every of theſe premiſes, we have commanded theſe preſents our Letters, or preſent publick Inſtrument, containing this kind of Avocation, Citation, and Inhibition to be made, by our publick Notary, and to be ſubſcribed by our Scribe of ſuch Cauſes

ſes before us underwritten; and have cauſed and commanded them to be confirmed with the impreſſion of our Seals. Given and Acted in the foreſaid Covent of *St. Laurence*, without the Walls of *Pignerole*, in the year from the Nativity of our Lord, *One thouſand four hundred eighty and ſeven*, on the fifth Indiction, and on the Six and twentieth day of the moneth of *June*, and in the Third year of the *Popedome* of the forenamed our moſt Holy Lord *Pope Innocent*, there being in the ſame place preſent the eminent men, *Heuſtanus Nomelli* of *Otzapio*, *Bonifacius Bellini* of *Briceyrapio*, Treaſurers of the Dioceſs of *Ambelis*, the Notaries, as Witneſſes to the premiſes, being called, deſired and joyned to aſſiſt, to the end that nothing ſhould be innovated by any body.



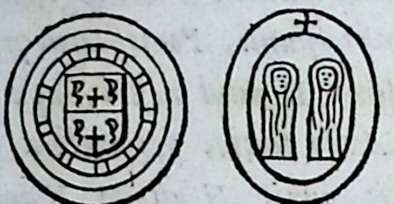
Heuſtanus Porporati of *Velmaria*, dwelling at *Pignerol*, Treaſurer of the Dioceſs, Publick Notary by Imperial appointment of *Savoy*, and of the two moſt Reverend *Apoſtolical* Commiſſioners, and of the forenamed Cauſe on this behalf Scribe, becauſe I was preſent at the premiſed Avocation, Citation, Inhibition, and other things above-written, and received the foreſaid Inſtrument; therefore according to the General Licence given unto me concerning this, by the forenamed moſt Illuſtrious Lord, our Lord the Duke of *Savoy*, I have cauſed it to be drawn in this form by another faithfull Publick

infra ſcriptum ſubſcribi mandavimus, noſtrorumque ſigillorum fecimus & juſſimus impreſſione communiri. Datum & Actum in dicto conventu Sancti Laurentii extra muros Pinerolii ſub Anno a Nativitate Domini Milleſſimo quadringenteſſimo octuageſſimo ſeptimo, Indictione quinta, & die Vigeſima ſexta menſis Junii, Pontificatus prælibati ſanctiſſimi Domini noſtri Papæ Innocentii Anno tertio, præſentibus ibidem Egregiis viris Heuſtano Nomelli de Otzapio, Bonifacio Bellini de Briceyrapio, Theſaurariis Dioceſeos Ambelis Notariis teſtibus ad præmiſſa aſſentire vocatis, rogatis & adhibitis, nihil ſit per quempiam innovandum.

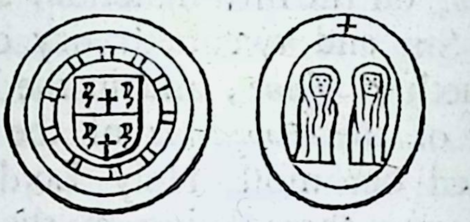


Heuſtanus Porporati de Velmariahabitator Pinarolii, Theſaurarius Dioceſeos, publicus Imperiali ordinat. Sabaud. auctor. Notarius & prælibatorum Reverendiſſimorum duorum Commiſſariorum Apoſtolicorum, & cauſæ prædictæ in hac parte Scriba, quia præmiſſis Avocationi, Citationi, Inhibitioni, & aliis ſupraſcriptis præſens fui, & Inſtrumentum dictum recepi, ideo in hanc formam publicam licentia generali mihi ſuper hoc per prælibatum Illuſtriſſimum Dom. Dom. noſtrum Sabaudiæ Ducem conceſſa levari feci per alium fidelem Notarium

Publicum meum Coadjutorem, nuncque ſubſcripſi manu mea propria, & ſignum meum tabellionatus conſuetum appoſui in teſtimonium veritatis.



Notary,; my Coadjutor, and now have with my own hand ſubſcribed it; and to teſtifie the truth, I have put my ordinary Seal of my Notaries Office thereunto.



Tranſcript

Tranſlate of a *Latin* Manuſcript, intituled, *Origo Valdenſium, &c.* The Original of the *Waldenſes,* and the Proceſs againſt them.

1501 -

The true Original whereof is to be ſeen, together with the reſt, in the Publick Library of the famous Univerſity of *Cambridg.*

Vobis Reverendiſſimo in Chriſto Patre, & Domino, Domino Roſtagno Ebredunenſi Archi-epiſcopo, Vobiſque Reverendis Patribus & Dominis, Fratri Laurentio Ciſtavicenſi Epiſcopo, & Thomæ Paſchali, &c.

To you the Right Reverend Father in Chriſt, *and Lord, the Lord* Roſtagnus *Arch-biſhop of* Evereux, *and to you Reverend Fathers and Lords, Brother* Laurence, *Biſhop of* Ciſtow, *and* Thomas Paſchal, *Official of* Orleance, *the Apoſtolical Commiſſary, under the Authority of the King, and the* Daulphinate, *ſendeth greeting. As concerning the Cauſe of thoſe poor Men of* Lyons, *commonly called* Waldenſes, *from* Waldo, *Citizen of the ſaid chief City of* Lyons, *depending in the Town* Val-grant, *know that the ſaid* Waldo *being rich, and the Prince of Hereſie, was according to Writers, the firſt Authour of the Hereſie of the Sect of the* Waldenſes, *who renouncing temporal Goods, began with his Complices to lead an Apoſtolick life, with the Croſs, and poverty, and deſpiſing Eccleſiaſtical Men, aſſociated many Diſciples to himſelf, who thereupon were called poor Men of* Lyons, *and pretending to live under Apoſtolical obedience, (yet ſeparating themſelves from it) did ſtubbornly anſwer, when reproved, that they ought rather to obey God than Man; for which they were at laſt, (and deſervedly) condemned by the Church militant. But not being fully extirpated, flying from* Lyons, *they betook themſelves to the utmoſt parts of* Dauphine, *in the Dioceſes of* Evereux *and* Turin, *among the* Alpes, *and in the Caves of the Mountains, (places exceeding difficult to approach) where more than fifty thouſand of them did inhabit. In theſe places through the great diligence of the* Sower of Tares, *they became ſo numerous in a ſhort ſpace of time, that they ſent out thence their Colonies into* Liguria, Italy, *and beyond* Rome, *into* Puglia. *And as* Chriſt *our Redeemer ſent his Diſciples by two and two, to preach, ſo was the Maſter of that curſed and beaſtly Sect, wont to ſend other inferiour Paſtours, created and approved by himſelf, (whom commonly we call* Barbes) *by two and two, to preach and teach the abovesaid Doctrine. Now theſe* Barbes *were wont to be created by their great Maſter (or Chair-man) in the City of* Aquila, *in the*

Embrun

X

the Kingdom of Naples, *and in the creation of them there was wont to be great ſolemnity; they had their Names changed, when they were admitted to this Office, in deriſion to the Biſhop of* Rome, *to whoſe Doctrine and Worſhip the Followers of this moſt damnable Hereſie, namely, the Men and Women of the Valley of* Cluſone, *in the Dioceſs of* Turin, *with all the Males and Females of the Valley of* Fraiſſimere, Argenteria, *and* Embrun + Loyſia, *in the Dioceſs of* ~~Evereux~~, *have time out minde, been contrary (as more than an hundred of them have confeſſed, and that of their own accord) in the following Articles which are contrary to the Faith which they confeſs to have held, and which they inviolably obſerve. And that this may be evident and more clearly appear, the* Procurator *of the place and places thereabouts in the parts of* Brianſon *and* Evereux, *for the* 3. Seſs 1168. 1166 *maintenance of the* Chriſtian *Faith, and for the exalting of his native Countries honour, againſt all and every one of the ſaid Valley of* Fraiſſimere, lbign 1200 *gives in and exhibiteth the following Articles, which he deſires may be admitted for proof (to avoid the burden of ſuperfluous proof, to which he* lbig 1240 *intends not to tie himſelf;) in reference whereunto, by way of Charge, he ſolemnly proteſts againſt them all, and each particular perſon.*

Inprimis, ponit & dicit, & probare intendit, quod ipſi homines Vallis Fraxininieræ fuerint a centum annis, citra & ultra, ac, &c.

1100 Inprimis, *he allegeth, and ſaith, and intends to prove, that the ſaid men of the Valley of* Fraiſſimere, *have been there this hundred years, or thereabouts,* for the ſaid term, and beyond that, even time out of + minde, *have been, and for the preſent are, Hereticks, and have held, and do hold the following Points of Doctrine, contrary to the Catholick Faith. And this is a Truth, notorious, publick, and manifeſt.*

2. Item, *that at the preſent they are commonly held, eſteemed, and reputed for Hereticks and* Waldenſes, *and that by all who have knowledg of them, their Life, Manners, or Converſation. This alſo hath been, and is a Truth notorious, publick, and manifeſt.*

3. Item, *that this hath been, and is the common voice and fame, not onely among their Neighbours, but even among thoſe that are more diſtant* + *from the ſaid Valley, for the ſpace of an hundred Leagues round about, and upwards. This alſo is true, notorious, publick, and manifeſt.*

4. Item, *that they have been, and at preſent are infamous throughout the whole World, for the Hereſie, and moſt damnable Sect of the* Waldenſes, *contrary to the* Chriſtian *Faith. And this hath been, and is true, notorious, and manifeſt.*

5. Item, *that for this cauſe their Neighbours of the adjacent parts, (though true Catholicks, and faithfull* Chriſtians) *are every where ſlandered for this their Fault, yea and they ſuffer ſometimes great Loſſes, and are barred from many Honours and Profits, meerly from a ſuſpition and jealouſie of their being tainted with the Hereſie of the Men of* Fraiſſimere. *And this hath been and is true, notorious, publick, and manifeſt.*

6. Item, *that the ſaid Hereticks of* Fraiſſimere *are called, and appear to be*

be wicked, obſtinate, corrupt, perverſe, and contrary to the Catholick Faith; and are accounted, eſteemed, and reputed, to hold the following Particulars in oppoſition to the Chriſtian *Faith. And this is true, notorious, publick, and manifeſt.*

Their Accuſations compriſed in the following Particulars.

Firſt, for that they call the Church of Rome, *a Church of Malignants, defaming and reproaching the ſame; and this is their damnable Belief, contrary to the Catholick Faith. This alſo is true, publick, notorious, and manifeſt.*

2. Item, *for that they believe, and have believed, that the Church of God is conſtituted in thoſe onely, who live in poverty, believing in their Creed, the holy Church without ſpot or wrinkle. And this is true.*

3. Item, *for that they have damnably believed, and do believe, that their Maſters the* Barbes *have power of Binding and Looſing, and that accordingly ſins are to be confeſſed to them, and not to the Prieſts of the* Roman *Church, which is contrary to the Faith. This alſo is true.*

4. Item, *for that they have believed, and do believe, that it neither hath been, nor is lawfull for the Prelates of the* Roman *Church, to have Patrimony or temporal Juriſdiction in this World, and that ſince St.* Sylveſter, *there hath not been a true Pope. And this is true.*

5. Item, *for that they have believed, and do believe that none has a greater degree of Power and Authority in the Church, than he hath of Holineſs, contrary to the Faith. And this is true.*

6. Item, *for that they have believed, and do believe, that the Sacraments adminiſtred by the Prieſts of the* Roman *Church, are of no efficacy or virtue, contrary to the Faith. And this is true.*

7. Item, *for that they have believed, and do believe, that Tithes are not to be paid to the ſaid Prieſts of the* Roman *Church, neither are Offerings to be given them, contrary to the Faith. And this is true.*

8. Item, *for that they have believed, and do believe, that the Cenſures and Penances inflicted by the Prelates of the* Roman *Church, are to be ſlighted; for that they do not urge or binde for want of holineſs, becauſe they walk not in the footſteps of* Chriſt, *which is contrary to the Faith. And this is true.*

9. Item, *for that they have believed, and do believe, that the* Roman *Church is an Houſe of Confuſion,* Babylon, *the* Whore, *and the Synagogue of the Devil, contrary to the Faith. And this is true.*

10. Item, *for that they have believed, and do believe, that none ought to yield obedience to the ſaid* Roman *Church, or the Prelates of the ſame; and that all that obey them are damned, contrary to the Faith. And this is true.*

11. Item, *for that they have believed, and do believe, that there's no Purgatory in another World, but that the Living are purged in this onely; and that when a Man dies, he either preſently mounts up into Heaven, or is caſt down into Hell: affirming that the* Roman *Church were moved by a*

Principle of Covetouſneſs to invent Purgatory; and that upon this account, the Dead are not to be prayed for, which is contrary to the Faith. And this is true.

12. Item, *for that they have believed, and do believe, that it is not lawfull to ſwear any thing, be it true, or be it falſe, contrary to the Faith. And this is true.*

13. Item, *for that they have believed, and do believe, that it is lawfull wantonly to meet, and accompany together, and that for any perſons though joyned in never ſo near a degree of Conſanguinity and Affinity, (provided they be all of one and the ſame Sect) during the time of their Preachings, and ſo likewiſe afterwards, when the Lights are put out, contrary to the Faith. And this is true.*

14. Item, *for that they have believed, and do believe it to be as profitable to pray to God in a Stable, as in a Church, which is againſt the Faith. And this is true.* [illegible]

15. Item, *for that they have believed, &c. that onely God is to be prayed to, and not the Virgin* Mary, *nor the Saints, becauſe being at ſo great a diſtance from us, they cannot hear our Prayers, which is contrary to the Faith. And this is true.*

16. Item, *for that they believe, and have believed, that Rain-water has as great a virtue as the Holy Water, which is in the Church, becauſe all Waters were bleſſed by God, which is contrary to the Faith. And this is true.*

17. Item, *for that they have believed, and do believe, that temporal Lords are not to be obeyed, except they be ſuch as are of their own Sect, contrary to the Faith. And this is true.*

18. Item, *for that they have believed, and do believe it to be an irremiſſible ſin, for any man to detect another of the ſaid Sect, contrary to the Faith. And this is true.*

19. Item, *for that they have believed, &c. that out of their Sect no man ſhall be ſaved, and that thoſe of their own Sect are the true Saints, contrary to the Faith. And this is true.*

20. Item, *for that they have believed, &c. that no man ought to obſerve the Feſtival Days of Saints, which were brought in by the* Roman *Church; and that it is lawfull to do any ſervile work upon every of the ſix Days, contrary to the Faith. And this is true.*

21. Item, *for that they have believed, &c. that it's lawfull to eat Fleſh every where, and at all times; and that the Faſts brought in by the* Roman *Church, are not to be kept, who begin their* Lent *on the ſecond Day after the firſt Lords Day in* Lent, *contrary to the Faith. And this is true.*

22. Item, *for that they have believed, and do believe, that it is not lawfull for the Hereticks of their Sect to be given in Matrimony with Catholicks, and many other enormous and wicked things they have held, believed, and preached, according to their own Confeſſions, and contrary to the Faith. And this is true.*

The

The Endeavours uſed to extirpate the *Waldenſes.*

1. Item, *that for that cauſe both the moſt reverend Biſhops and Prelates of* Evereux, *and the Inquiſitours of heretical pravity, have heretofore taken great pains for the rooting out of thoſe parts the ſaid heretical Sect, even to the Days of the Right Reverend Father in* Chriſt, *and Lord, the Lord* John *Arch-biſhop of* Evereux, *lately deceaſed. And this is true.*

2. Item, *that the foreſaid moſt reverend Lord* John *Arch-biſhop of* Evereux *preſently after his Aſſumption, and from the Year of our Lord* 1461. *(leſt their Bloud might be one day required at his hands) uſed his utmoſt Endeavours for the correcting of their Extravagancies, and the rooting out of that heretical Sect, beginning firſt with frequent Admonitions, Exhortations, and Threats; but through intervening Impediments, he could not effect his Deſires. And this is true.*

3. Item, *for that cauſe, from the Year of our Lord* 1473. *Frier* John Veyllet *of the Order of the* Minorits, *Doctour of Divinity, and Inquiſitour, deputed by Apoſtolical Authority to proceed againſt thoſe of the Valleys of* Fraiſſimere, Argenteria, *and* Loyſia, *formed a Proceſs, by which he hath detected the ſaid heretical Sect, they confeſſing themſelves to believe the above-mentioned Articles. And this is true.*

4, Item, *that the forenamed the Right Reverend Lord* John, *late Arch biſhop, from the Year of our Lord* 1483. *(aſſiſted by true Catholicks, and others who were of their Complices,) of that Sect, took to the number of ninety and nine Informations, from all which it appears that all thoſe of the Valley of* Fraiſſimere, *and many of the Valley of* Loyſia, *and* Argenteria, *are moſt infamous and ſuſpected, for the ſaid heretical Sect. And this is true.*

5. Item, *for that cauſe the foreſaid moſt Reverend Lord* John, *Arch-Biſhop, from the Year of our Lord* 1486. *and the eighteenth and nine and twentieth Days of* June, *in the ſame Year, and the third and ninth of* July, *cauſed them to be admoniſhed generally within a certain term prefixed in the Letters, and by Letters Patents duly executed, the which they neglected to obey. And this is true.*

6. Item, *that for that cauſe both ſucceſſively, and from the Moneth of* Auguſt, *the Right Reverend Lord* John, *ſometimes Arch-biſhop, commanded all thoſe that were ſuſpected, to be cited by Name, to make anſwer concerning the Faith, offering them favour, if they would return into the boſom of the Church, but they contumaciouſly neglected to appear. And this is true.*

7. Item, *that ſucceſſively from the ſaid Year, and the nineteenth Day of* September, *the ſaid Right Reverend Lord* John, *ſometimes Arch-biſhop, publiſhed his Letters Patents, and Excommunications alſo againſt them for their perfidious and obſtinate contumacy, the ſeventeenth of the ſaid* September, *and this Excommunication they underwent even to the ſixth Day of* February, *in the Year of our Lord* 1487. *and long beyond that time have they lain under Excommunication, amongſt whom was named* Ange-

gelinus Palloni, *who at this very day labours ſo earneſtly to palliate the Truth by his Impoſtures. And this is true.*

8. Item, *and that ſucceſsively, the Reverend Father* Albertus de Capitaneis, *Ach-deacon of* Cremona, *a Man not meanly learned in both Faculties, being deputed by Apoſtolical Authority, proceeded againſt them, and took Informations, from the Year* 1488. *and the ſixth Day of* February, *and informed himſelf by four of their Complices, agreeing in effect with others whom the foreſaid Right Reverend the late Lord* John, *Arch-biſhop, examined upon theſe Matters; hereupon Proceſs being made, he was moved by certain Reaſons to obtain from the Apoſtolical See to proceed without calling the Ordinary; by virtue whereof he at length commanded them to be cited by Name, to anſwer concerning the Matters of Faith, offering grace and favour to ſuch as would return to the unity of the Church. Now to theſe Citations thoſe obſtinate Hereticks refuſed to appear; ſince when on the eleventh of* February *ſucceſsively, he cauſed them to be cited the ſecond time by Letters duly publiſhed: but they again contumaciouſly neglecting to appear, he deſervedly ſent out Excommunicatory Letters againſt them, which likewiſe were duly publiſhed; but they always ſuſtained the Excommunication, and made the aggravation the greater by their obſtinacy; whereupon they were cited to come to certain places, where they might happily have been put under an Eccleſiaſtical Interdiction, but ſtill they refuſed to appear. And this is true.*

9. Item, *and that ſucceſsively, the foreſaid Commiſſary ſent often to them many perſons fearing God, and ſeeking the good of the Souls of thoſe Hereticks, to reduce them (if poſsible) to the way of Light and Grace; but they then were not in any wiſe to be perſwaded, being obſtinate as to the point of begging any Pardon. And this is true.*

10. Item, *and that ſucceſsively, for this cauſe, the ſaid Commiſſary commanded them to be cited by Name, that they might appear before him to hear his definitive Sentence, which was to be recorded, and that by Letters duly publiſhed the ſecond day of* March *in the ſaid Year; but they always moſt ſtubbornly and contumaciouſly neglected to appear; whereupon the ſaid Lord Commiſſary, ſeeing their heart to be hardened, and no ſigns of Repentance to appear, nor any good effects of the counſels and admonitions of thoſe experient men, whom he had ſent to them, all things aforeſaid being now duly publiſhed and ſeen, he proceeded to his definitive Sentence, whereby he delivered them up as ſtubborn and rebellious Hereticks to the Secular Power. And this is true.*

11. Item, *that therefore by Commiſsion of the laſt Parliament of* Dauphine, *for the Secular Power there was imployed the valiant Souldier the Lord* Hugo de Palide, *Count of* Vavax, *and Lieutenant of* Dauphine, *and that magnificent Doctour of the Laws, and Counſellour of* Dauphine, John Raboli, *who obſerving what ought to be obſerved, proceeded againſt them, they leaving their Houſes, betook themſelves to the Holes and ſecret places of the Mountains, and the Clefts of the Rocks for their Fortreſſes. A while after, the ſaid Apoſtolical Commiſsioners again offered them Grace, and the Boſom of the Church, provided they would return* with a pure heart, and Faith unfeigned. *Whereupon they all in a manner deſcended from*

from the Rocks of their own accord, not forced or queſtioned, and thoſe of them that would come (both Men and Women) were bountifully received to Grace by the ſaid Apoſtolical Commiſsioner, who likewiſe confeſſed themſelves freely, and without fear of Torture, to have been and to be Waldenſes, *or poor Men of* Lyons, *and to have held the Hereſie or Sect abovementioned, and to have believed the Articles thereof before ſpecified; amongſt the reſt there was one* Angelinus Palloni *who purſues the buſineſs to this preſent, witneſsing and juſtifying the Proceſs in approved form. And this is true.*

12. Item, *that either twelve or fifteen in number being in the company of thoſe that were content with Grace and Pardon, being poſſeſſed with a Diabolical Spirit, fled from the reſt, and as Men out of meaſure obſtinate, were outlawed. And this is true, notorious, and manifeſt.*

13. Item, *they that were admitted to Grace, confeſsing of their own accord, did after Sermon ſolemnly abjure the ſaid moſt damned Sect of the* Waldenſes, *and all thoſe heretical Tenents above mentioned, in which their Abjurations they did expreſly promiſe, amongſt other things, never to receive or conceal the foreſaid Outlaws, but to repell them when they came, revealing the ſame to the Church, as likewiſe efficaciouſly to fulfill all ſatisfactory Decrees, injoyned them in a conſtant order, for their ſins, under the penalty of Relapſe contained in the Proceſs. And this is true.*

14. Item, *for their Penance it was eſpecially injoyned them, after the aforeſaid Abjuration, that ſuch Men as had defended themſelves in the Holes of the Rocks for five years, others for two, ſhould wear two Croſſes in their upper Garment ſewed on before and behinde, the which was ſtrictly and in a more eſpecial manner injoyned them to wear as oft as they came before the Doors of the great Church at* Evereux. *And this is true.*

15. Item, *and that ſucceſsively, the ſaid abjured perſons, not long after their Abjurations, did obſtinately refuſe to obey the Commands, Admonitions, and Abjurations of the Church, or keep the Promiſes which they had ſo ſolemnly made: and therefore they were cited by Name, to ſee the Witneſſes examined and ſwear againſt them, which were to be produced by the Procuratours of the Faith; who not appearing, and the Witneſſes of their contumacy being examined, they were again cited to ſee the Atteſtations publiſhed, but they notwithſtanding refuſed to appear. From the Depoſitions of thoſe Witneſſes, as well Prieſts as other good Catholicks, worthy of credit, being clearer than the noon-light, it appeared that the ſaid Inhabitants of* Fraiſſimere *have been, and are relapſed, and but feignedly converted, for as much as they have harboured Hereticks, and have not fulfilled the Penances injoyned them, yea, being called they refuſed to come, and not onely ſo, but they alſo immediately received the* Barbes, *and Maſters of the* Waldenſes, *and after their wonted manner and faſhion were confeſſed by them. And this is true.*

16. Item, *and that ſucceſsively, Frier* Francis Plirery *of the Order of the* Minorits, *Profeſſour of Divinity, was deputed as Inquiſitour in the ſaid Valleys, who from the Year of our Lord* 1489. *and the firſt day of* January, *underſtanding that they of* Fraiſſimere *were defamed, as Men relapſed; and being ſignally informed by the Curats of the place, and many others of*

Fraiſſimere, *true Catholicks, yea and by ſeveral of their own Complices, to the number of threeſcore and ſix, by whoſe Sayings it appeared that the aforeſaid Inhabitants of* Fraiſſimere *had not fulfilled the Penance impoſed on them, neither had worn Croſſes in their upper Garments, but on the contrary had received the outlawed Hereticks, not revealing them to the Church, contrary to their former Abjurations, (amongſt whom was* Angelinus Paloni, *who now proſecutes the buſineſs, found noted) proceeded with the Ordinary (becauſe he could not alone) and iſſued out Letters Patents, commanding them all to be cited by Name, to anſwer concerning Matters of Faith, and for their Relapſe; but they refuſing to appear, there were other Letters duly publiſhed, whereby they were cited the ſecond time in the ſame Year, upon the eight and twentieth day of* May, *however they neglected to appear, (two onely excepted) and therefore were the third time cited by Letters of the ſeventh of* June, *duly publiſhed, and not appearing, were excommunicated and aggravated by reaſon of their contumacy, which daily increaſed, which Sentence they underwent with an obſtinate hard heart, (yea and even to this very day do they bear it) wherefore by other Letters iſſued out in the uſual manner upon the* 28. *day of* June *in the ſame Year, they were once more cited to hear and ſee themſelves (as pertinacious and relapſed Hereticks) ſentenced to be delivered over to the Secular Power, and their Goods to be declared confiſcate from the Day of the Crime committed. Moreover they were again cited the ſame Year upon the fifth day of* July, *and after that upon the ſixth day of* September *to hear the Sentence pronounced againſt them: after all this, they were yet as obſtinate as ever, utterly refuſing to appear. Now when as there was no hopes, they were juſtly and equitably condemned, and are not now at all further to be heard, being excommunicate, and interdicted perſons, and declared for pertinacious Hereticks, and that by Sentences paſſed into Act, and to be ſuſpended by no Appellation, and againſt which they are not to be admitted to ſpeak any thing, except firſt impowered by the Admonitions, Judgments, Mandates, and Solutions of the Church. For all which the aforeſaid Procuratour, as upon a fore-judged Article requeſteth Judgment to be pronounced, and that by humbly imploring your Juſtice and the Execution of your Office.*

Debaud *pubick* Notary.

This Popiſh Commiſſary being aſſiſted by the Forces of thoſe Princes and Potentates, whoſe help he deſired, did not a little miſchief to the *Waldenſes* in all Nations and Countries, but above all to thoſe of *Piemont*, who without doubt were recommended unto him in a more eſpecial manner, as being within the Bounds of *Italy*: he went againſt them with an Army of eighteen thouſand men, beſides a great multitude of Voluntiers of *Piemont*, who willingly joyned with them, to obtain thereby the Pardons offered by the Pope, and alſo to have a ſhare of the plundered Goods of the poor *Waldenſes*. This Army being divided into ſeveral Squadrons, that ſo they might the better aſſault them in ſeveral places, was contrary to all mens expectations, ſtrangely ſhattered and broken in pieces, and Divine Providence did ſo aſſiſt his People in every place, that the Remainder of that Army having wandered up and down, in and about the Valleys, for the ſpace of almoſt a year, to the great prejudice of the whole Countrey, *Philippe* 7. Duke of *Savoy*, and Prince of *Piemont*, put an end to that War, which he perceived to be ſo diſadvantageous to all his Subjects; yea the Story tells us, that it pleaſed God ſo to touch his heart with compaſſion for that poor People, that he ſpoke it openly, that for as much as he had always found them to be moſt faithfull and obedient Subjects, he would not ſuffer them to be ſo dealt with by force of Arms for the future; onely for what was paſt, he ordered for formality ſake, that twelve of them ſhould come to *Pignerol*, where he then was, there to beg his Pardon for having taken up Arms in their own Defence, the which they accordingly did, and his Highneſs receiving them courteouſly, forgave them freely all that had paſſed during the time of the War, giving them to underſtand, that he had been miſinformed, both as to their perſons, and their Principles; and withall he deſired to ſee ſome of their little ones, becauſe there were ſome who had made him believe, that they were ſtrange and monſtrous Creatures, having but one Eye in their Fore-head, with four Sets of black Teeth, with many other ſuch like Fictions; whereupon ſome were brought before him, and he finding them on the contrary, handſomly ſhapen and well favoured, did openly profeſs, how ill ſatisfied he was with the Calumnies and Slanders of their malicious Adverſaries, and thereupon did not onely confirm their Privileges and Liberties, but withall made them a gracious Promiſe, to ſettle and eſtabliſh the ſame for the time to come. And this was undoubtedly the real intention and reſolution of that Prince at that time, however afterwards wrought upon (or at leaſt deluded) by the ſubtil Devices of the Inquiſitours, who took the boldneſs, notwithſtanding all the gracious Promiſes of their Prince, to continue to proſecute thoſe poor *Waldenſes*, laying violent hands on them, and delivering them up to the Secular Powers, who alſo in moſt places were not at all backward to lend them their helping hands.

Phil. 7. Duke of *Savoy* and Prince of *Piemont*.

Amongſt others *Marguerite de Foix*, Lady *Marquize* of *Saluces*, at the ſolicitation and requeſt of the *Roman* Clergy, did moſt cruelly perſecute the faithfull *Waldenſes* of *Pravilleſià*, who were all forced to abandon their own & Countrey, to retire into *Val Lucerna*, where after they had petitioned during the ſpace of five years the reſtitution of their Eſtates uſurped by their Popiſh Enemies, and found that all their Intreaties were fruitleſs, they reſolved at length to take courage in the Lord, and by that means regained their Lands by Force of Arms; which they accordingly enjoyed for the ſpace of an hundred years after.

In the Year 1534. *Charls* Duke of *Savoy* was ſo importuned by the Arch-biſhop, and by the Inquiſitour of *Turin*, to perſecute his Proteſtant Subjects, and to deliver them over to the Secular Power, that he appointed a certain Gentleman, by name *Sieur Pantaleon Berfour* of

Roccapiata near *Pignerolio* as his Commiſſioner for the Execution of that Deſign. This Gentleman very zealous to acquit himſelf honourably of ſo great a Truſt repoſed in him, ſo ordered his Affairs, and laid his Deſigns, that the year following he ſecretly conveyed into the Valleys, about five hundred Men, Horſe and Foot, and there ſpoiled, plundered, and deſtroyed all that came in his way; and the truth is, the News of this ſuddain and furious Onſet did at the firſt not a little ſurprize thoſe poor People, but when they had ſomewhat recollected their ſpirits, they took courage, and every Man leaving his Plough and all other work, went in haſte to ſtop the Enemy in their Retreat, and with Slings and other Weapons which came next to hand, plied them ſo cloſe, that they were forced to fly, leaving their Booty behinde them, beſides many of their Men dead upon the place.

When his Highneſs ſaw that one Skin of a Proteſtant was like to coſt him a dozen of his other Subjects, he would not ſuffer them to be moleſted any longer thus openly by force of Arms, but thought fit rather to waſte and conſume them by little and little, in a more ſecret and obſcure manner, and to this purpoſe he ſet certain Souldiers to lay in Ambuſh for them as they came down from the Mountains into *Piemont*, (two or three in a company) about their ordinary occaſions. And although it's true that thoſe whom they thus intrapped, ſeldom or never eſcaped with their Lives, yet notwithſtanding, this did not at all hinder them from perſevering in the Faith, both in Life and Death, witneſs *Catelan Girard* of *St. Giovanni* in *Lucerna*, who being condemned to be burnt at *Revel*, as he was upon the Pile of Wood, called for two Pebble-ſtones, and holding them in his hands, told his Perſecutours, You think (ſays he) to aboliſh and bring to nought our Churches by theſe your Perſecutions; but it will be no more poſſible for you to do it than for me to cruſh into Powder theſe ſtones with my hands, or elſe to ſwallow down and digeſt the ſame. And indeed, notwithſtanding ſo many Perſecutions in general, and particular, againſt the *Waldenſes*, *George Morel* in his *Memoires* written in the year 1530. confeſſes, that *at that very time there were above eight hundred thouſand perſons profeſſing the Religion of the* Waldenſes.

G. Morel his *Memoires* written 1550.

[illegible] occupied the Country for 100 years
about the Valleys of Angrogne - see p 216

In the Year 1536. *Francis* the firſt, King of *France*, having conquered *Piemont*, Pope *Paul* the third, intreated and perſwaded the Parliament of *Turin*, to proceed againſt the *Waldenſes*, as being moſt pernicious Hereticks; accordingly that Parliament burnt many of thoſe poor People, imitating therein the other Parliaments of *France*; hereupon the poor People having made their humble Addreſſes to the King by way of Petition, their condition grew much worſe, for the King injoyned them to live after the Laws of the *Roman* Church, giving them to underſtand that otherwiſe he would have them to be puniſht as Hereticks, adding that *he did not burn the* Lutherans *in all parts of* France, *to ſuffer a Reſerve of Hereticks in the* Alpes. The Parliament alſo commanded them upon pain of Death to ſend away their Miniſters, and to receive in their rooms certain Prieſts to ſing Maſſes, whereunto the *Waldenſes* anſwered, that they could by no means obey any Commands that were contrary to the Laws of God, to whom they had much rather be obedient in every thing that concerns his Service, than to follow the mindes and fancies of Men.

The King having at this time many Irons in the Fire, the Parliament did onely purſue them by the Inquiſition, committing to the Fire ſuch as were delivered them by the Monks. Amongſt others they burnt one *Bartlemy Hector*, a Book-ſeller, which poor man died (as it is recorded) very conſtant, and much to the edification of the Beholders, from whoſe Eys he drew many Tears, and compaſſionate Expreſſions from their Mouths; and this was done at *Turin*, the 20. of *June* 1555. in the place of the Caſtle.

However, not long after, this very ſame Parliament ſent a certain Preſident called *De St. Julien*, with a *Collateral*, termed *De Eccleſia*, with power and inſtructions to exterminate the *Waldenſes*: in proſecution whereof they went to *Peroſa*, and there cauſed Proclamation to be made in the Kings name, whereby the Inhabitants were commanded to go to Maſs, upon pain of Death; afterwards they went to *Pignerol*, where many were ſummoned to appear before them, amongſt whom there came a poor Plough-man, whom the Preſident commanded to have his Childe rebaptized; the poor Man begged firſt ſome little time to ſeek God in Prayer, and having made an end of Prayer, he told the Preſident, that he was contented to have his Childe rebaptized, provided that the Preſident would diſcharge him, by a Note under his Hand, of the ſin he ſhould commit in ſo doing, by taking it upon Himſelf and his Poſterity to anſwer for the ſame another day before God, and likewiſe to ſuffer all ſuch Pains and Puniſhments, as ſhould be inflicted for the ſame. The Preſident hearing this, thought he had ſins enough of his own to anſwer for, without taking upon him other mens, and ſo ſent him away with injurious words, without urging the poor Man any further.

This Preſident, having made many Proceſſes againſt ſeveral perſons inhabiting the ſaid Valleys, and finding not the Fruits of his Labours anſwerable to his Expectations, thought to have allured them by the Preaching of the Monks, whom he brought along with him into the Valley of *Angrognia* for that purpoſe, but finding this means alſo as little effectual as the former, he returned to *Turin*, where he made his Report of the great Danger there was in attempting to reduce that People to Extremities, adding, that it was an Enterprize, fitter for the King, in whoſe power alone it was to exterminate them, and that the beſt expedient was to ſend his Majeſty all the Informations and Writings, and ſo wholly to remit to his prudence and pleaſure the management of ſo dangerous and difficult an Enterprize.

Now for as much as uſually all Courts advance but ſlowly in weighty Affairs, it was a whole Year and upwards, before the poor People received their Allarm, however at length there came from the Court, an expreſs Order, by the Hands of the aboveſaid Preſident, who coming to *Angrognia*, commanded them in the Kings name, to go to Maſs, upon pain of Confiſcation of Body and Goods. To this it was anſwered, by the Deputies and Elders of thoſe Evangelical Churches, that they were not bound to obey ſuch Commands, for as much as they proceeded from Man, and not from God; and that it ſhould be conſidered, that they worſhipped all one and the ſame God and Saviour *Jeſus Chriſt*, and had the ſame Law, and the ſame Hopes with them, and that ſeeing the *Jews* and *Mahometans* who are Blaſphemers, and Enemies to the Name of *Chriſt*, were notwithſtanding permitted to live amongſt them in peace, and in the quiet enjoyment each of their own Religion apart, it was much more reaſonable that thoſe who worſhip the true God in *Chriſt*, ſhould be ſuffred to live in peace amongſt their Hills and Mountains, eſpecially conſidering that they were ready to embrace any thing, that ſhould be proved to be ſuitable to the Word and Will of God, as likewiſe to yield all due obedience to their Superiours and ſovereign Magiſtrates, proteſting they would live and dy in this Reſolution.

This Anſwer did ſo incenſe the Parliament of *Turin* againſt them, that they burnt as many of them, as they could catch in *Piemont*, and upon the Frontiers of the Valleys, amongſt others Mr. *Jefferey Vavaille* Miniſter of *Angrognia* was burnt in the Year 1557. whoſe Death was of much edification to the Beholders: he was executed in the place of the Caſtle, there being a great number of People who ſaw him perſevere in calling on the Name of God, to the very laſt gaſp. *Nicholas Sartoris* of *Quiers* in *Piemont*, a Student in Divinity, and entertained by the Lords of *Berne*, was burnt for the ſame Cauſe at *Val d' Oſte*, the fourth of *May*, 1557. having valiantly overcome all the Temptations which they could deviſe to lay before him.

During theſe Troubles, Duke *Philibert Emanuel* was again reſtored to his Eſtate by the general Peace of 1559. and perſwaded by the Monks of *Pignerol* to condemn all the *Waldenſes* of the Valleys to the Fire and Fagot, as likewiſe to beſtow the Plunder of them upon the Neighbour Gariſons. But the *Waldenſes*, to avoid this Storm, made their Addreſſes to their Prince, as follows.

An Extract of the humble Supplication of the poor *Waldenſes.*

1559

To the moſt Serene and moſt High Prince *Philibert Emanuel*, Duke of *Savoy*, Prince of *Piemont*, our moſt gracious Lord.

FEſtus *Governour of* Judea, *being required by the chief Prieſts and Elders of the People, to put to Death the Apoſtle* Paul, *anſwered no leſs wiſely than juſtly, that* the *Romans* were not wont to put any to Death, before they had brought his Accuſers face to face, and given him time to anſwer for himſelf. *We are not ignorant,* Moſt Gracious Prince,*that many Accuſations are laid againſt us,and that many Calumnies are caſt upon us, to make us ſtink in the Noſtrils of all the Princes and Monarchs in the* Chriſtian *World. But if the* Roman *People (though Pagans) were ſo equitable, as not to condemn any man before they had known and underſtood his Reaſons, and if* the Law condemns no man *(as it is teſtified by* Nicodemus, John 7.) before he hath been heard, *and before it is known what he hath done, the matter now in queſtion being of ſo great concernment, (namely, the Glory of the moſt high God, and the Salvation of ſo many Souls) we do implore your clemency (moſt Gracious Prince) that you will be pleaſed to lend a willing ear to your poor Subjects, in ſo juſt and righteous a Cauſe.*

Firſt, we do proteſt before the Almighty, and All-juſt God, before whoſe Tribunal we muſt all one day appear,that we intend to live and die in the holy Faith, Piety, and Religion of our Lord Jeſus Chriſt, *and that we do abhor all Hereſies that have been and are condemned by the Word of God.*

We do embrace the moſt holy Doctrine of the Prophets and Apoſtles, as likewiſe the Nicene *and* Athanaſian *Creed; we ſubſcribe to the four Councils, and to all the ancient Fathers, in all ſuch things as are not repugnant to the Analogy of Faith.*

We do moſt willingly yield obedience to our Superiours; we ever endeavoured to live peaceably with our Neighbours, we have wronged no man, though provoked, neither do we fear that any can, with reaſon, complain againſt us.

Finally, we never were obſtinate in our opinions, but rather tractable and always ready to receive all holy and pious Admonitions, as appears by our Confeſsion of Faith.

And we are ſo far from refuſing a Diſpute, or rather a free Council, where-

wherein all things may be eſtabliſhed by the Word of God, that we rather deſire the ſame with all our hearts, &c.

We likewiſe beſeech your Highneſs to conſider, that this Religion we profeſs, is not onely ours, nor hath it been invented by Men of late years, as it is falſly reported, but it is the Religion of our Fathers, Grand-fathers, and Great-grand-fathers, and other yet more ancient Predeceſſours of ours, *and of the bleſſed* Martyrs, Confeſſours, Prophets, *and* Apoſtles, *and if any can prove the contrary, we are ready to ſubſcribe and yield thereunto, &c.* The Word of God ſhall not periſh, but remain for ever; *wherefore, if our Religion be the true Word of God, (as we are perſwaded) and not the Invention of Men, no humane force ſhall be able to extinguiſh the ſame, &c.*

Your Highneſs knows, that this very ſame Religion hath for many Ages paſt been moſt grievouſly perſecuted in all places, but ſo far from being aboliſhed or rooted out thereby, that it hath rather increaſed daily, which is a certain Argument, that this Work and Counſel is not the Work and Counſel of Men, but of God, and therefore cannot be deſtroyed by any violence. Beſides, it is not a ſmall ſin to fight againſt God; witneſs all thoſe who have untill now perſecuted the People of God and his holy Word. Therefore we beſeech your moſt Serene Highneſs (moſt Illuſtrious Prince) to conſider what it is to undertake any thing againſt God, that ſo you may not imbrue your Hands in innocent Bloud! Jeſus *is our Saviour, we will religiouſly obey all your Highneſs Edicts, as far as Conſcience will permit; but when Conſcience ſays Nay, your Highneſs knows we muſt rather obey God than Man. We unfeignedly confeſs, that we ought to give* Cæſar *that which belongs unto* Cæſar, *provided we give alſo to God what is due to him.*

There want not thoſe (it may be) who will endeavour to incite the generous minde and courage of your Highneſs, to perſecute our Religion by force of Arms. But, O magnanimous Prince! you may eaſily conjecture to what end they do it, that it is not out of zeal to Gods glory, but rather to preſerve their own worldly Dignities, Pomp, and Riches; wherefore we beſeech your Highneſs not to regard or countenance their Sayings.

The Turks, Jews, Saracens, *and other Nations, though never ſo barbarous, are ſuffered to enjoy their own Religion, and are conſtrained by no Man to change their manner of Living or Worſhip; and we who ſerve and worſhip in Faith the true and Almighty God, and our true and onely Soveraign, the Lord* Jeſus Chriſt, *confeſſing one God, and one Baptiſm, ſhall not we be ſuffered to enjoy the ſame Privileges?*

We humbly implore your Highneſs goodneſs, and that for our onely Lord and Saviour Jeſus Chriſt *his ſake, to allow unto us (your moſt humble Subjects) the moſt holy Goſpel of the Lord our God, in its purity, and that we may not be forced to do things againſt our Conſciences, for which we ſhall with all our hearts beſeech our Almighty and All-good God, to preſerve your Highneſs in proſperity.*

In the mean time the Souldiers of the neighbouring Gariſons, to the number of four hundred, advancing by night, ſurprized the Village of *St. Germano,* whereupon many of the poor People receiving the Allarm, recovered the Mountain, amongſt theſe there were about five and twenty, who after they had ſought God in Prayer, aſſaulted the Enemy ſo couragiouſly, that their hearts began to fail them, above all, for that they had obſerved them to fall down upon their Knees before they came to fight, yea this their Fear grew to ſuch an height, that many as they were flying for fear, were drowned in a ſmall Brook which they were to paſs over in their Retreat.

Soon after, the Duke ſent againſt them a complete Army under the Command of the Lord *de la Trinité,* who ſeeing his Men diſcouraged, and beaten in ſeveral Encounters, began to flatter the poor *Waldenſes* wih ſmooth words, and having perſwaded them to lay down their Arms, and to ſend away their Miniſters, they ſecretly gariſoned many places, and afterwards dealt moſt unmercifully with them: however this barbarous and ſhamefull Cruelty did not ſo much aſtoniſh the People, ſo as to cauſe their hearts to fail, but on the contrary it did ſo much the more increaſe their Conſtancy, and made them reſolve to take Arms again, in hope of new Victories, as may be ſeen in a following Letter written by a certain Miniſter of the Valleys named *Scipio Lentulus, Anno Domini* 1561.

AR

ARTICLE III.

Copy of a Letter of *Scipio Lentulus*, a *Neapolitan*; Containing a brief Relation touching the Faithfull Profeſſors in the Valley of *Angrogne*.

An Authentick Tranſcript of the Original whereof, is to be ſeen in the publick Library of the famous Univerſity of *CAMBRIDG*.

Cum mihi ſignificaveris te cupere, quæ apud nos in Pedemontio *contigerunt noſſe, ut commodius hac in re tibi morem gererem, volui Epiſtola potius, quam Sermone ea referre: Id quod,* &c.

MOST HONOURED SIR,

“SEeing you have given me to underſtand, that it is your deſire to know what things have faln out among us in *Piemont*, to the end that I might the more conveniently anſwer your expectation in this particular, I have determined to give an Account of thoſe things by Letter, rather then by word of mouth: Foraſmuch as it will be of ſome uſe alſo to ſerve the purpoſe of thoſe men who deſire to have the ſame things committed to writing, and are able to ſet them forth much more exactly.

“There is a certain Valley in the Country of *Piemont* within five or ſix miles of Mount *Veſulo*, which from the Town *Lucerna*, is called the Valley of *Lucerna*; And in it there is a little Valley, which from *Angrogna*, a ſmall River running through it, is called the Valley of *Angrogna*. Next adjoyning to this there are two other Valleys, that is to ſay, the Valley of *Peroſa*, ſo called from the Town of that name, and the Valley of S. *Martino*. In theſe there lie divers little Towns and Villages, whoſe Inhabitants, aſſiſted by the Miniſters of Gods Word, do make open profeſſion of the Goſpel.

“Moreover, I ſuppoſe that there are near eight thouſand faithfull ſouls (as I may call them) inhabiting in this place. But among the men, who are bred up to endure labour, ſeeing they have from their childhood been inured to Husbandry, you will finde very few that know how to engage in combate with any. From hence it comes to

“paſſe, that very few of them are ready, upon any urgent occaſion, to
“defend themſelves againſt publick injuries. Yea and the Valleys
“themſelves lie ſo remote from each other, that they cannot help one
“another till it be too late. And although theſe Towns and Villages
“have their Counts or Lords (as they call them) yet the Duke of *Savoy*
“is Lord over them all.

“This Duke before he came from *Nice* into *Piemont*, diligently took
“order with thoſe Counts and Lords of Places that they ſhould admoniſh
“the Inhabitants of the Valleys to ſubmit to him and the Pope;
“that is, that caſting off their Miniſters, they ſhould admit Popiſh
“Preachers, and the abominable Maſs. Whereupon, our people ſent
“a certain Meſſenger to *Nice*, together with the Confeſſion of Faith,
“and Petitions unto the Prince, beſeeching him that he would take it
“in good part, if they were reſolved rather to die than loſe the true
“Religion of Jeſus Chriſt, foraſmuch as they had received it, through
“a very ancient Tract of Time, as it were by hand from their Anceſtors;
“and that he would not doubt but they ſhall be ready to amend
“their errors, if any were, in caſe it could be manifeſted to them out
“of the word of God, to which alone they are to ſubmit in this buſineſs;
“And as to what concerneth them in matters of behaviour, & Tributes,
“and other things due both to him and to their other Lords, that
“he would ſend perſons to make diligent enquiry whether they have
“at any time committed any offence, that ſo due puniſhment may be
“inflicted on them, becauſe he ſhould aſſuredly know they will endeavour,
“that he may underſtand they are willing to approve themſelves,
“with due reverence, moſt obedient to him in all theſe things.

“Theſe Petitions came to the hand of the Prince, but availed nothing
“with him, who was become a ſworn Enemy with Antichriſt againſt
“Chriſt. Thereupon, he ſent forth Edicts, declaring that thoſe
“who ſhould be preſent at the Sermons of the Miniſters of the Valleys,
“if but once, they ſhould be fined at one hundred Crowns, and if a
“ſecond time, then they ſhould be condemned to the Galleys for ever.
“Order alſo was given to a certain Judge, to ride circuit up and down
“to put the penalties in execution, and to binde Chriſtians and impriſon
“them. The Lords alſo and Magiſtrates of Places had the ſame
“power given them, and at length the godly were by this moſt impious
“Prince utterly given up to be plundered by all ſorts of Villains,
“and afflicted with moſt grievous calamities.

“He ſent alſo a certain Collateral Judge of his own, firſt to *Carignan*,
“there to act inhumane Butchery upon the Faithfull ones of
“Chriſt; whereupon he cauſed one *Marcellinus* and *Joan* his Wife, he
“being a Frenchman, but ſhe a woman of *Carignan*, to be burnt alive
“with fire four days after they had been apprehended. But in this woman
“God was pleaſed to manifeſt an admirable example of conſtancy:
“For, as ſhe was led to execution, ſhe exhorted her husband, ſaying,
“*Well done my Brother, be of good courage, this day doubtleſs we ſhall*
“*enter together into the joys of Heaven*. Some few days after this, there
“was apprehended alſo one *John Carthignan*, an honeſt plain man and

“truly Religious, who after three days impriſonment, endured the torments of fire with very great conſtancy. Who is able to reckon up the ſeveral Incurſions, Slaughters, Plunders, and innumerable miſeries wherewith this moſt ſavage generation of men did daily afflict all pious men, becauſe being exhorted by their Miniſters to patience, they took no courſe to defend themſelves againſt injuries. Not long after alſo they apprehended one *John*, a Frenchman and a Miniſter, at a Town called *St. Germano*; and carrying him to a certain Abbey near *Pignerol*, they burnt him alive, who left behinde him a notable example of Chriſtian conſtancy. The like was done alſo to the Miniſter of the Town of *Meane*, who was put to death at *Suſa* by a ſlow fire, while he in the mean time ſtood as it were immoveable, and not being touched with any ſence of ſo incredible a cruelty, having his eyes fixed upon heaven, he breathed out his happy ſoul.

“Therefore when things were come to this paſs, and theſe miſeries were encreaſed every day more and more, and ſeeing that the patience and extream miſery of our people, could not in any meaſure allay the fury and rage of theſe moſt mercileſs Brutes, they at length reſolved by force, as well as they could, to free themſelves and their Wives and Children from that barbarous uſage. And although ſome of our Miniſters declared it was not well done, yet no admonitions could keep the people from reſolving to defend themſelves by Arms. Hereupon it came to paſs, that ſeveral encounters falling out, within few days, there fell about ſixty of the Plunderers. When news hereof was brought to the Tyrant, he commanded his men to forbear, and ſent two of his Noblemen, principal perſons, to wit the Lord *Raconyſi*, and the Lord *de la Trinitie* (whom I ſhall for diſcourſe ſake more aptly call the Lord *de la Tyrannitie*) that ſo they might bring matters to an accommodation with our people: But when it was perceived, that all their drift was, that our Miniſters might be caſt out and the Pope received, the people would by no means yeild to it; and ſo they departed *re infectâ*.

“Wherefore when the Prince came into *Piemont*, and reſided at *Verſello*, about the Kalends of *November*, in the year 1540; with intent to deſtroy all in the Valleys by Fire and Sword, he ſent an Army of above Four thouſand Foot and Two hundred Horſe, under the command of the Duke *de la Tyrannitie*. And the next day in the morning they fall into *Angrogna*, which lay firſt in their way. But there being in a ſteep place of a Mountain ſome men of ours which kept Guard there (who were not above fifty in number) they with ſlings, wherewith moſt of them were armed, ſuſtained the firſt aſſault made by One thouſand two hundred men: But afterwards, others coming in ſeveral ways to the aſſiſtance of ours (though the whole number hardly amounted to Two hundred) they not onely put the Enemy to flight, but ſlew ſeventy of them, with the loſs of no more but Three of our own: And the next day, when they attempted to come up to us out of another part of the Valley hard by

“*Villar*

“*Villaro* and *Taillaretto*, a ſmall number of ours put a very great Body of the Enemies to flight, and ſlew of them about Thirty. For theſe cauſes then, that moſt crafty Fox, the Lord *de la Tyrannitie*, underſtandeth that to be a very difficult buſineſs, which he conceived otherwiſe moſt eaſie, foraſmuch as our men, who, he ſuppoſed, would have been frighted with the bare name of an Army, fought ſtoutly and moſt valiantly, although they were but ill armed, a ſmall number, and without experience of Military affairs; Wherefore he thought it requiſite to have recourſe (as his manner is) unto deceitfull practiſes. To this end, he employed perſons to give hopes of Peace, if they would lay down Arms; whereupon certain falſe Brethren, in deſigne to ſerve their own private ends (as experience hath made manifeſt) perſwaded the people, though almoſt all the Miniſters cried out againſt it, that too eaſily giving credit to the moſt falſe promiſes of their Enemies, laying down Arms, and ſending Deputies to the Prince to promiſe obedience, and beg pardon in the name of all the people, they might for 16000 Crowns redeem both themſelves and their Religion. As ſoon as all theſe things were yielded to, & promiſed by the too credulous people (with whom ſome men conſented that ought not to have done it) through a vain hope of obtaining Peace & Religion, and when our Deputies arrived at *Verſello*, they were from thence carried by the Lord *de la Tyrannitie* to a certain Cloyſter, there to abide for two Months ſpace (to the end there might be time for collecting the moneys) and at length caſting themſelves down at the feet of the Prince, and of the Pope's Legat (who were both there, attended by a great number of the Nobility and men of inferiour Rank) they were conſtrained to ſupplicate the Prince firſt, then the Pope's Legat, that they would take pitty on the people from whom they were ſent, and to promiſe them by an Oath, that they would be ready to do all things that ſhould be commanded by them.

“The Prince therefore growing confident upon this ſolemn promiſe, immediately ſent perſons to command our people to receive and imbrace that horrid Idol of the Maſs: Whereupon conſidering the inconſtancy of their Deputies, and the deceit, or rather extream perfidiouſneſs of the Tyrants being diſcovered, they plainly refuſed to yield that thoſe things ſhould be ratified which their Deputies had unadviſedly tranſacted, through their own levity, not with the conſent of the people; for, they had been ſent upon ſuch terms, that they ſhould do all thoſe things in the name of the whole people, which might conduce to Peace, with the ſafety of Religion. Then the Tyrant, as ſoon as he came to underſtand this, was much more inflamed than ever before with anger, or rather outragious fury againſt our people; and recollecting a rabble of an Army, he gave command to the Lord *De la Tyrannitie* to waſte and deſtroy all by fire and Sword, without any regard either of Sex or Age. Hereupon houſes were every where ſet on fire, goods plundered, nor is there any kind of miſchief ſo great which was not acted by thoſe moſt wretched Villains: By which means they forced our people

“ with their Wives and Children, to have recourſe to the more craggy
“ places of the Mountains: A thing indeed very lamentable to be
“ ſeen! For, at the very firſt aſſault they were in a manner aſtoniſhed,
“ becauſe being ſpoiled both of their Arms and Goods, living in extream
“ want of all things, they did not ſee by what means they might
“ be able to undergo ſo great and troubleſome a War.

“ But at length taking heart, and truſting in the mercy and help of
“ God, and the goodneſs of their Cauſe, and being confident becauſe
“ of the impiety and treachery of their Adverſaries, they reſolved
“ once again to defend themſelves. To this end they appointed their
“ Guards and Gariſons, fortified ſeveral places, blocked up paſſages,
“ and were wholly reſolute upon this point, to die, rather than they
“ would in any meaſure obey a perfidious and wicked Prince in ſo
“ abominable a matter. But what need many words? Things were
“ come to ſuch a paſs, that in ſeveral Fights above 900 of the Enemies
“ were ſlain, whereas on our ſide hardly Fifteen were wanting.

“ But I muſt not omit alſo to inform you, that at that time there
“ fell Eight of thoſe Leaders whom the Prince held in higheſt eſteem,
“ becauſe of their extraordinary Valour and skill in Military Affairs,
“ whereof he had had experience, chiefly in his War againſt the King
“ of *France*. Of that number was *Charls Truſſet*, Lord of a certain
“ Town called *Runclaret*, a man of great ſtrength, moſt daring, and
“ not onely exerciſed in Arms from his very Childhood, but one
“ generally reputed moſt ſtout in Action. This man leading two Regiments,
“ conſiſting of about Six hundred men, on that ſide where
“ ours little imagined any Enemy would come, advanced with his
“ men to the top of a Mountain, where he over-looked our Party:
“ Which as ſoon as ours beheld, then pouring out prayers before the
“ Lord (for they always have a Miniſter with them) although they
“ were ſcarce Thirty in number, they couragiouſly proceeded againſt
“ the Enemy; who being very jocund, as if they had already gained
“ the Victory, came down. They were no ſooner engaged, but ſix
“ Slingers of ours, by a paſſage unknown to the Enemy, immediately
“ poſſeſſed themſelves of the top of the Mountain, which the other
“ fearing nothing had quitted; and crying out aloud from thence, *Let*
“ *Jeſus Chriſt be glorified*, they iſſued down upon them with ſo great
“ a force, that the Enemy utterly failed both in ſtrength and courage,
“ while ours in the mean time became the more active and couragious.
“ And as ſoon as the Enemies perceived about Eighty men
“ advancing from the next Town for the ſuccour of our friends, they
“ all preſently betook themſelves to their heels: Whereupon the ſnow
“ being then above a Cubit deep, and thoſe that fled finding the
“ paſſages very ſtraight and cumberſome, they part of them threw
“ themſelves headlong from broken Rocks, and part were ſlaughtered
“ at pleaſure by the purſuers. As for *Truſſet*, he being led betwixt
“ two Souldiers (becauſe his Leg had been broken by a blow with a
“ ſtone) was with his own Sword moſt miſerably ſlain by a certain
“ plough-boy, after he had levelled another ſtone at his Back from a

“ Sling with ſuch a force, that being left by the Souldiers, he fell down upon the ground half-dead: And in that Fight there fell about Two hundred of the Enemies, without any loſs of our own, Many more ſuch paſſages might be related of ſeveral Encounters, wherein a few of our friends have always worſted a great number of the Enemies; of the truth whereof this is a very ample evidence, that ſo great ſtore of Arms came to the hands of ours, that they were not at all troubled for the loſs of their own formerly through treachery, ſeeing a return made of them in ſo great abundance.

“ Theſe are the Occurrences which at this time I could communicate to you concerning this buſineſs; and if ſo be that you think them too few, I promiſe you I will very diligently take care that within theſe few days you may receive a more large account: For, I am every day in expectation of a perſon who was not onely preſent, but a principal man alſo in all theſe actions. In the mean time, you will (I hope) entertain theſe which I have by ſnatches rudely written, to the end that I might (how meanly ſoever) teſtifie my ſingular love and reſpect towards you, who are ſo worthy a perſon. *Farewel.*

Signed, *Tui ſtudioſiſſimus,*
Scipio Lentulus, Neapolitanus.

Or,
Yours moſt affectionately devoted,
Scipio Lentulus, *Native of* Naples.

D' Aubigné, 2 Book, 9 Chapt.

The ſame Prince (as it is reported by *D' Aubigné* in his Univerſal Hiſtory) borrowed of the King one *Maugiron*, a Commander, with ten Companies of Foot, and Monſieur *La Mothegondrin* with ſome Trained Bands.

But the *Waldenſes* not wanting courage when there was occaſion, did before the very face of the *French* beſiege the Fortreſs of *Villaro*, which had been built againſt them, which after eight days was accordingly yielded up to them upon Articles of Compoſition.

The next day Mr. *De la Trinité* was ſtopt from morning to night with his whole Army, by thoſe Peaſants. Afterwards the *Pré de la Torre* was aſſaulted by 7000 men four days together, but with the loſs of 400 Souldiers, ſome whereof were Colonels, and ſome Captains, whereupon *Mr. de la Trinité* ſent for ſome Artillery, and for ſeveral *Spaniſh* Troops to aſſiſt him; but all in vain, for thoſe poor Shepheards fell ſo hot upon the Army, that they wholly put them to the rout, killing many upon the place; and not content with that, fell afterwards upon the Rear, and purſued the Victory as far as *Angrogna*.

Theſe wonderfull ſucceſſes, together with the Dutcheſs interceſſion for that poor people (whoſe Doctrine ſhe was ſuſpected to favour) moved the *Duke* to come to a Treaty. Their Deputies being arrived at *Turin*, one *Chaſſincourt*, who was then Gentleman-Uſher to the Dutcheſs (as D'*Aubigné* relates it) began to queſtion them, *How they ever durſt be ſo impudent (poor wretches as they were) to appear before their Soveraign Prince, to treat with him, after they had made War againſt him; and with what confidence they durſt contradict him as touching that Religion which was countenanced by the whole world, or conteſt againſt ſo great a Prince, who had the counſel of ſo many Doctors, whereas they were but poor ſhepheards, and ignorant of all things.* In ſum he told them, that *ſince they were ſo ill adviſed, they could expect no other fruit of all their fooleries and ſottiſhnes, then to come to the Gallows.* To this one of the abovesaid Deputies made him anſwer thus; *Sir, That which gives us the boldneſs to appear before our Prince, is, becauſe his goodneſs encourages and calls us thereunto: Our defending our ſelves has been juſt, becauſe we have been forced ſo to do, and God has juſtified it by his wonders: As for our goods, we have ſuffered the loſs of them without reſiſtance; but when we ſaw that the deſign was to oppreſs our Conſciences, and utterly to aboliſh the true ſervice and worſhip of God amongſt us; and when we ſaw our Prince unwillingly executing (as we charitably believe) the Popes commands, and acting by the will of others, contrary to his own natural inclination, and therefore exerciſing the power of Judicature, not as a Soveraign, but as an inferiour Lord, who hath another Soveraign over himſelf, we thought, that to defend our ſelves, was onely to oppoſe that Supream power and tyranny, which the enemies of God have uſurped over our Soveraign Lord and Saviour Jeſus Chriſt. This is the Supream Power that ought to be preferred before all the Powers of the world; and being once engaged to him by an Oath, we are thereby diſobliged from all other that are contrary to it. As to that ſimplicity you are pleaſed to upbraid us with, God himſelf hath bleſſed it, to ſhew thereby, that he needs not the greatneſs of the world to act great things; the moſt abject and vile inſtruments have been often the moſt pleaſing to him. As for counſels, thoſe we receive from his Spirit are wiſe enough, and thoſe hearts are ſufficiently couragious whom he animates, thoſe Arms alſo that are ſtrengthened by him cannot want any ſtrength: We are ignorant, 'tis true, and aim at no other Eloquence, then to pray in faith. As to death, wherewith we are threatned, the Word and Honour of our Prince is a thing more precious then our Lives; however, even death it ſelf is not in the leaſt able to diſmay thoſe who have the fear of God deeply ingraven in their hearts.*

Theſe and the like expreſſions did ſo neanly touch the heart of *Chaſſincourt*, that it made him turn Proteſtant: As alſo theſe and the like expreſſions and comportments of theſe Deputies of thoſe poor people, obtained the following Edict, in the year 1561.

ARTICLE IV.

An Edict of the Duke of *Savoy*, bearing Date the 5*th.* of *June*, 1561. in favour of the Evangelical Churches of the Valleys of *Piemont.*

An Authentique Copy of the true Original whereof is to be ſeen in the publick Library of the famous Univerſity of *Cambridge.*

Al nome di Dio.

Si ſpediranno Lettere Patente di ſua Altezza, per lequali coſtara qualmente S. A. fa remiſſione a gli huomini della Valle d' Angrogna, Bobio, Villaro, Valguicchiardo, *&c.*

In the Name of God.

His Highneſs iſſueth out his Letters Patents, by which it may appear, in what manner his Highneſs grants an Indempnity to the people of the Valleys of Angrognia, Bobio, Villaro, Valguicchiardo, Rora, Tagliaretto, *and* La Rica di Boneti *at the end of* La Torre, S. Martino, Peroſa, Roccapiatta, *and* S. Bartholemo, *and every of theſe, as alſo to all ſuch as ſhall be found to have aſſiſted them, for all offences by them committed, whether they be damages, deaths, ruines, or fines; as well in particular, as in general, either againſt his Highneſs, their mediate Lords, or other particular perſons within his Highneſs Dominions, reſtoring them into his favour as if they had never acted any thing againſt his Highneſs; and upon this account, receiving them into his ſafeguard and protection.*

1. Sara permeſſi a quelli d' Angrogna, Bobio, Villaro, *&c.*

1. *It ſhall be permitted to thoſe of* Angrogna, Bobio, Villaro, Valguicchiardo, *and* Rora, *being members of the Valley of* Lucerna, *and likewiſe to thoſe of* Pralibece, Roderet, Maſel, Maneglia, *and* Salea, *Members of the Valley of* S. Martino, *to have preaching Aſſemblies, and other Miniſterial Offices, according to their Religion, in their wonted places.*

2. Sara permeſſo al Villaro membro della Valle di Lucerna, *&c*,

2 *It ſhall be permitted them to have the ſame at* Villaro, *which is a member of the Valley of* Lucerna; *And this ſhall be until ſuch time as his Highneſs ſhall make a Fort in the ſaid place; for after that ſuch a Fort is erected, it ſhall not be permitted to the people of the ſaid place to have preaching, or Congregations within the bounds of the ſaid place: But it ſhall be lawfull for them to erect a place convenient for ſuch like ſervices, in ſome adjacent place towards* Bobio, *as they ſhall find moſt convenient. Nevertheleſs it ſhall be permitted to the Miniſters to come within the ſaid bounds, to viſit the ſick, and perform other neceſſary duties of their Religion, provided that they neither preach, nor gather together any ſuſpected Congregation. At* Togliaretto *and* Rua de Boneti, *which are the Confines of their Lands, it ſhall be permitted them to have preaching, and Congregations in the wonted places; provided, that they do not enter into the other confines of their Lands, to do the like.*

3. Non ſara permeſſo a quello prementionati delle, *&c.*

3. *It ſhall not be permitted to the above mentioned members of the Valley of* Lucerna, *and* S. Martino *above-ſaid, to come within the other bounds of the ſaid Valley, or the reſt of his Highneſs Dominions, paſſing the bounds of their preſcribed limits there, to have preaching Congregations, or Diſputations, having onely permiſſion to do this within their own bounds. And if by chance they ſhall be demanded any thing as touching their faith, it ſhall be lawfull for them to make anſwer, without incurring thereby any puniſhment, either real, or perſonal.*

4. Sara permeſſo a quelli della Parochia di, *&c.*

4. *It ſhall be permitted to thoſe of the Pariſh which is on the other ſide of* Peroſa, *who are at preſent Fugitives for the ſake of the ſaid Religion, and were wont to have preaching, and Congregations, as alſo other Miniſterial Offices, according to their ſaid Religion, onely in the place nominated, and not in any other place within the bounds of the ſaid Pariſh.*

5. Sara permeſſo a quelli della Parochia di Pinachia, *&c.*

5. *It ſhall be permitted to thoſe of the Pariſh of* Pinachia, *in the Valley of* Peroſa, *and to thoſe of* Roccapiatto, *who are at preſent Fugitives for the cauſe of their ſaid Religion, and do adhere to it, to have one Miniſter onely, which ſhall have liberty one day to adminiſter and preach in the place of* S. Germano *called* Adurmiglioſo, *and the other day at* Roccapiatta, *onely in the place of the ſaid* Goadini, *and not in any part elſe of the ſaid place, to perform all other Offices of their Religion.*

6. Sara permeſſo a tutti quelli di tutte le terre di, *&c.*

6. It ſhall be permitted to all perſons of the Lands of the ſaid Valley, who are at preſent Fugitives, and do adhere to their ſaid Religion (notwithſtanding any promiſe or abjuration made againſt their Religion before this War) to return and live in their houſes with their families, according to their Religion; and to go to, and return from the Sermons and Congregations which ſhall be made in the ſaid places, and other adminiſtrations of their Religion; provided, that they obſerve all which the above-mentioned promiſe to obſerve. And foraſmuch as many of the aboveſaid will be found in the Lands of the ſaid Valley at a great diſtance from ſuch places, and will thereby neceſſarily ſtand in need of viſitations, and other Miniſterial functions, according to their Religion; it ſhall be permitted to their Miniſters (ſuch as dwell within their limits, without any prejudice to ſuch limits) to viſit and perform other Miniſterial duties, according as they ſhall have occaſion; onely they ſhall not have publick preaching, or ſuch as may give the leaſt ſuſpicion.

7. A tutti li predetti delle dette Valli, & a tutti, *&c.*

7. To all the Inhabitants of the ſaid Valleys abovementioned, and to all the forenamed Fugitives, and thoſe who perſiſt in their Religion, as well thoſe of the Territories of the ſaid Valleys, as thoſe of Roccapiatta, S. Bartelomeo, *and* Miana, *their goods that have been confiſcate ſhall be reſtored to them; provided, they be not confiſcate for any other cauſe then that of Religion, and the preſent or paſt War.*

8. Sara permeſſo a tutti i predetti poter per via, *&c.*

8. It ſhall be permitted to all the forenamed, to recover by courſe of Juſtice, their moveables and their cattel, whereof they have been robbed, and which ſhall be found to have been ſold by their neighbours, provided they be not Souldiers; and the like is permitted to their neighbours againſt the abovementioned.

9. Saranno alli predetti confermate tutte le, *&c.*

9. All the Freedomes, Immunities, and Priviledges, (as well general as particular) which have been granted either by his Highneſs moſt Illuſtrious Predeceſſors, his Highneſs himſelf, or other mediate Lords, ſhall be confirmed to the forenamed; provided, they evidence the truth thereof by Authentick Acts, and Inſtruments.

10. Saranno li predetti di dette Valli tenuti, *&c.*

10. Thoſe of the ſaid Valleys ſhall be obliged to write down the names and

and ſirnames of all ſuch as belong to the Territories of the foreſaid Valleys, who are fled by reaſon of the perſecution of their Religion, as well ſuch as have abjured, as others who have remained with their goods and families, that ſo they may enjoy the favours and benefits that their Prince and Lord ſhall pleaſe to beſtow upon them.

11. Perche ſi fa, ch' il Principe ne li ſuoi paeſi, *&c.*

11. *Becauſe it is lawfull for a Prince in his own Countrey to cauſe Forts to be made, according to his pleaſure, without being controlled or oppoſed by any of his Vaſſals, or Subjects, To remove any cauſe of ſuſpicion which might be entertained in the minds of the forenamed of the ſaid Valleys, it is declared, That from this time forward within ſome few days, his Highneſs may peradventure cauſe a Fort to be made in the place of* Villaro; *nevertheleſs it ſhall be without any coſt of thoſe of the Valley, except in what it ſhall ſeem good to them to contribute lovingly to their Prince: Which being done, by Gods permiſſion, it ſhall be provided with a Governour, and a Captain, ſuch as ſhall attend onely for the ſervice of his Highneſs: Nevertheleſs, this ſhall be without the leaſt prejudice to any mans Conſcience, or his Goods.*

12. Sara lecito a predetti, prima che, *&c.*

12. *It ſhall be lawfull for the forenamed, before the Miniſters be diſmiſſed (whom it ſhall pleaſe his Highneſs to order to be ſent away) to have others in their places; provided, they do not retain Maſter* Martino *of* Pragella; *nor may they change or ſhift their abodes from one place to another of the ſaid Valleys; otherwiſe then it ſhall be permitted to them.*

13. In tutte le parocchie di dette Valli, dove, *&c.*

13. *In the Pariſhes of the ſaid Valleys, where preaching is uſed, and Congregations are inſtituted, or the Miniſteries of the ſaid Valley exerciſed,* Maſs *ſhall be celebrated, and other offices according to the cuſtome of* Rome; *but the forenamed ſhall not be conſtrained to go thereunto, or to give any help or aſſiſtance to any that officiate in that kind; and if any ſhall be pleaſed to go thither, no diſturbance ſhall be given him by the forenamed.*

14. Sara da S. A. a i predetti, fatto dono, e remiſſione, *&c.*

14. *His Highneſs ſhall make a free gift, and irrevocable remiſſion of all the expences which he hath been at in this War, and of the* 8000 *Crowns which the forenamed did owe unto his Highneſs, upon account of* 16000 *Crowns accorded in the former Warr, commanding that they be as non-ſubſcribed in reference to this Accompt.*

15. Saranno rimeſſi tutti li prigioni, che ſi truoveranno, *&c.*

15. *All the priſoners which are found in the Souldiers hands, ſhall be reſtored and ſet at liberty, provided they pay a reaſonable tax, according to their faculties, leaving the judgement and tax to diſcretion of the Lord* de Raconiſi, *and to the Lord* della Trinite: *And all thoſe whom the ſaid Lords ſhall judge to be no lawfull priſoners, ſhall be releaſed without any tax, cauſing in like manner to be releaſed without any payment, all thoſe of the ſaid Valleys who ſhall be found in the Galleys for cauſe of their Religion, and not for any other offence.*

16. Finalmente tutti li predetti di dette Valli, *&c.*

16. *Finally, His Highneſs ſhall permit all the foreſaid of the ſaid Valleys, and the aforeſaid of* Miana, Roccapiatta, *and* S. Bartelmeo, *of what ſtate and condition ſoever they be (provided they be not Miniſters) to be included in the cōmon ſociety and converſation with his other ſubjects, to ſtay, go, and come, in all places and Countreys of his Highneſs Territories; as likewiſe to buy, ſell, and traffique in all ſorts of Merchandizes, provided they refrain from preaching, from drawing together Aſſemblies, or to raiſe diſputings, as is aboveſaid: And thoſe that are in the limits, who have not a ſetled reſidence without their own limits, nor any within the Territory of the ſaid Valleys, without their own Territory, and the confines thereof, and thoſe of* Miana, Roccapiatta, S. Bartelmeo, *ſhall not uſurp beyond their own confines: And theſe things being punctually obſerved on their parts, no diſturbance or moleſtation (whether real, or perſonal) ſhall be offered unto them, but they ſhall remain under the protection and ſafeguard of his Highneſs.*

17. Oltra di queſto ſi mandaranno fuori ordini, *&c.*

17. *Moreover, Orders ſhall be iſſued out by his Highneſs, wherein there ſhall be ſufficient proviſions made againſt all diſturbances, inconveniences, or plots of malignant ſpirits, to the end that the abovenamed may peaceably and quietly enjoy their own Religion.*

18. Per oſſervanza di tutte le predette coſe, *&c.*

18. *For the obſervance of all the premiſſes, and that no inconvenience may ariſe about the performance and execution of the abovewritten Articles,* Georgio Moneſtieri *of* Angrogna, *ſent by the ſaid Valleys, and* Sindicus *of* S. Conſtance, *and of* Ateſzani; *and* Rambaudo Sindicus *of* Bobio; Michele Remondett, *ſent by the Communalty of* Tagliaret, *and* a Rua di Bonetti *unto* La Torre; Giovanni Ma la-notte, *ſent particularly by thoſe of* S. Jovanni; Pietro Paſquale, *ſent by the Commonalty of the Valley of* S. Martino; Thomaſſo Romano, *of* S.Germano, *ſent*

ſent by the ſaid Commonalty, and by the whole Valley of Peroſa, *do promiſe for their Commonalties reſpectively, that the contents of the abovesaid Articles ſhall be inviolably obſerved; and in caſe of non-obſervance, they do ſubmit to ſuch puniſhment as it ſhall pleaſe his Highneſs to inflict on them; promiſing in like manner to cauſe this their Engagement to be approved and confirmed* (per capita Domorum) *by their ſaid Commonalties.*

L'Illuſtriſſ. Monſig. di Raconigi, promette, *&c.*

The moſt Illuſtrious Lord of Raconigi *doth promiſe that his Highneſs ſhall ratifie and approve the abovewritten Articles to the underwritten, in particular, and in general, granted by the interceſſion of the moſt ſerene* Madama, *as a pure act of her ſpecial grace: In witneſs whereof the foreſaid Lord hath ſubſcribed theſe preſents with his own hand; and the Miniſters, in the name of all the aforeſaid Commonalties, have underwritten their names* in quor. fid. *this Fifth of* June, 1561.

Phillippo di Savoya.

Franciſco Valle, *Miniſter of* Villaro *in* Lucerna.
Claudius Bergio, *Miniſter of* Tagliaretto.
Georgio Moneſtierii *of* Angrogna.
Michele Raymondetti *of* Tagliaretto.

But in the year 1565. another Edict, bearing date the Tenth of *June*, was publiſhed, at the importunate requeſt of the *Popiſh* party, whereby all men who lived within the *Duke* of *Savoy's* Dominions, and would not conform to the *Romiſh* Religion, were enjoyned to come and declare the ſame to the reſpective Magiſtrates of their ſeveral habitations, within ten days after the publication thereof, and two moneths after to leave the Countrey, having one years time given them to diſpoſe of their goods moveable and unmoveable; during which time they ſhould enjoy the revenue thereof: And as for the Magiſtrates, they were commanded to watch and obſerve diligently, who they were that were ſtubborn and refractory, and having ſo done, to ſend up their informations to his Highneſs, that ſo they might be proceeded againſt according to his will and pleaſure.

Now the news and tidings of this cruelty ſo wrought upon the hearts of the Proteſtant Princes of *Germany*, that they ſent an Embaſſie to his Highneſs of *Savoy*, to intercede in their behalf. Among whom, the Prince Elector Palatine was exceeding zealous; and, at the return of one *John Junius*, one of his ancient Councellours of State, and a perſon of ſingular worth, whom he had ſent in the quality of his Ambaſſador to the Duke of *Savoy* meerly upon that account, having heard the ſaid *Junius* his report of the moſt unworthy and unhandſome dealings of that Court, and finding, notwithſtanding all their fair and golden promiſes which they had made to his Ambaſſador, that they did not at all ceaſe to perſecute and moleſt the poor people, he wrote a very ſmart and ſignificant Letter to the ſaid Duke, which indeed is fit to be communicated to poſterity.

ARTICLE V.

A Copy of a Notable Letter, Written by the *Prince Elector Palatine* to the Duke of *Savoy*, in favour of the *Evangelical* Churches of the Valleys of *Piemont*. 1566.

I Received with great contentment and ſatisfaction, (my moſt dear Couſin) the report which my Junius *had made me of your good affection towards me, and your great civility towards him, which you had likewiſe given an ample teſtimony of, by your promiſe to deliver and ſet at large for my ſake, and the ſake of the other Proteſtant Princes, thoſe that were impriſoned, and in the Galleys, upon the account of their Religion. But this my contentment has been ſomewhat intermingled with grief and trouble, by that Act of the* Senate *of* Savoy, *who have taken the boldneſs to diminiſh that benefit, which you had granted to me and to the other* Proteſtant *Princes, by condemning to perpetual exile thoſe nine poor innocent ſouls, who were detained priſoners at* Cambery, *as guilty of Sedition, and Treaſon: For, I my ſelf am not ſuch a one, as had I once granted Y. H. any kindneſs, would ever have permitted any of mine to have made the leaſt diminution of my Liberality, but would much rather have inlarged the ſame (as is both uſual and ought to be in the Acts of Princes.) But now I do not onely eſteem the above-mentioned perſons to be altogether innocent of the crimes laid to their charge, but its a thing whereof I am fully perſwaded. For, by the Letters ſigned by Y. H. own hands, and the hands of your Chancellour and Secretary, and ſealed with the Seals both of the one and the other, I perceive that it is undoubtedly ſo. For by the ſaid Letters, they are ſo far from being accuſed, that they are excuſed, and juſtified from having in the leaſt conſpired againſt your Highneſs, That if they would but have received thoſe Letters, they had long ſince been ſet at liberty. But they could not conſent thereto with a good conſcience, foraſmuch as your Highneſs required of them ſuch conditions as would have obliged them to have followed for the time to come, the Cuſtomes, and Superſtitions of the Church of* Rome, *which truly is a matter no leſs grievous either to them, or any other of Gods faithfull ones, then if you ſhould preſs them to renounce* Jeſus Chriſt *himſelf! Whereupon I eaſily judge, that it is by the perſwaſion of the* Pope *and his Counſellors, that your Highneſs accuſes them of Sedition, having ſufficient ground to believe that they are ſo tranſported with hatred, and furious paſſion againſt Our Religion, that they invent and ſearch out all occaſions imaginable, right or wrong, to add affliction to the Miſery of thoſe poor creatures, who notwithſtanding deſire nothing more, then to yeeld all manner of obedience and fidelity to your Highneſs, provided, they be not conſtrained in matters of Religion, to make a breach upon their conſciences. And this I eaſily perceived (though to my great trouble) by your Highneſs* laſt Letters, which, the very truth is, I could not read without ſadneſs, and I profeſs to you ſeriouſly and ſincerely, that this manner of proceeding againſt thoſe poor creatures, doth exceedingly grieve me. For, to whom is it (I beſeech you) that they ſhould have delivered up thoſe Fortreſſes which your Highneſs writes they would have betrayed? was it to the King of France? He's your Kinſman and Ally, who would never have undertaken any ſuch enterprize againſt your Highneſs, but on the contrary ſeverely chaſtized the Authors of ſuch a ſuggeſtion. I dare affirm the like of Spain. To whom was it then they ſhould have delivered them? was it to them of Geneva? I cannot perſwade my ſelf that they ever had ſuch a thought or imagination. Would they have kept it for themſelves? every man ſees that a meer impoſſibility. Wherefore if your Highneſs conſider and weigh well this matter, you will eaſily ſee, that theſe are impudent calumnies forged by their adverſaries. And I eaſily ſee whither the deſigns of your Highneſs Councellors and Officers tend, namely, to drag thoſe poor people to priſon, and there to conſtrain them by torments to confeſs ſome treaſon, that ſo they may have at leaſt a colour and pretext to deſtroy all the Churches of the Valleys as ſeditious, and to condemn them as diſturbers of the publick Peace. But let your Highneſs know, that there is a God in Heaven, who not onely beholds and ſees the actions, but alſo tries the hearts and the reins of men, and to whom all things are naked and open. Let your Highneſs beware of a wilfull fighting againſt God, and of perſecuting Chriſt in his members; for although he may bear it for a while, to try the patience of his Saints, he will notwithſtanding in the end chaſtiſe the Perſecutors of his Church and People with horrible puniſhments. Let not your Highneſs ſuffer your ſelf to be abuſed by the perſwaſions of the Papiſts, who poſſibly may promiſe you the Kingdome of Heaven, and eternal life, as a reward, in caſe you baniſh, impriſon, and exterminate thoſe Hugonots (ſo they ſtile the good Chriſtians) be it by what means or inſtruments ſoever. For certainly, cruelties, inhumane actions, and calumnies are not the High-way to the Kingdome of Heaven; no, there muſt ſome other way be found out: Nay, your Highneſs may eaſily ſee what ſucceſs the laſt Forty years of Perſecution have had! You may ſee what the fires, ſwords, gibbets, priſons, tortures, and baniſhments have advantaged thoſe who call themſelves Catholiques, either in Germany, England, France, or Scotland! No, there's no need in matters of Religion, of the power, or authority, or ſeverity of Men, as the Hiſtories both of the Jews and Primitive Church, ſufficiently witneſs; where we find that thoſe who have afflicted, baniſhed, and delivered up to death the Chriſtians, have been ſo far from having gained any thing thereby, that on the contrary, they have encreaſed their number, inſomuch that it hath begotten a Proverb among the Chriſtians, that The aſhes of the Martyrs are the ſeed of the Chriſtian Church. The Church reſembles in this the Palm-tree, which raiſeth it ſelf up the more it is depreſſed; which your Highneſs may eaſily obſerve, if you pleaſe but to open your eys; yea, I intreat you to underſtand, and conſider, that Chriſtian Religion may be perſwaded, but not forced. And that it is a real truth, that Religion is no other then a firm, and ſetled perſwaſion of God, and of his will, revealed in his word, and imprinted in the ſpirits of men by the Holy Spirit, which having once taken root, cannot eaſily be looſened or plucked up by any torments, or tortures; and ſuch men will ſooner endure the worſt that can befal them, then receive or embrace any thing, which they apprehend contrary to Religion and Godlineſs. Wherefore it were very good and wholſome counſel, that every one would endeavour to deliver that Religion, which they call Ancient (but indeed is but of yeſterday, in compariſon of that of Chriſt and his Apoſtles) from ſo much Idolatry, abuſe, and ſuperſtitions introduced and foiſted into the Church, by the ambition, avarice, and negligence of the Roman Biſhops and Clergy; As likewiſe to lend their helping hand, for the reſtoring of Religion to its primitive eſtate and luſtre, rather then to perſecute with fire and ſword, with tortures and baniſhments, thoſe who will not defile themſelves with ſuch Idolatries and ſuperſtitions; and to grant the liberty of ſerving God in truth, according to his word, and to call upon his name in ſincerity, rather then conſtrain men to obſerve humane Inventions and Decrees, obtruding the ſame upon their fancies, inſtead of the true word and worſhip of God. For, by the grace of God, the Evangelical truth is now in ſuch ſplendour, that the errours and deceits of the Biſhop of Rome, and all his Clergy, are ſufficiently known in a manner by all men; neither muſt the Pope think henceforth to abuſe the world, as he hath done in former Ages. Wherefore I intreat your Highneſs, whom I underſtand to be of a ſweet and gentle nature and diſpoſition, that you would conſider and lay to heart theſe things, and not further moleſt thoſe poor people for the ſake of their Religion, nor refuſe them the free exerciſe thereof, but rather that you would pleaſe to grant them the liberty of aſſembling in publick for the ſervice and worſhip of God, whereby you will eaſily diſcover the falſity of their Enemies Accuſations, and have an evident proof of their loyalty and obedience. And this will be the true way and means to eſtabliſh the peace and tranquillity of your Highneſs Domininions. Peradventure your Highneſs fears to draw upon your ſelf ſome damage or inconvenience thereby, but you muſt alſo have a due regard to a greater and more conſiderable danger, which now hangs over your head, and rather apply the remedy to the preſent evil, then purpoſe to apply preventing Phyſick againſt future Diſtempers; for thoſe are uncertain, and in the hands of God, but theſe are certain, and near at the door. Your Highneſs hath ſeen and known, what evils and miſchiefs have been brought upon France, through thoſe their violences, baniſhments, and cruel perſecutions, what combuſtions and flames, which have in a manner conſumed the whole Kingdome, and what ruines have followed thereupon, which notwithſtanding have all been appeaſed by one onely Edict, granting Liberty of Conſcience, and that now they live in peace and tranquillity amongſt themſelves, although they profeſs divers Religions. And out of that ſingular love which we have for your Highneſs, we are afraid on your behalf, leſt the like evils and miſchiefs ſhould befal your Dominions. And the plain truth is, if your Highneſs out of compliance with the Biſhop of Rome, the Cardinals, the Prelates, and others who are intereſſed in the Roman Religion, be reſolved ſtill to continue to perſecute thoſe poor people, there is no queſtion, but you muſt find and feel the ſame evils and miſchiefs which other Nations have

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qu? what Edict
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have found and felt, to their great damage, and diſadvantage. For, no violent thing is of long continuance, *and* we muſt not always follow the Wolf into the Wood ; *and its juſtly to be feared, leſt Patience being ſo oft vexed and provoked, become Fury, and that the evil and miſchief thereof redound to the Publick.* Poverty and Hunger are no ſmall torments, nor is't an eaſie thing to lead ſo long and miſerable a life in exile, being rob'd of all our Goods and Eſtates. 'Tis the higheſt of injuſtice and miſery, to be conſtrained to ſubmit to the yoke and tyranny of the Biſhop of *Rome*, and be prohibited from worſhipping God according to his Word. Yea, 'tis altogether inſupportable for good and faithfull Subjects, to be accuſed as Rebels and ſeditious perſons.

Your Highneſs ought much rather to conſider theſe things, than lend an ear to thoſe who are byaſſed by their paſſions, and who are ſworn enemies of the truth, and true Evangelical *doctrine, compaſſing their own ends under the pretext and covert of the* Roman *Religion : Neither ought your Highneſs to conſent to thoſe paſſions and furies which are ſo implacably bent againſt the Goſpel-worſhip.*

Liberty of Conscience to [illegible] France by Edict [illegible] this letter [illegible] !!!

Now for the better applying a ſpeedy remedy to all theſe evils, your Highneſs cannot think ever to find out one more proper (without offering violence to your own natural clemency and gentleneſs) than to promiſe your poor Subjects (which is the onely thing they requeſt at your hands) the free exerciſe of their Religion, foraſmuch as this is eſteemed the onely true way to avoid thoſe dangers and miſeries which have befallen France, *and other parts, upon this account, and may well befall your Countrey, if they proceed as they have begun, foraſmuch as this is the true means to retain your Subjects in their due obedience, and ready execution of your commands.*

But it may be your Highneſs will tell me, That there's no enduring two Religions under the ſame Prince, *and in the ſame Countrey, objecting to me that common Proverb,* One Law, one Faith, one King. *This truly were a thing very deſirable, but ſince that the true Religion and Faith is the gift of God, infuſed and engraven in the hearts of men, which (as I have already ſaid) no man can extinguiſh but God alone, thoſe men are extreamly inconſiderate, who think it a buſineſs of neceſsity, that every individual of a Country (or that the whole Chriſtian world) ſhould be brought to be of the ſame Religion, by force of Arms, or perſecutions : Poſſibly it might be ſo, if Religion were founded upon the Authority and good will of men ; yet that would not be a Religion, but rather Hypocriſie and diſſimulation : For the true Religion having God for its Author, it cannot be effected by any force or reaſon, that theſe who have received this perſwaſion of God, ſhould ever ſuffer themſelves in the leaſt to be drawn aſide from it. Nay, it hath neven been ſeen ſince the beginning of the world, that all were of the ſame Religion, exactly agreeing in their Cuſtomes and Ceremonies, as it appears in the Family of our* Firſt Father. *And ſo before the coming of* Chriſt, *in the Kingdomes of the* Egyptians, Aſſyrians, Chaldeans, Medes, and Perſians, *in the adminiſtrations whereof, thoſe Kings and Lords were conſtrained to countenance the* Jews *in their Kingdomes, with the exerciſe of their Religion, although they abominated the ſame in their*

their hearts. After the coming of Chriſt, *the* Roman *Emperours, after they had in divers manners perſecuted the* Chriſtians, *and charged them with all ſorts of Calumnies, nevertheleſs ſeeing that their number always increaſed, and that they could not finde Hangmen enough to torment them, were fain to permit them in the Empire (as Hiſtories bear witneſs) granting them the free exerciſe of their Religion, and (which was more) allowing them their Temples, as is reported of* Alexander Severus, *who permitted the ſame at* Rome; *yea, and the ſame was done by divers others, who prohibited their Subjects to injure or calumniate the* Chriſtians, *although they did in no wiſe approve their Religion, but deteſted from their very hearts the Name of* Chriſt. *In like manner, among the Pagans, how great muſt needs be the diverſity of their Religion, in that ſome knew not the Names of the Gods of others? Was not the* Roman *Empire thereby troubled and divided? Are there not at this day under the* Turks *Dominions* Jews, Perſians, Mahometans, *and* Chriſtians, *which are all of divers Religions, and exceeding contrary one to another? and yet notwithſtanding we ſee how it is grown up and increaſed. Now if Diverſity of Religion be the Cauſe of Seditions and Tumults, ſurely the Empire of the* Turks *would not be ſo much greatned, to the miſchief and detriment of the* Chriſtian *World. Your Highneſs ſees the Eſtate of* Germany, France, Polonia, Scotland, Switzerland, *and other Countreys, where are found both the one and the other Religion, yet notwithſtanding they live in ſweet peace and tranquillity. Wherefore your Highneſs ought not to fear, that the ſuffering or permitting the Profeſsion of the Reformed Religion in your Countrey will beget Seditions and Tumults. Nay, you ought rather to fear the event of a contrary proceeding! And this I ſay, as one that is deſirous your Highneſs ſhould follow good counſel, and who ſhould be very ſorry that any Inconvenience ſhould befall you upon this account. But I intreat your Highneſs not to reſiſt God, who hath decreed to plant his Goſpel in your Countrey, and that you would pleaſe to ſet before your Eys the Examples of thoſe who ſtrove to hinder the courſe of the Goſpel in its infancie, and the Evils they brought upon their Heads thereby, and to follow the counſel of* Gamaliel. *Let your Highneſs ſee and conſider what has been done for the Faithfull and thoſe that fear God,* for if this Counſel were of Men, it would not ſtand, it would certainly have been diſſolved of it ſelf, and been extinguiſht long ago: but God being the Authour, it cannot be aboliſhed or diſſolved by any Torments or Perſecutions whatſoever. Let not your Highneſs think it a fit thing to reſiſt or fight againſt God, for, he will be Conquerour, however it be. Let me intreat this one thing of your Highneſs, (for as much as your Magiſtrates cannot diſſemble, or hide the hatred they bear to the Faithfull, upon the account of their Religion, in oppreſſing thoſe poor People by all ways imaginable, loading them with Crimes of Rebellion, and Sedition, meerly for aſſembling themſelves with no other intention than to pray to God in ſincerity, and to hear or read his Word, or if they hear Sermons out of your Highneſs Territories, and ſo provoke your Highneſs againſt them) *that you would not permit them to take cognizance of matters of Religion, but reſerve the ſame rather to your ſelf alone. For,* *by this means you would eaſily know, that thoſe men are not ſuch as they are repreſented to your Highneſs. For, this is a perpetual occaſion of all Tumults, (if we conſider well both ſacred and profane Hiſtories) when the Governours of Provinces, and their Officers give themſelves Libertie (though contrary to the Decrees of Princes) to handle poor People at their pleaſure, meerly to ſatisfie private mens paſsions, to the great prejudice of the publick peace and tranquillitie. Let it then pleaſe your Highneſs to repreſs the paſsions and perverſe zeal of ſuch kinde of people.*

As to what remains, I underſtand, (and not without grief) that there is in a manner nothing obſerved, that your Highneſs promiſed my Junius *with your own Mouth, and that thoſe poor Wretches, who were kept in the Galleys, upon the account of their Religion, (whoſe Names he had delivered into your Highneſs) are yet detained, which makes me eaſily ſee, that theſe are the actions of your Highneſs Counſellours, who are tranſported with a deadly hatred againſt our Religion; which I have not onely by hear-ſay, but have experienced the ſame in the Example of two, who have been driven away by Baniſhment.* But this ſeverity *(to ſay no more)* is well pleaſing neither to God nor Man, neither is it the way to bring Men to the true knowledg of God, but it muſt be done by Perſwaſions and Scripture-proofs, not by Perſecutions. Your Highneſs will (it may be) reply, that our Religion hath been a long time condemned; but by whom? and how? by him who hath violated and corrupted all as well divine as humane Rights, making himſelf both Party and Judg, and hath lately confirmed at the Council of *Trent* all his Idolatries, Superſtitions, and Abuſes introduced into the Church. But let your Highneſs reade and examine the holy Scriptures, and ſearch the Truth, and you ſhall find it to be ſo. Never ſuffer your ſelf to be deluded by thoſe Deceivers, which do not uphold their Idolatries and Superſtitions upon any other account, than to ſerve their Bellies, and that they may lead the Lives of Epicures. Let your Highneſs conſider, that you muſt one day appear befor the Tribunal of *Chriſt*, to give an account of the Souls of your Subjects, where, I thought ſo, or I eſteemed it to be ſo, will not ſerve the turn. For, God hath revealed his will in his Word, and willeth that we follow the ſame without turning either to the right hand or to the left. Now the Word of God is clear and plain; let but your Highneſs hear and embrace it, and you will eaſily finde out the whole Truth. I ſay all this, as one deſirous of the good of your Highneſs Soul, to whom I heartily wiſh as well as to mine own ſelf, and beg of the Lord inceſſantly, that he will pleaſe to enlighten your underſtanding, and to call you home to his true Light, that you may diſcern Truth from Falſhood; and ſo having a knowledg of the horrible Abuſes of the Church of *Rome*, you may ſerve God in truth and ſincerity. *Wherefore I pray your Highneſs, that you will give us a Token and Evidence of that Eſteem which you have for us, by delivering thoſe poor People who are now in the Galleys, and by recalling thoſe who have been lately baniſhed by the Senate of* Savoy, *as you promiſed my* Junius, *and my ſelf, by your Letters. Have compaſsion upon ſo many poor wandring Exiles, deprived of all their Goods and Eſtates! Call them* *home, and reſtore them to their Houſes and Habitations, and grant both them and the other Inhabitants of your Highneſs Countreys the publick exerciſe of their Religion, which they account to be* more neceſſary than their daily Food ! *Abſolve thoſe poor People of the Valleys falſly accuſed, that ſo all of them may live in peace and tranquillity under your Highneſs Government ! Make ſuch Articles of Peace with them, as may be conſerved without alteration ! Preſerve them in peace and quiet in the exerciſe of that Religion which you have permitted unto them, and be their Defence, bridling and reſtraining the bitter hatred, which their Governour* Caſtrocaro *exerciſeth againſt them, warning him to moleſt them no more for the future, as he hath done hitherto, and enjoyning him to refrain from impoſing on them falſe Crimes and Accuſations, whereby he pretends to colour his Tyrannie, for, ſuch things are not at all convenient for a Magiſtrate and Governour, who ought to be a Father unto thoſe who are committed to his Charge.* If your Highneſs pleaſe to grant me thoſe things which I now deſire of you with ſo much affection and earneſtneſs, I doubt not but you will experimentally finde the favour and bleſſing of God, and you ſhall have us ready to oblige you in all things; if not, you will both provoke God to lift up his Hand againſt you, and alſo eſtrange from you the affection and courage of all thoſe who deſire to do you pleaſure and ſervice. Let then your Highneſs more eſteem the favour of God, and the good will of Princes, than the Promiſes of the Pope and his Creatures. Do not render your ſelf as an Inſtrument of their inſatiable Deſires, to ſpill the Bloud of *Chriſtians* ! Countenance not their Cruelty and Inhumanity againſt thoſe who are in no wiſe perverſe, but real *Chriſtians*; who deſire nothing more than to ſerve God purely and ſincerely under your Highneſs Government, and to pay all manner of obedience and fidelity which is due unto you, and to imploy and lay out themſelves wholly (their Goods, Bodies, and Lives, if need require) for your ſervice. Let it pleaſe you then to have compaſſion on them, and you will always finde them the more faithfull and obedient; and in ſo doing you will do that which will be moſt acceptable to God, and oblige to your ſelf for ever thoſe poor Creatures, and finde us always more ready, with all that we have to do you any pleaſure upon all occaſions. Wherefore I intreat your Highneſs, that you would pleaſe to lend an Ear to theſe our Requeſts, and in the end you will abundantly know, that we have ſought after nothing ſo much as your own advantage, and the tranquillity of your Dominions. *The great and All-powerfull God, guide and govern by his Holy Spirit your Highneſs, and keep and defend you long in health and ſafetie.*

Dated and ſigned thus in the Original,

Auguſtæ Vindelicorum 1566. V. D. Conſanguineus Palatinus Elector.

ARTICLE VI.

Now for a more particular knowledg of the Reaſon why the *Elector Palatine* made ſuch heavy Complaints in this his Letter, as touching the *non*-obſervance of what his Ambaſſadour had been promiſed, it is to be obſerved, that *Caſtrocaro* being extremely troubled that the ſaid Ambaſſadour had obtained ſeveral Promiſes at Court, for the poor Peoples advantage, did immediately after his Departure cauſe to be publiſhed throughout the Valley of *Lucerna* two Ordinances, one of which bare Date the one and twentieth of *April*, 1566. whereby he commanded all the Inhabitants throughout his Government that were not Natives, to depart within a Day after the publication thereof, upon pain of Death, and Confiſcation of their Goods. By the other Ordinance, he prohibited upon the ſame penalty thoſe of the Reformed Religion, inhabiting *Lucerna, Bubbiana, Campiglione*, and *Fenile*, to hear Sermons at *St. Giovanni*. And for as much as the poor People, having been permitted to have their publick Meetings there, by a formal Capitulation with his Highneſs in the Year 1561. were not thereby diſcouraged from continuing their wonted Exerciſes, *Caſtrocaro* impriſoned and tormented a great number of them in the Caſtle of *La Torre*; hereupon the poor People made their Addreſs to the Dutcheſs, who had pity on them, and wrote a Letter to the ſaid *Caſtrocaro* in their behalf, commanding him in the Duke's Name, to *ſet at Liberty the Impriſoned, and to ceaſe to moleſt them in the enjoyment of their ancient Habitations and Privileges.*

This Letter of the Dutcheſs did indeed for that time put a Bridle to the Fury of that *Caſtrocaro*, though it was far from working any change in his ſpirit or Principles, as is too evident by his after-actions and rude behaviour towards them, eſpecially in the Year 1571. at which time he did ſo incenſe the Governour of *Bobio* againſt the poor Inhabitants of the Valley, that he did not onely grievouſly moleſt them upon all occaſions as they came under his Clutches, but likewiſe wrote bitter Letters to his Highneſs againſt them, and improved the beſt of his parts and power to ruine & extirpate them. And certainly *Caſtrocaro* had brought his Deſigns to their deſired Iſſue, had not the Dutcheſs then upon the joint Supplications and Requeſts of all the Evangelical Churches, very effectually interpoſed for them, and procured the continuation of their juſt and undoubted Rights and Privileges.

Here, by the way the *Chriſtian* Reader may be pleaſed to take notice of the great Bleſſing from Heaven upon that ſweet Harmony and Unity that was at that time amongſt thoſe Evangelical Churches, which always (but now more eſpecially) appeared by their conſtant fellow feeling of one anothers Miſeries and Sufferings, and their marvellous readineſs to miniſter to each others Neceſſities, even to the hazard oft times of both their Eſtates and Lives. The truth is, beſides many

Leagues of Amity and *Chriſtian* Unity, which had been before this time eſtabliſhed, and punctually obſerved amongſt thoſe People, they did upon occaſion of this Recourſe to the Duke, in a more formal way and manner, ſtrike a League amongſt themſelves, ſigning an Agreement, the ſubſtance whereof is contained in the following Articles.

An Extract of a League or Agreement made between the Evangelical Churches of the Valleys of *Piemont*, in the Year 1571. for the mutual aſſiſtance of each other in Times of Trouble and Perſecution.

1. *We promiſe by an Oath, to perſiſt inviolably in that ancient Union, that hath been continued from Father to Son, amongſt the Faithfull of the Evangelical Churches of the Valleys, unto our Times; and not to depart from it upon any condition whatſoever, according to the following Conditions and Promiſes.*

2. *To continue all in the Profeſſion of the true* Chriſtian *Reformed Religion, which we have to this day embraced, which Religion conſiſteth in the believing in, and worſhipping one onely true God, and one onely Head of the Church, and Mediatour between God and Man,* Chriſt Jeſus; *and in the onely Rule of believing and living well, which is contained in the Canonical Books of the* Old *and* New Teſtament, *together with the two Sacraments inſtituted by our Lord and Saviour* Jeſus Chriſt, *namely, Baptiſm and the Lords Supper. Promiſing according to the Word, to yield obedience to all exteriour Order and Diſcipline, already eſtabliſhed, and heretofore obſerved among us. And deteſting all Hereſies, and falſe Doctrines which are contrary to this Word of God contained in the Books of the* Old *and* New Teſtament.

3. Item, *we promiſe to be faithfull and obedient to his S. Highneſs, and to thoſe Magiſtrates, who ſhall by him be conſtituted to govern, and bear rule over us, in all that either humane or divine Laws ſhall oblige us to, according to the Word of God.*

4. Item, *for as much as there is always ſome or other who, contrary to the Capitulations and Conceſſions granted them by the clemency of his Highneſs through the Interceſſion of Madam the Dutcheſs, endeavour to trouble the Peace of their Churches, and the Members thereof, and to infringe their Conceſſions, we all promiſe to uſe our utmoſt power and intereſt upon all occaſions, as it ſhall be judged neceſſary, for the maintaining all the ſaid Churches in general, and each Member in particular, in the enjoyment of the ſaid Conceſſions, as well by having conſtant recourſe to his Highneſs for ſo long a time as ſhall be thought requiſite; as by all other lawfull ways and means, juſtifiable by the Word of God upon ſuch occaſions, and all the Churches in general ſhall undertake all the lawfull Protection and Defence (ſo far as it may concern them) of each Church, and every particular perſon and member of the ſame, who ſhall be moleſted for the Cauſe of Religion, by contributing their counſel, goods, and perſons, if there be occaſion.*

5. Item, *that as in thoſe Requeſts which are made in matters of Religion and their Dependencies, or may be made by the Churches in general, all the ſaid Churches ſhall unanimouſly anſwer, and give Conſent as it were with one Mouth; ſo, if any Church in particular chance to be moleſted concerning any matter of Religion, or their Conceſsions, no particular Church ſhall undertake to give any Anſwer, without having taken a ſufficient term of time to communicate with all the reſt of the Churches, and Members of this Union, to take counſel as concerning a common Intereſt, to anſwer and act by common conſent and advice, with all modeſty, candour, and ſincerity, ſuitable to good* Chriſtians, *according to the Dictates of a good conſcience, and for mutual edification.*

6. *Finally, we do all and every one voluntarily ſubmit, in caſe any one come to fail in any one of theſe premiſes (which God forbid) againſt the Declaration of this Union, to a Cenſure, nay Correction and Eccleſiaſtical Diſcipline, and to be accounted by the reſt of the Body of the Union for Schiſmaticks, and perjured perſons, if the Fault require ſo ſevere a Puniſhment, and that without any exception of perſons; and ſo we all promiſe with our Hands lifted up to the Almighty God, Father, Son, and Holy Spirit.*

Made and ratified the 11. *day of* Novemb. 1571.

In this very Year many of the poor Proteſtants of the Valleys were grievouſly moleſted, under pretext, that in the former War of *France* againſt thoſe of the Religion, they joyned themſelves to the Proteſtant Troops. But *Charls* the ninth being moved with compaſſion towards them, wrote a Letter to the Duke of *Savoy* in their behalf, as followeth.

A Letter of *Charls* the ninth to the Duke of *Savoy*, in the behalf of the poor Proteſtants, *Anno Dom.* 1571.

Mon Oncle, Je m' aſſeure que la ſeverite dont vous avez uſe, &c.

My Uncle,

I aſſure my ſelf, the ſeverity you have uſed towards your Subjects, who are of the Reformed Religion, and have followed thoſe People of mine, who (as was pretended) took up Arms againſt me, during the late Troubles, was onely through the regret and diſpleaſure you had, to ſee them undertake a thing, which you judged offenſive to me, and not at all any offence they had committed againſt you; wherein I cannot but commend your good Intentions on my behalf, but ſince that you know that I have on my part cleared my ſelf of all manner of diſcontent, and accommodated their affairs one a-

mongſt another, and eſtabliſhed every one in his Right, whereof he might have been deprived upon the occaſion of thoſe Troubles, (during the which, paſſion did as much diſtemper the Patient as the Diſeaſe it ſelf) I ſhall now make one Requeſt to you, not an ordinary one, but one as affectionate as I am able to make you, which is, that as out of love to me, you have treated your Subjects in an extraordinary manner upon this occaſion, you would alſo upon my account, entreaty, and eſpecial recommendation, receive them with gentleneſs into your grace and favour, and re-eſtabliſh them in their Eſtates, which have been confiſcated upon this occaſion; and give me this contentment, that I may let mine own Subjects underſtand, that I ſhall not onely accompliſh and obſerve what I have promiſed and ſworn to them in an Edict of mine, but alſo out of the ſame love wherewith I have embraced them, I deſire to do for thoſe which have been the occaſion of affliction to my Friends on their behalf, that ſo they may reſent that favour, grace, and protection which I ſhall ſhew unto them. This Cauſe is ſo juſt in it ſelf, and ſo full of affection on my part, that from the aſſurance you will willingly grant the effects, I ſhall not make more preſſing inſtances, but pray God, my Uncle, that he would have you in his protection.

Given at Blois *the* 28. *of* Septemb. 1572.

Your good Nephew
CHARLS.

The ſubject and expreſſions of this Letter were not onely ſatisfactory to thoſe, for whom it interceded, but alſo to all other faithfull ones of the Valleys, and neighbouring parts, out of the great hopes they had of a future tranquillity; but this dured no longer than till their Enemies had an opportunity of moleſting them, which they very greedily embraced, upon the News of the horrible Maſſacres in *France*; for *Caſtrocaro* did thereupon ſo threaten the poor Proteſtants, under his Juriſdiction, that they retired themſelves, with their Families and Moveables to the tops of the neighbouring Mountains, and all other places where they hoped to be moſt ſecure. But the Duke of *Savoy* ſeeming not at all to approve of the Cruelties exerciſed againſt the Proteſtants in *France*, ſent to thoſe his Subjects who were thus withdrawn, to command them to return to their Houſes and Habitations, reſting upon his word, that they ſhould ſuffer no prejudice, or incur the leaſt Danger thereby: neither indeed were their Sufferings very great from that time forward, ſo long as Madam the Dutcheſs was living, (whom all Hiſtorians have recommended to poſterity, for one of the moſt prudent, moderate, and charitable Princeſſes of her Age) for as much as ſhe was always the Sanctuary and Refuge of thoſe poor Evangelical Churches, when ever they found themſelves oppreſſed by their Adverſaries.

After the Death of this Princeſs (which happened the nineteenth of *October*, 1574.) the Popiſh party came forth like Lions out of their Dens, and were not wanting in their Endeavours to devour and deſtroy the poor People upon all occaſions, but the goodneſs of God was ſo great towards them that they conſtantly found very conſiderable Friends to ſtand in the Gap, and to incline the heart of the Duke who then reigned, to much gentleneſs and moderation. However, after the Death of *Philibert Emanuel,* which happened upon the thirtieth of *Auguſt,* 1580. *Charls Emanuel* his Son having invaded the Marquiſate of *Saluſes,* and *Monſieur de l' Eſdiguieres* ſeiſed by way of Retaliation, upon the Valleys of *Piemont,* the *French* Army was no ſooner gone home, but there was a great Rumour ſpread throughout the Valleys, that the Duke was reſolved to take this occaſion to extirpate all the Proteſtants Churches, becauſe they had taken an Oath of Fidelity to the King of *France*; neither was it altogether without ground, for the thing was really propoſed in the Dukes Councel, but it pleaſed God ſo to order Affairs, that the chief leading Men amongſt them did not at all approve the Buſineſs, yea, the Duke himſelf did extremely diſlike it, and after he had retaken *Mirebouc,* did not a little revive the ſpirits of the Repreſentatives of the Proteſtants of *Lucerna,* who met him at *Villaro,* on purpoſe to aſſure his Highneſs of their Loyalty and Fidelity, and to beg the continuance of his Grace and Favour; (and that in the preſence of a great number of Lords and Courtiers) in the following terms, *Be but faithfull to me, and I ſhall be ſure to be a good Prince, nay a Father unto you; and as to the Liberty of your Conſciences and the Exerciſes of your Religion, I ſhall be ſo far from innovating any thing againſt thoſe Liberties in which you have lived unto this preſent, that if any offer to moleſt you, have your recourſe to me, and I ſhall effectually relieve and protect you.*

Theſe words being ſpoken in the preſence of ſo many conſiderable perſons, and in ſo obliging a manner, were exceeding advantageous to the poor Peoples Intereſt, not onely for the preſent, but alſo for ſome time after, they often ſerving to counterbalance the Threats of their fierceſt Enemies. However, neither did their rememberance of this laſt always, for, there were thoſe among the Popiſh party there, who thought it an unpardonable ſin, to ſuffer them to have one years reſpit, and on the contrary a conſiderable ſervice, to diſturb and moleſt them, ſometimes by ſecret ſtratagems, other times by open force and violence.

This was now the condition of theſe poor People from the Year 1595. to the Year 1602. at which time all the Maſters of Families in the Valley of *Lucerna,* profeſſing the Proteſtant Religion, were cited to appear before the *Seigneur Comte Charles de Lucerna,* the Governour *Ponte,* the Arch-biſhop *Broglia,* and ſeveral others, and by them commanded in the Dukes Name, either to go to Maſs, or to quit *Lucerna,* and all their pretenſions there, without the leaſt hopes in the world of ever obtaining leave to return, as likewiſe (in caſe of diſobedience to the ſaid Order) to prepare themſelves for inevitable Miſchiefs and Calamities. And theſe their Threats were by them preſſed ſo home, that it cauſed many of the poor Creatures to ſubmit to (at leaſt) a ſeeming change of their Religion, though many others of them did rather take the deeper rooting by being thus ſhaken. From *Lucerna*, the Lords above mentioned, ſoon after removed their Seat to *Bubiana*, where they found the Reformed ſo ſtiff in their Principles, that they were not able to move them an hairs breadth, wherefore they cauſed the chief of them to be ſummoned to appear at *Turin* before his Highneſs, thinking that the Dukes preſence might better prevail upon them than all their threatning Speeches. Thoſe who were thus ſummoned were Mr. *Valantine*, and *Matthew Boules* his Brother, with one *Pietro Moreſc*, and *Samuel Falc*, who were brought in diſtinctly, one after another before his Highneſs; the firſt was Mr. *Valantine*, to whom the Duke ſpake after this manner, *That his deſire being to ſee all his Subjects profeſs the ſame Religion with him, and knowing alſo how much the ſaid* Valantine *was able to contribute thereunto, becauſe of his great reputation amongſt thoſe of his party, he had ſent for him to exhort him to embrace the Catholick and Apoſtolick* Roman *Religion, which he (who was his Prince) did follow, and afterwards to induce his Proteſtant Neighbours by his Exhortations and Example, to do the ſame; and in ſo doing, beſides the ſpiritual profit he ſhould reap thereby, he ſhould alſo receive ſuch Rewards, that he ſhould know and perceive he had done his Prince no ſmall or inconſiderable ſervice.* To this Mr. *Valantine* anſwered, *That he did intreat his Highneſs to aſſure himſelf, that next to the Service of God, he had no greater deſire than to obey and pleaſe his Highneſs, in whoſe ſervice he would willingly imploy and venture his perſon and his Goods (according to his duty) when ever there ſhould be any occaſion. But as for his Religion, which he knew to be true, and eſtabliſhed by the Word of God himſelf, he could not abandon it, without diſobeying God, and wounding his Conſcience in ſuch ſort, that he could never enjoy any comfort in his ſoul afterwards. And therefore he humbly intreated his Highneſs to be ſatisfied with ſuch things as he could do with a good Conſcience, and ſo leave him in the libertie of his Religion, which he did value above his own Life.* Whereupon the Duke replied, That *he alſo was carefull for his own Soul, and that he was likewiſe perſwaded, that his Religion was the true Religion, otherwiſe he would neither follow it, nor induce any other to embrace the ſame.* And withall he added this, that *he would indeed ſhew them, who ſhould embrace it, that they had much gratified him in ſo doing, but would notwithſtanding force the Conſcience of no man,* and thereupon gave him leave to depart, but he was not ſuffered to ſpeak, or have any diſcourſe with the other three, leſt he ſhould ſpoil the Deſign, yea and to colour the Buſineſs the better, it was given out, that the ſaid *Valantine Boule* had engaged to turn Papiſt, which was altogether untrue.

During the Reign of *Charls* Emperour, there paſſed not one year wherein the Monks attempted not, both ſecretly and openly, to undermine the Proteſtant Religion in the Valleys. And although the ſaid Prince, together with *Victor Amedeo* his Son, did always give ſmooth and promiſing words to the Deputies of the Valleys, aſſuring them that they ſhould be maintained in their ancient Privileges and Conceſſions, yet notwithſtanding the Church-men, being ſet on by the Pope, never gave them reſt, but employed all along, both force and cunning to ruine and deſtroy them; and certainly it can be interpreted no other than a ſingular and a wonderfull providence that has always preſerved thoſe poor and tender Lambs, in the midſt of ſo many ravenous Wolves and Beaſts of Prey. I leave it to the thought and judgment of the courteous and *Chriſtian* Reader, if any Deſign could be more bloudy, or uſage more barbarous, than the late Maſſacre; and yet God ſuffered not thoſe Wretches altogether to obtain their ends, but hath to this very day continued a Remnant that call upon his Name, as ſhall be ſhewn more at large in the ſequel of this Diſcourſe, after I have given him a brief Account of ſome of the moſt remarkable Troubles that have befallen the poor *Waldenſes* in the Marquiſate of *Saluces*, upon the account of their Religion, which is not at all beſide our purpoſe.

CHAP. II.

A Deſcription of the Marquiſate of Saluces, *with its ſeveral Troubles and Perſecutions.*

WHat and how great the miſeries of the poor *Proteſtants* have been, not onely in the Valley of *Piemont* properly ſo called, but alſo in all the Dominions of the Duke of *Savoy*, where there were any of that profeſſion, We need look no further for a lively proof, then in the neighbouring Country called the *Marquiſate of Saluces*; who ſo ſoon as ever they were under the *Dukes* Juriſdiction, had nothing but the *bread of ſorrow* given them to eat, and *the Waters of affliction* to drink. True it is, they were divers times moleſted under the King of *France*, which laſted until the year 1588, but never in the manner as afterwards, and they found by wofull experience that the firſt did onely *chaſtiſe them with whips*, but the laſt, *with ſcorpions.*

The Situation of the Marquiſate of *Saluces.*

The Valley of *Po.*

The Churches of *Pravillelm, Biolets*, and *Bietone.*

The Church of *Dronier.*

The *Marquiſate* of *Saluces*, is on the South ſide of the Valleys of *Piemont*, containing in it ſeveral Cities, and conſiderable Valleys, and plain Countries, extreme fertill in all ſorts of fruits: Its moſt Northern Valley is that of *Po* (ſo called becauſe that famous River *Po* hath its riſe and ſource from thence) one onely Mountain ſeparating it from the Valley of *Lucerna*, on the North ſide. In this Valley of *Po*, were thoſe ancient Churches of the *Waldenſes*, namely *Pravillelm, Biolets*, and *Bietoné*, who there retained the purity of the Chriſtian Religion for ſeveral hundreds of years, and lived in great union and Communion with their neighbouring Churches of the ſame Profeſſion: The truth is, the Reformed Religion was received in divers parts of this *Marquiſate* of *Saluces*, ſo ſoon as the ſame was publiſhed and tolerated in other Countries. As for example; In the year 1561. the Church of *Dronier*, which was always one of the moſt flouriſhing, underſtanding that the publick exerciſe of the *Reformed Religion* was permitted in *France*, by an Edict of January, Obtained Letters of the Kings Council to *Sieur Lovis* of *Birague*, Governour of that Country, in the abſence of the Duke of *Nevers*, whereby he was ordered to provide for the Petitioners a convenient place for the publick Exerciſes of their Religion; But not long after, their Adverſaries by their importunity prevailed ſo far, that the ſaid Letters were revoked. Whereupon they ſent Deputy into *France*, *Sieur Francois Galatée*, one of their Miniſters, together with ſome others, to recover (if poſſible) their former Priviledges; But this voyage being made in the time of the firſt troubles of *France*, (although they had procured the favourable mediations of divers perſons of high rank and quality) all that they were able to obtain, was onely bare promiſes: In the mean time, they received not a few exhortatory and conſolatory Letters from many of the chief Miniſters of the Churches of *France*, among others from thoſe of *Grenoble* and *Lions*, by name *Mr. Viret* of *Niſmes*, and others, who endeavoured by all means to perſwade them to patience and perſeverance in that truth which they had embraced; The which alſo the Lord enabled them to do, notwithſtanding all the malice and ſubtilty of their adverſaries, who procured the reiteration of former Edicts: And thus their Churches were continued and upheld, there being convenient order had for the preaching of the Word, the Adminiſtration of the Sacraments, and the exerciſe of their Diſcipline, with other ſacred Offices; Onely there wanted in ſeveral places a liberty of having General Aſſemblies and publick Sermons.

Sieur *Francis Galatee.*

Now for the better ſafety and ſecurity of their Miniſters in the places that were moſt dangerous, one *Paſtor* had the charge of the faithfull in ſeveral Cities and Communalties, which rendred their Reſidence, and their exerciſes, leſs viſible to their adverſaries, Which alſo appears by the Acts of their *Synodes*, which they held at *Pravillelm*, the ſecond of *June* 1567; and at *Dronier* in the Palace of the Lords of *Montauraux* the 14 of *October* in the year aboveſaid. The aforeſaid *Sieur Galatée* was Paſtour of the faithfull of *Saluces*, *Savillan*, *Carmagnole*, *Levaldis*, and *Villefalet*; *Monſieur Second Maſſeran*, of thoſe of *Verzol*, *Alpeaſe*, and *Coſtilloles*; *Monſieur Francois Truchi*, Paſtour of the Church of *Drodier*; *André Lancianois* of thoſe of *Sainct Damian*, *Palliar*, and *Cartignan*; *Peter Gelido* of *Aceil*; Sieur *Jaques Iloard*, of *St. Michel*, *Pras*, and *Chanues*; Sieur *Francis Soulf*, of *Pravillelm*; Mr. *Bertrand Jordan*, of *Biolets*, and *Bietoné*; and *N. N.* Paſtour of the Churches of *Demont*, and *Feſteone*.

Synods held at *Pravillelm* and at *Dronier* 1567.
Sieur *Galatee* his charge.
M. Second his charge.
M. *Fr. Truchi* his charge.
Andrew Lancianois his charge.
Peter Gelido, Sieur *Jaques Iloard*, & Mr. *Bertrand* their ſeveral charges.

Now the Goſpel at this time made a very conſiderable progreſs, at *Dronier*, *Verzo*, and ſome other places that were of more note, and a great part of the others likewiſe had embraced the Religion. The Church of *Aceil*, the higheſt of the *Val de Mairi*, was extraordinarily peopled, and enjoyed more liberty then the others, by reaſon of the ſcituation of the place; But notwithſtanding, *Sathan* the Enemy of the Church, and Kingdom of *Jeſus*, perceiving ſuch a growth and increaſe of the Reformed Religion in thoſe places, did not ceaſe to employ all his force and ſubtilty, to hinder the ſame: He made uſe of two inſtruments eſpecially, namely a number of *Anticodemites*, the Ringleader whereof was *Baronius*, who always beſtowed himſelf at *Valgrane*, and thereabouts, accommodating himſelf to the time, ſo that when ever the Church had but the leaſt eaſe, then he ſet himſelf to write ſtrange things, and cry out againſt the abuſe of *Popery*, But in time of perſecution, then he uſually plaid the hypocrite, and laboured to per-

The progreſs of the Goſpel at *Dronier*, and other places.
The Church of *Aceil*.

The *Anticodemiſe Baronius*, and his Proſelytes, in thoſe places.

The Lord of *Valgrane* a favourer of *Baronius.*

ſwade and draw others to do the ſame, by which means he had a multitude of followers; amongſt others, a certain Lord of *Valgrane* and *Cervignale*, called *Maximilian de Saluces*, who lent his name to *Baronius* to add more luſtre to his Writings againſt the Miniſters, reproaching them and caſting in their teeth, that becauſe they would not give way to any diſſimulation in their Diſciples, they expoſed them thereby to great extremities, and to this purpoſe cited the diſſipation of the neighbouring Church of *Caraill.* This Lord had ſome kind of learning and knowledge of the truth, but to avoid the *bearing of the Croſs*, he thought it convenient (with *Baronius*) to play the Hypocrite, and condemn thoſe who any ways gain-ſayed the Papiſts. However the *Sieur Gelido*, Miniſter of *Aceil*, oppoſed them both very learnedly, and in lively termes, by ſeveral Letters that he wrote unto them; as likewiſe did the Sieur *Truchi*, Miniſter of the Church of *Dronier*, together with other Paſtors of the neighbouring places, demonſtrating by teſtimony of the Holy Scriptures, and by the doctrine and practiſe of the *Primitive* Church, That they ought to do what they did, and had done but what every faithfull ſoul ought to do; and that conſequently the opinion of *Baronius*, and his Diſciples, was very pernicious to the Church in the time of Perſecution.

The 2. ſort of Inſtruments the Devil uſed to hinder the progreſs of the oſpel in the quiſate of ſ.

The other inſtruments which that Arch-enemy of ſouls made uſe of in thoſe days, to hinder the progreſs of the Church of *Chriſt* in this place, were the *Roman* Clergy, with their cholerick and paſſionate Proſelytes, which would fain have done to theſe people (if it had been in their power) as their *Brethren in iniquity* had done to their Neighbours in the Dominions of the Duke of *Savoy*; That is to ſay, baniſh, impriſon, put them to death, and confiſcate the goods of the Proteſtants; Foraſmuch as the *King* by his Edicts, confirmed to thoſe his Subjects of *Saluces* profeſſing the *Reformed* Religion, a peaceable habitation, without being moleſted for Conſcience or Religion-ſake, or queſtioned for any thing that they did in their private houſes; (provided that they abſtained from the publick exerciſe of their Religion) by which means the Miniſters had their opportunities of aſſembling in ſmall Companies, their Baptizing, Marrying, comforting the ſick, and inſtructing every one in particular; which was the reaſon why their adverſaries bent their deſignes chiefly againſt the Miniſters, thinking if they could finde any means to extirpate them, they ſhould eaſily prevail upon the ignorant people, eſpecially when they ſhould have none to animate or inſtruct them.

Their deſigns were chiefly againſt the Miniſtry.

Their edict of the 19. Octob. 1567.

Accordingly they cauſed to be publiſhed an Edict the 19 of *October* 1567, in the name of the Duke of *Nevers*, Lieutenant General of the *King* on this ſide of the Mountains, by which it was enjoyned to all of the Religion there inhabiting, or otherwiſe abiding within his Juriſdiction (that were not the Kings natural Subjects) to depart together with their families, three days after the publication of the ſaid Edict, and never to return thither to inhabit, paſs, or otherwiſe to abide, without ſpecial ſafe conduct, upon pain of life and confiſcation of goods.

But now, foraſmuch as the greateſt part of the above-named Miniſters were not natural Subjects of the *King*, and conſequently it was neceſſary that either they ſhould quit the Marquiſate according to the Edict, or elſe obtain a ſafe Conduct, or in the laſt place forfeit the penalty ſpecified as abovesaid, they found themſelves in an unhappy *præmunire*; for on the one ſide they could by no means obtain a ſafe conduct, becauſe of their Charge, and on the other ſide they thought themſelves obliged in conſcience not to abandon their People and Congregations; wherefore ſtriving to abide in their Charges, two of them were impriſoned, namely Sieur *Francois Truchi*, native of *Cental*, and Sieur *Francois Soulf* native of *Cuni*, and were detained in priſon at *Salutres* for the ſpace of four years, four months, and ſome odd days; the poor people not being able by any means to procure their deliverance, notwithſtanding their continual ſolicitations of the Sieur *Ludovic de Birague* their Governour, and others who had undertaken the management of theſe affairs. However, the Lord always manifeſted his fatherly care towards theſe his faithfull Servants, not permitting their Enemies to touch the life of any of them (a thing which was much preſſed by their paſſionate and engaged enemies!) yea by little and little there was obtained for them a more ſpacious and convenient Priſon, than that to which they were at firſt confined.

Sieur *Francis Truchi* and Sir *Fr. Soulf* impriſoned four years and four months, and odd days.

At length, to procure their full and abſolute deliverance, the Churches of the *Marquiſate* ſent their ſupplications to the *King*, by the hands of the above-named Miniſter *Galatée*, with another to accompany him. Who ſet out the 27 of *July* 1571. and went as far as *Rochel*, to implore the Interceſſion of the Queen of *Navarre*, as alſo to intreat the aſſiſtance of divers others in ſeveral places. Moreover the Great Patrons of the Reformed Religion diſputed their cauſe before the King, And in the end they obtained Letters ſigned by his own hand, and the hands of his Secretaries *Neufville*, and *Lomenie*, by which was granted to the abovesaid Priſoners their enlargement the 14 of *October* 1571. But the Chancellour *René Birago*, Couſin to the Governour of the *Marquiſate*, made ſuch difficulty to ſigne the ſame, that they were forced to ſtay ſeveral Months before they could have their expedition, the Chancellour alledging always for a pretext, that before the buſineſs could be ſigned, it was neceſſary to have a verbal conference with the King, who had then made a Voyage into *Bretagne*; Although the Admiral never ceaſed ſolliciting, and aſſiſting continually the ſaid Sieur *Galatée* by his Secretary, or ſome other of his domeſtiques. Alſo, perceiving that he was fain to trot up and down on foot, and ſo ſpend and waſt himſelf, he gave him 50 Franks to accommodate himſelf in his journeys.

At length, the *King* being returned from *Bretagne*, the Chancellour ſpake with him, and afterwards ſigned the ſaid Letters, and would needs ſend them himſelf to the *Marquiſate*, to his Couſin *Birague*, who by vertue of the ſame, cauſed the ſaid Priſoners at laſt to be enlarged and delivered.

A little after the Sieur *Galatée* arrived, being over-joyed, aſwell for the proſperous ſucceſs, and iſſue of his Negotiations and Voyage (although otherwiſe very long and tedious) as for the great hopes that he promiſed himſelf of a profound peace, founded upon the ſmooth words and treatments of his Majeſty, and upon the Alliance which he had made by the Marriage of his ſiſter with the King of *Navar*, profeſſing the Reformed Religion, touching the particulars whereof he made an ample diſcourſe. But this joy for the Peace, and Marriage, dured not in the Valleys, and *Marquiſate*, any longer then from the Month of *May* 1572. to the beginning of *September*, at which time there arrived the horrible and lamentable news of I know not how many great perſonages, and others of the Reformed Religion, that were cruelly maſſacred in divers places of *France*, to the great aſtoniſhment of all the faithfull in thoſe parts.

The Maſſacre in *France*, 1572.

At the ſame time there arrived Letters from the *King* to the Governour *Birague*, by which he was ordered to have an eye, that at the arrival of the news of what had happened at *Paris*, thoſe of the Reformed Religion ſhould make no combuſtion; remitting the reſt of his pleaſure, to thoſe Inſtructions which he had ſent him by the Bearer thereof; the contents whereof were, that he was to put to death all the chief of the *Proteſtants*, within the limits of his juriſdiction, whoſe names he ſhould finde in the Role that ſhould be preſented him.

This *Birague* having received this command, together with the ſaid Role or Catalogue, was not a little troubled, and immediatly called his Council together, whom he acquainted with the Kings Orders. Whereupon ſome were of opinion that they ought to be executed without any delay; But others, among whom was the Arch Deacon of *Salutres*, foraſmuch as the King in His late Patents, not many Months before, had enlarged the Miniſters who were impriſoned, and had likewiſe Ordered that thoſe of the *Reformed* Religion ſhould not any ways be moleſted for their Conſcience ſake, but treated as his other Subjects; as likewiſe, upon conſideration that there had nothing occurred ſince that time worthy of ſuch a change, and that it was probable that the ground of all this was occaſioned by ſome falſe report, were of the judgement that it would be ſufficient onely to ſecure the perſons of ſuch as were enrolled, and defer the execution for a while; And in the mean time to inform the King, That they were perſons of honour, faithfull to His Majeſty, living peaceably with their Neighbours, and in ſum, ſuch as (except the matter of their Religion) were altogether without reproach or blemiſh; Adding this, that in caſe His Majeſty were reſolved to have them put to death, there would be yet time enough to execute his pleaſure and commandment.

This advice was therefore approved of by *Birague*, and accordingly ſome were apprehended, and others eſcaped, and retired themſelvs under Covert; And in the mean time he diſpatched a Meſſenger to the *King*, to inform him as aboveſaid, and to know his pleaſure concerning the ſame: This Meſſenger met another at *Lions*, whom the *King* had ſent to *Birague* to advertize him, That in caſe his former Order were not already put into execution, he ſhould wholly deſiſt from the ſame, and onely have a ſpecial care, that thoſe of the *Religion*, did not make any inſurrection within his Government, nor preſume to have any publick exerciſes or meetings.

In the mean time thoſe of the *Reformed* Religion, were not a little terrified, throughout the whole *Marquiſate*, having underſtood how cruelly their Brethren had been maſſacred in *France*, without diſtinction of Age, Sex, or quality, whatſoever. Inſomuch, that divers of them fled, many Papiſts likewiſe had ſecretly cauſed to retire the families of their kinred, and neighbours of the *Reformed* Religion, until ſuch time as *Birague* had publiſhed the Kings pleaſure; after which notwithſtanding they returned by little and little: And although their publick exerciſes were prohibited, yet they very much prized the aſſurance of their lives, and their goods, beſides that they had the liberty of exerciſing in their private families, as before that time they were often wont to do.

This was now the condition of the *Proteſtant* Churches of the *Marquiſate* of *Saluces*, during the time that it was under the Dominions of the *King* of *France*, which continued until the Year 1588. as aboveſaid, at which time His Highneſs of *Savoy* took the poſſeſſion, who for a certain ſeaſon ſuffered them to enjoy their priviledges in general; But in particular, a certain number of the chief Members of the Church of *Dronier* (one of the moſt conſiderable Churches of the whole Province) being cited to *Turin*, were ſo ſmoothed by ſubtil artifices, that one part of them promiſed to go to *Maſs*. And the truth is, this gave a conſiderable blow to the ſaid Church, which notwithſtanding loſt not its courage in general, although the great failing of the firſt abovementioned, occaſioned and encouraged their Adverſaries the more to attempt them in the ſame manner, as well by words, as by Letters, among which the following was the moſt remarkable. 1588.

The Duke of *Savoy's* Letter to the ſaid People, Tranſlated out of the *Italian*.

Turin 27. March. 1597.

Well-beloved Friends, *&c.*

It being our deſire that all our Subjects in the Marquiſate *of* Saluces *ſhould live under the obedience of our Mother the Catholique Apoſtolique Roman Church; And knowing how much our Exhortations have prevailed upon others, and hoping that they will have the ſame effect upon you, and that you are willing to adhere to the truth; We thought fit upon theſe grounds to write you this Letter, to the end that laying aſide that Heretical obſtinacy, you may embrace the true Religion, both out of reſpect to Gods glory, and love to your own ſelves; In which Religion we for our parts are reſolved to live*

live and die; which action of yours will, upon the account of ſo good an example, undoubtedly lead you to eternal life. Diſpoſe your ſelves onely to do this, and we ſhall conſerve the memory thereof for your advantage, As the Lord de la Mente *will more particularly certifie you on Our part, to whom We refer our ſelves in this regard; praying the Lord to aſsiſt you by his Holy grace.*

Carolo Emmanuel
RIPPA.

The Churches of the *Marquiſate* having received this Letter, returned an Anſwer to the *Duke*, in a large Letter in form of a Requeſt, which contained two branches;

In the firſt, they returned His Highneſs thanks, for that he had until then ſuffered them peaceably to enjoy their Religion; and that in the ſame manner as he had found them in the Year 1588, *when he took poſſeſsion of the* Marquiſate.

In the ſecond place, they moſt humbly entreated him, to continue to them the ſaid benefit, as alſo to grant them his Protection, foraſmuch as they knew that their Religion was founded upon the Holy Scriptures, According to which they did order their life and converſation, in ſuch a manner that none could have any juſt occaſion to be offended at them. And conſidering that the very Jews, *and other enemies of Chriſt, were ſuffered to live in peace, and the enjoyment of their Religion, they had that confidence, that thoſe who were found Chriſtians, and faithfull to God and their Prince, ſhould not be denied the ſame priviledge.*

After this their Anſwer, they were left a while in quiet, in the mean time happened an occaſion for the *Dukes* taking a voyage into *France*, which was followed with a War in *Savoy*, during which time they continued as before: But after that the Exchange of the *Marquiſate* was eſtabliſhed, together with *la Breſs*, the ſmooth and ſoft Letters were turned into ſharp Edicts, commanding expreſly all thoſe of the Religion of the ſaid *Marquiſate*,

A ſharp and ſevere Edict againſt all thoſe of the Marquiſate in *July* 1601.

That they ſhould every one go and declare to his ordinary Magiſtrate, within 15 *days following, whether he would renounce his Religion, and go to Maſs, or no; in which caſe they were promiſed not onely to be ſuffered to abide and remain peaceably in their houſes, but likewiſe favoured many other ways: But if on the other ſide, they were reſolved to perſiſt in their Religion, they were enjoyned to retire, and depart out of His Highneſs Dominions within the ſpace of two months, after the publication of this Edict, and never to return without expreſs permiſsion; And that upon pain of death, and confiſcation of all their goods: the which goods of theirs they were notwithſtanding permitted within the ſaid term of two months, to tranſport as they ſhould think meet, provided that they tranſgreſſed not the limits of the ſaid obedience, but upon no other terms.*

This unexpected Edict being publiſhed throughout the *Marquiſate*, in the end of the Month of *July* 1601, much troubled thoſe of the

Reformed Religion in that Country, who immediatly ſent Deputies to His Highneſs to obtain either a Revocation (or at leaſt a Moderation) of the ſame: And of this they had ſo much hopes given them by divers perſons of quality, that many of the poor people reſting upon this broken Reed, let ſlip a great part of the ſaid prefixed time, without ſetting their Affairs in order for their departure, whereby they were ſo much the more ſurpriſed and amazed, when they underſtood not many days before the time was expired, that all hope of remedy was now wholly taken away. However, the greateſt part of them diſpoſed themſelves for their departure, ſome recommending their goods to their kinred and friends, who remained in the Country, others leaving all they had at random, except what they could carry along with them, to ſerve for their preſent neceſſities.

But now during theſe two Months, thoſe who were reſolved to depart, (in caſe there were no other remedy) were perpetually ſet upon by their friends and kinsfolk, by all perſwaſions and motives imaginable, to divert them (if poſſible) from this their reſolution, eſpecially then when they preſented themſelves before the Magiſtrate to give in their Anſwer in writing: To this purpoſe they were obliged to make it in a certain Pew in publick view, where the Magiſtrates had either the Monks, or other *Roman* Eccleſiaſticks, and men of note, who ceaſed not to propound and urge all that they could poſſibly imagine probable to ſhake the faith and conſtancy of theſe poor people. Amongſt others, a certain *Capucin* Frier, by name *Philip Ribot*, who a little before had exerciſed his gifts in the very ſame manner in the Valley of *Peroſa*, being now imployed in the *Marquiſate*, was very diligent therein, running up and down from place to place, to make as many Proſelytes as he could poſſibly, uſing all the ſubtilties imaginable, eſpecially among thoſe whom either the feebleneſs of age, the weakneſs of ſexe, or the want of eſtates and riches, might in any probability render them more ductile, and eaſie to be wrought upon; beſides all this, they cauſed them to be brought before the Magiſtrate one by one, to the end that the conſtancy of ſome might not encourage others. Yea very hardly were the husbands permitted to declare for their Wives or Children, and they did ſo fiſt the tender ones, That it was very hard to eſcape without making ſhipwrack of their Faith and Religion; And further, to accompliſh their deſignes, they prohibited all upon pain of death, any ways to diſſwade any one from revolting.

However, it pleaſed the Lord ſo to fortifie thoſe people, that a great number of them departed unſhaken, who *went forth* as Providence guided them, *not knowing whither they went*: Some ſteered their courſe beyond the *Alpes*, to *France*, *Geneva*, and other places; Others retired themſelves into the Valleys of *Piemont*, where yet was continued the liberty of the reformed Religion, and where they remained without trouble, notwithſtanding the Edict imported, that they ſhould depart out of the Dominions of His Highneſs.

Now in the beginning of this General perſecution, their Adverſaries fearing ſome bold and reſolute union of theſe poor perſecuted people, to prevent any combuſtion or diſturbance, gave it out among the Churches of the mountains, that though the terms of the Edict were general, yet the intention thereof was onely to unlodge all thoſe who inhabited in the lower plain, and in the great villages, and other publick places; And that all thoſe who inhabited among the Mountains might be aſſured of living in peace and quiet.

Thoſe of the church of *Pravillelm* Perſecuted and Baniſhed.

This Cautelous dealing cauſed, That at the firſt, there was not ſuch an univerſal union of thoſe of the Reformed Religion in all the quarters deſtined for ſlaughter, as they could have deſired. However in the end, the diſcovery of their fraud occaſioned a more cloſe union among them; For the truth is, at laſt they ſpared thoſe of the Mountains, no more then thoſe of the Plains, except that they made no ſhew of inquiry after the Church of *Pravillelm*, and the quarters thereabouts, which the people of thoſe places perceiving, as likewiſe truſting to the Ancientneſs of their poſſeſſions, never troubled themſelves to make any declaration before the Magiſtrate, or to prepare themſelves at all for their departure, as if the Edict had not at all concerned them. Neither indeed were they at all diſturbed, until all the reſt who perſevered in their Religion, were departed out of the Province, and ſcattered abroad here and there in ſeveral places. At length, they were given ſeriouſly to underſtand, that foraſmuch as they had not yeilded obedience to the Edict, they were thereby become obnoxious to the puniſhment therein contained and ſpecified. Whereupon there were ſome who warned them to have a care of themſelves, both in general and particular; Inſomuch that when they had bethought themſelves, they as members of the Communalty beſought the Syndicks, of the ſaid communalty, to intercede for them, alledging the reaſons for which they conceived themſelves not to have been comprized in the Edict, and by conſequence that they had not offended out of any malicious intention.

Theſe Syndicks accordingly (whether ſeriouſly or perfunctorily, the Lord knowes) made many journeys about this buſineſs, but always returned with ſad and uncomfortable meſſages, and ſuch orders, that they found themſelves forced in the end to follow. One part of them (the men having given Order to their Families which they left in their houſes) retired themſelves into the Weſtern Mountains; Thoſe who were capable to bear Arms (which were about two hundred in number) with their Arms, retired themſelves into the *Chaſtellenie de Chaſteau Dauphin*, which was not far diſtant; But thoſe of *Dauphiné*, and who were leſs diſpoſed, retired themſelves into their higheſt Forreſts.

Now before their departure they had given their Neighbouring Papiſts to underſtand, that being forced to retire themſelves by the threats which were made them for the cauſe of their Religion, and not being able to take along with them their Families, they intreated them to have them in recommendation, promiſing ſuddenly to make a return either of the good or evil that ſhould be done to thoſe their relations either by them, or any ways by their permiſſion: Upon this, the Papiſts either out of fear, or for ſome other reaſons, did ſo far ſollicite, that in the end, they obtained ſo far of their Superiours, that the others had Liberty of returning with aſſurance to their Ancient habitations; without being moleſted, and that for many years together.

Sieur Dominique Vigneaux a famous Miniſter of *Villaro.*

During this perſecution, the *Sieur Dominique Vigneaux* Paſtor of the Church of *Villaro*, of the *Val Lucerna*, & one of the moſt ancient & grave perſons that were in thoſe days in the Churches of the Valleys, being likewiſe adorned with excellent qualities, wrote many Conſiderable Letters, both to their poor perſecuted Brethren, to exhort them to perſeverance and patience, by encouraging them with lively conſolations, as alſo to certain Lords of quality, to entreat them to intercede in their behalf; as namely, to the Lord *De la Mente* Governour of the *Marquiſate*, with whom he had ſome intimacy, and unto whom he moſt amply propounded the juſtice of the cauſe of the poor perſecuted people, with many notable motives and reaſons, thereby endeavouring to induce the ſaid Lord, to undertake their protection.

CHAP. III.

The cunning Artifices, and wicked Practiſes both formerly and at preſent uſed, to conſume and deſtroy the remainder of the Faithfull in the Valleys of Piemont.

IN the foregoing Chapters, we have the Enemy of our ſalvation repreſented unto us, as a *Roaring Lion*; In this, as a *Cunning Serpent*, ſubtilly intruding himſelf, and ſecretly wounding the Faithfull. And indeed, though it be extreme difficult (as the wiſe man obſerves) to find out *the way of a Serpent upon a Rock*, yet the poor *Evangelical* Churches, have from time to time had ſufficient experience of, and taſted the wofull and bitter fruits of his deadly malice and hatred, wherein he has not onely improved the wickedneſs of ſeveral private men, but found out a way alſo to make the publick Authority ſubſervient thereunto, often transforming himſelf into an *Angel of Light*.

His inſtruments that he made uſe of for the compaſſing of his Deſignes upon thoſe poor people, were for the moſt part the Prieſts and Monks, who continually loaded them with black aſperſions, thereby to render them odious and abominable in the ſight of all men; nay, they did not onely repreſent them as Hereticks, but alſo as *Monſtri Infernali* ('tis Prior *Rorenco's* own expreſſion in the *Italian* language) that is, *Infernal Monſters*, or the moſt curſed creatures, that Hell it ſelf affords.

The treacheries, lies and impoſtures ſuggeſted by thoſe, who were under-hand imployed by the *Popiſh* Clergy-men, inſenſibly to exterminate thoſe poor people, are innumerable; yea there is nothing more ſure then that they both had in thoſe days, and at this very day have under pay ſeveral perſons, whoſe buſineſs it is, to kindle ſtrifes and quarrels amonſt the *Proteſtants*, and to engage them in ſuits of Law one againſt another; And when they ſee them reduced to poverty and deſpair, then they come and offer ſecretly, to each of them ſeparately, all the favours imaginable, and an abſolute victory over their Enemies. Provided they will either openly revolt, or remain as ſpies amongſt their Brethren to betray them. And the better to prepare and diſpoſe them hereunto by degrees, they aſſure them, that in caſe they will imploy ſome Church-men to recommend their affairs to the Judges, they may undoubtedly obtain their deſires. But if they cannot perſwade either the one, or the other, to revolt or to betray their own party, they then foment their quarrels, embittering and inflaming their ſpirits more and more by means of their uſual and ordinary incendiaries (that is to ſay the Gentlemen, the Lawyers, the Atturneys and the *Popiſh* Notaries, the moſt part whereof receive Penſions from *Rome* for this very purpoſe, who at length endeavour to make them fight it out, promiſing help to each, that ſo they may, under a pretence of friendſhip, bring all their perſons and eſtates to ruine; flattering ſtill both the one and the other by the aſſiſtance of ſome third perſon, with a good opinion of their pretended right, and perſwading them, that in caſe they ſhould come to a friendly agreement, (as they are exhorted by their Miniſters) they ſhould do themſelves infinite wrong and injury. And by this courſe they do oft times oppoſe and hinder the good endeavours of the Miniſters and Elders, whoſe deſires are, to preſerve peace and Chriſtian unity amongſt their Brethren. Yea, thoſe kindlers of diſcord, diſguiſing, and making an ill conſtruction, of the Miniſters exhortations taken out of the Word of God, do what they can, to perſwade the Magiſtrates and Judges themſelves, that it ſtrikes at their Authority, and ſpoils their Practice. And which is more then all the reſt, the Prieſts and Friers do not ceaſe to enquire and wind themſelves more particularly into all the diſcontents and diviſions that at any time happen or ariſe between man, and wife; maſter, and Servant; father, and child; and having incenſed them what they can one againſt another, they endeavour to perſwade the weaker party to revolt; and that he may be in a better capacity to revenge himſelf, the ſaid Monks and their Aſſociates offer then all the aſſiſtance imaginable, from the Authority of the *Popiſh* Magiſtrates, who in all publick employments are to that very end preferred before the *Proteſtants*, and made their Superiours in power, that ſo they may ſway and over-rule them as they liſt.

The *Popiſh* Clergie-men likewiſe knowing (by experience) that Young men are apt to be in Love, which uſually binds and Captivates reaſon, do frequently propound unto them, by their Emiſſaries, to match with ſome *Roman Catholick*, whoſe portion and other advantages they accordingly Amplifie by officious lies; And ſo inveigle many innocent Souls, ſometimes unknown to their Parents and Friends, and ſometimes by open force, and againſt their wills. And when there is any ſo Wicked and Rebellious amongſt the ſaid *Proteſtants*, as not to regard admonitions and exhortations, So that the Miniſters are forced to proceed to more ſevere Cenſures, or Excommunications, then theſe Monks and Prieſts ordinarily Cenſure the *Conſiſtories*, and do what they can to perſwade the *Young man void of underſtanding*, to abandon that party, by whom he is (as they pretend) ſo ill uſed, and to embrace the *Popiſh* Religion, where he ſhall not onely finde a ſure ſhelter againſt thoſe who purſue him for his crime, and offences, But ſhall alſo be ſet over them in all politick offices, and employments, that ſo by that means he may have power in his hands to be revenged of them. This hath been certainly practiſed by the Monks in the years 1640, 1641, 1642, *&c.* Even towards ſome who were manifeſtly convinced of Witchcraft, who having revolted at the perſwaſion of the Monks, had their lives given them, and were ſet at liberty. And, (becauſe the Monks could not deny but that thoſe miſerable creatures were actually Witches, eſpecially in the valleys where they were known by the name of *Maſchi*) whenſoever they were upbraided with countenancing ſuch Wretches, They anſwered in a jeering (and as they thought a Witty) manner, *Sapiamo diſmaſcarli,* that is to ſay, *we have a device to make Witches, to become no Witches,* which was the ſecret of thoſe men, whereof the Prophet *Iſaiah* ſpeaks, ſaying; *They call Darkneſs Light, and Evil Good, &c.* and even as *Bellarmin* boaſts that the *Pope* hath power to make *de peccato non peccatum; That which is ſin, to become no ſin.* And thus thoſe Sorcerers and Witches, have frequenly injoyed the very ſame Exemption from all charges and accuſations, which is granted by H. R. H. to all others that revolt, or change their Religion, and not onely ſo, but oft times alſo they have been rewarded for their Wickedneſs, by preſents of Money, Merchandizes, and other things, according to their ſeveral capacities and occupations: And where any ſuch Apoſtates were owners of Lands, they were exempted from all manner of Taxes, that ſo they might thereby enrich themſelves, and to this purpoſe the Gentlemen and other rich Papiſts, are wont to make them counterfeit ſales of their Farms and Tenements, and accordingly ſend them in their conveyances &Rent-Roles, and afterwards ſecretly and under hand part ſtakes with them for the profits ariſing from ſuch emptions, from Taxes and other ſuch like payments. And when the *Proteſtants* have complained thereof (as they had good reaſon, the burden laying juſt ſo much the heavier on their Shoulders, by how much the others were eaſed) His *Royal* Highneſs gave them indeed a favourable anſwer, by an Edict bearing Date the thirtieth of *June* 1649. but they could never obtain the putting thereof in execution.

The truth is, of all the ways and means, wherein the publick Authority, both Eccleſiaſtical, and Political, hath uſually concurred for theſe laſt 60. years, for the rooting out, and utterly ruining the poor *Proteſtant* Churches in the Valleys of *Piemont*, there hath been none like unto that of the *Miſſionaries*, eſtabliſhed by *Clement* the 8th. in the year 1596. as *Rorenco* mentioneth in His *Memoires*, Chapter 29. p. 135. and Chapter 30, and 31, *&c.* And indeed, the Monaſteries of thoſe Firebrands (as the ſaid *Rorenco* obſerves page 142.) have always been as ſo many Citadels in the Valleys, wherein have been harboured many Legions of evil Spirits, who have never ceaſed to plot and contrive miſchief, by their officious Lies, Calumnies, and falſe Reports, wherewith they have filled the Ears of their Magiſtrates and Princes, who alſo for the moſt part have given more credit to their Counterfeit proteſtations, then to the real and better grounds and Complaints of thoſe of the poor *Reformed* Churches in their own juſt defence, and accordingly have either themſelves made bloudy Edicts againſt them, or at leaſt, have ſub ſcribed unto ſuch as were ſuggeſted & Contrived by the Prieſts, the *Miſſionary* Monks, or the Congregation

RorencoMem. c.29.p.135. & c.31,32,*&c.* *Rorenco* 142.

De extripandis hæreticis. And although the *Proteſtants* have reiterated their humble ſupplications, and laid the ſame at the feet of His R. H. yet the Innocency, and boldneſs of thoſe *Miſſionary* Beaſts hath from that time to this, ſo increaſed and is come to ſuch a heighth, that it is altogether inſufferable. And that which makes them more confident and inſolent, is, that they know they areare to be puniſhed by any Magiſtrate, whatſoever they ſay or do to the ſaid *Proteſtants*: No, not when they ſteal away their very Children! Whereas the *Proteſtants* are put to death by the Magiſtrates, if they ſpeak but the leaſt word againſt the *Miſſionary* Prieſts, or attempt to diſſwade ſo much as any of their own Domeſticks from turning Papiſts. As may be ſeen in the *Dukes* Edict (whereof *Rorenco* in His *Memoires* makes mention p. 136, and 137.) which doubtleeſs was extorted by the ſaid *Miſſioners.* For contrary to all right and equity: Yea, againſt the expreſs words of the Law of God, *Deut.* 19. 15. It is ſaid in that ſame Edict, *That one witneſs ſhall be ſufficient to prove any thing of that Nature againſt a Proteſtant:* And there is *a Reward of an hundred Crowns ordained for that man, who will come and witneſs againſt them.* Beſides, that ſuch an informer *is by no means to be diſcovered or made known.* And all this to encourage thoſe, who either out of Revenge, Envy, or Covetouſneſs, ſhould witneſs and report falſe things, as they ſhould be deſired and directed by the *Romiſh* Fryers, ſee the expreſs words of the very Edict as follows.

Rorenco page 1636. 137.

Per le preſenti, di noſtra certa ſcienza, ſuprema authorità, & aſſoluta poſſanza, prohibiamo, & eſpreſſamente inhibiamo à tutti gl' huomini, & habitatori reſpettivamente in dette Valli, di qual qualità, e conditione ſiano, che ſotto pena della vita, & confiſcatione de loro beni, non habbino ardire, ne preſumino di diſſuadere, &c. *andare alle Prediche delle Reverendi Padri Gieſuiti,* &c. *ne preſumino di fare alcuno inſulto, e offeſa in fatti, ne in parole, à detti Predicatori,* &c. *Nella qual pena dichiariamo incorrer quelle, che à relatione d' uno ò due, che ſi ſaranno ritrovati, alla contraventione ſudetta,* &c. *Promettendo a qual onque aviſarà ô denoncierà i traſgreſſori che ſarà tenuto ſecreto, è di più quadragnerà ſcudi cento,* &c.

Edict.

By theſe Preſents, upon Our certain knowledge, by vertue of our ſupreme Authority, and abſolute Power, We do prohibit, and expreſly inhibit all perſons, inhabiting the ſaid Valleys reſpectively, of what quality or condition ſoever they be, that upon pain of death, and confiſcation of their goods, they do not preſume or dare to diſſwade, &c. *to go and hear the Sermons of the Reverend Fathers the Jeſuits,* &c. *nor preſume to make any diſturbance, or otherwiſe injure the ſaid Preachers, either in word or deed upon this account,* &c. *Declaring that all thoſe who ſhall be found preſent at ſuch turbulent meetings, ſhall by the mouth of one, or two witneſſes incur the aboveſaid puniſhment,* &c. *promiſing, that whoſoever ſhall diſcover the Offenders, ſhall not onely have his name concealed, but likewiſe ſhall for his encouragement, receive a reward of an hundred Crowns,* &c.

By vertue of the aforeſaid Edict, the Monks being not a little zealous in the Devil their Maſters cauſe, made bold upon all occaſions, both in the ſtreets, and publick places, yea in the very Temples (and that during Sermon-time) to aſſault the *Proteſtant* Miniſters, with all the moſt baſe, vile, unworthy, and unſufferable ſpeeches they could poſſibly deviſe to vomit out againſt them, knowing that no man durſt cenſure their *Catholick* zeal, much leſs witneſs any thing againſt their *Fatherhoods*, in the behalf of the *Proteſtants*, for fear of incurring thereby Excommunication, and other Penalties, ordained againſt the Favourers of Hereticks: Nay, on the contrary, if by ſuch bravadoes they could at any time draw any word, out of the Miniſters, or any other mans Mouth, that did not pleaſe theit Worſhips, they had their Hired Witneſs in a readineſs, to bring the poor Miniſter or other *Proteſtant* to the ſtake, and that without remiſſion.

There can be no other reaſonable interpretation made of that Edict, which they got cunningly of Mad. R. the 16. of *January* 1642. and had it Printed at *Turin*, by *John Sinibaldo*, Printer to the *Duke*, having made His R. H. believe, That the Papiſts were compelled to contribute towards the Maintenance of the *Proteſtant* Miniſters, with ſome ſuch other fictions and falſe tales, upon which they obtained an Order of His R. H. for the officers, called *Caſtellani*, to give the *Miſſioners* all the writings they ſhould deſire or demand of them. *Commandato alli caſtellani di dover ſpedir ſenza difficultà tutte le ſcritture che dalli Padri Miſſionari gli foſſero richieſte.* By means whereof, the *Miſſioners* uſurping the ſupreme power of the Prince over the ſaid *Caſtellani*, and conſequently over the poor *Proteſtants*, compelled the ſaid *Caſtellani* to make the moſt unjuſt ordinances that can be imagined againſt thoſe poor people, and dictate unto them as many officious lies as they pleaſed, I leave it to others to conſider, whether a Prince may juſtly lay his *Proteſtant* Subjects under the power of their profeſt Adverſaries, to whom he gives Authority over the Magiſtrates themſelves? And whether the *Proteſtants* are bound in Conſcience to obey ſuch Magiſtrates, as are onely the Notaries, or rather the Servants of thoſe who are yet ſlaves to the *Pope*, and who are ſold, to ſerve the deſires of thoſe *Miſſioners*, without any ſcruple in, or in the leaſt manner queſtioning the juſtice of ſuch proceedings, and by this means expoſe his poor harmleſs Subjects to all manner of Wrongs and Oppreſſions.

What actions ſo baſe and injurious to humane Society, may not private men inveſted with this power put into execution? But to ſpeak more home to the *Miſſionary* Prieſts, it is too well known that they did frequently hereby hinder the Papiſts from bearing witneſs to the truth, when they came to attain any thing in the behalf of their *Proteſtant* neighbours, no though the matter were never ſo palpable, and evident on their ſides. As for example, when the queſtion is concerning their Habitation, The *Miſſioners* do perſwade thoſe that come to Witneſs the truth, that ſo to do were to favour the *Hereticks*, and ſo to fall irrevocably under the Penalty of Excommunication, whereas it is a meritorious work to bear Witneſs againſt them by ſuch officious lies as are dictated unto them by the *Popiſh* Clergie-men: Nay, they will not give leave ſo much as to the Judges, to proſecute the *Cauſe that is right, or to judg righteous Judgment*, when it reflects in the leaſt upon the Catholick party; neither are they ſuffered at all to make any Executions upon ſuch *Roture*-Lands as are given to the *Roman* Clergy, making thoſe Lands free of Charges, and laying the ſame upon the Necks of the poor Proteſtants. And that they may have the better opportunity and pretext to negotiate with thoſe of the Reformed Religion, all the Monks and Friers of the neighbouring Cloiſters, uſually procure of his Royal Highneſs every year, the Aſſignations of Grain, and other Impoſitions, all that they poſſibly can, that ſo thoſe of the Reformed Religion, being obliged to make their Payments into the hands of theſe Publicans, they may have the better advantage of ſhewing favour, and giving ample Rewards to ſuch as will comply with their Idolatry and Superſtitions, and lay heavie Loads upon the Backs of thoſe who ſtand faſt to their Principles: by which means the one party grows great inſenſibly, and the other is proportionably weakened and impoveriſhed. And this has been their practice for many years together at *La Torre, St. Martino*, and divers other places.

I might here mention their frequent falling into the ſaid Valleys with Troops of Armed men, under pretence of quartering there, (as they did in the Years 1560, 1561, 1624, and 1655) thereby miſerably to ſurprize, and make a prey of them. As likewiſe the crafty Wiles and cunning ſtratagems which they have always uſed in their Treaties, which have been ſtill as full of deceits and Jeſuitical Equivocations, as of Lines and Sentences, (witneſs the laſt unhappy Agreement made at *Pignerolio*) following therein the Maxime of *Rome*; That is, *Never to keep Faith with Hereticks*.

To this I may add their diligent Search and ſtrict Inquiry after all Proteſtant Books and Writings, committing them with much devotion to the flames, leſt they ſhould diſcover the rottenneſs of their Principles, and the wickedneſs of their Actions to the World, and conſequently thoſe *Craftſmen*'s Ware and Trade in danger to *be ſet at nought, and the magnificence of their great Goddeſs* Diana *deſpiſed*, and thoſe *Demetrii* not have ſo quick a vent for their *Silver Shrines*.

But I cannot here paſs over one of their moſt notorious Stratagems to allure and induce to revolt ſuch as regard their Bodies more than their Souls, and *love the world above God*, which indeed is nothing elſe, but in imitation of the Devil, when he tempted our bleſſed Saviour; for, as ſoon as they ſee a Proteſtant reduced to poverty, and very hungry, they immediately *carry and ſet him upon the Pinacle of the Temple, and ſhew him all the Riches, Glory, and Preferments of this world*, proffering to give him *all thoſe, in caſe he will but fall down and worſhip their Idol*. And to give the buſineſs a better luſtre, as it was the Prince of this world that tempted our Saviour, ſo are moſt commonly proffers of this nature (through the great ſubtilty of *Jeſuitical* heads) made and publiſhed in the Princes name, and under the notion of his bounty and benificence; and to this purpoſe dexterouſly wreſt Orders out of their

Rorenco Hiſt. pag. 138.

their Princes hands, or at leaſt force and counterfeit the ſame; a lively proof whereof may be ſeen in the Dukes own Letter of the twentieth of *Feb.*1596. as it is related by *Rorenco* himſelf, 138. As alſo by that Edict publiſhed *Jan.* the 16, 1642. where it is expreſly ſaid,

Extract of the Edict publiſhed 16. *Jan.* 1642.

Per dar animo à tutti li ſudetti heretici di Catholizarci, vogliamo, & expreſſamente commandiamo, che tutti quelli che ſono venuti nel paſſato anno, e che veranno à l'auvenire à la ſanta fede, godano dell' eſſentione, & immunità d'ogni & qualcunque carico reale, & perſonale da imporſi durante cinq' anni dal giorno di loro converſione; Inhibendo alli, eſattori & ad' ogni altro che Spettarà di moleſtargli per detti carichi ſotto pena di ſcudi cento d'oro.

To encourage all the aboveſaid Hereticks to turn Catholicks, it is our pleaſure, and we do hereby command expreſly, that all thoſe who either did the laſt year, or ſhall for the future embrace the holy Faith, ſhall enjoy an Exemption and Immunity from all and every Tax, (whether real or perſonal) to be impoſed on them, and this for the ſpace of five years, commencing from the day of their Converſion. And we do hereby inhibit the Collectors, and all other Officers whom theſe preſents ſhall concern, to moleſt them by virtue of their ſaid Offices, upon pain of an hundred crowns in Gold.

Now it is remarkable, that notwithſtanding by the Order aboveſaid, his Royal Highneſs promiſes them Exemption but for the ſpace of five years, yet he has upon occaſion, redoubled and extended theſe five years to ten, nay ſome times to fifteen. Although the Myſtery of all this is (as hath been above ſpecified) that thoſe Burdens which are taken off the Shoulders of the Revolters, ſhould be laid upon the Backs of thoſe who perſevere in the true Religion, the better to break and deſtroy them.

But as if all this were too little to compaſs their ends upon the poor Proteſtants, they found out an admirable and complete Invention, for the more ſpeedy effecting thereof, as may be gathered from *Belvedere*'s own relation, *pag.* 286. where he ſaith,

Belv. p. 286.

S. A. R. determina ad interceſſione di Monſignor Illuſtriſſimo Gio. Batiſta Vercellino horo veſcovo di Aoſta, Prelato benemerito della noſtra ſanta fede, e benigniſſimo alle miſsioni, inſtituire una Congregatione ſopra gl'affari dell' eriſie, ſotto la Preſidenza del ſereniſſimo Prencipe Cardinal di Savoia, & in eſſenza di Monſignor Illuſtriſſimo Arciveſcovo, col l'intervento di Primi Preſidenti, e Signori del ſtato, e di alcuni Eccleſiaſtici Teologi.

His Royal Highneſs hath determined at the Interceſſion of the moſt Illuſtrious Lord Gio. Battiſta Vercellino, *now Biſhop of* Aoſta, *a Prelate deſerving much of the Holy Faith, and moſt favourable to the Miſsions, to inſtitute a Congregation for the Affairs of Hereſie, under the Preſidency of the moſt ſerene Prince Cardinal* di Savoia, *and in his abſence, of the moſt Illuſtrious Lord Arch-biſhop, together with the chief Preſidents, Lords of State, and ſome Eccleſiaſtical Divines.*

It was this ſame Congregation *de extirpandis Hereticis*, which in the Year 1655. undertook to judg concerning the Rights of the Proteſtants; their Meeting-place was in the Arch-biſhop's own Houſe, the Biſhop himſelf being Preſident, and with him the Confeſſour of his Royal Highneſs; the Abbat *de la Monta*, the Prior *Rorenco*, Marqueſs *Pianeſſa*, the great Chancellour, the chief Preſident of the Chamber, by name *Philippa Ferraris*, the chief Preſident of the Senate, together with the Preſidents *Beletis* and *Nomis*, every one of them hired by the Court of *Rome*, to undermine the Liberty of the Proteſtant Churches, by robbing them of their ancient Privileges, under ſeveral Pretences, and upon falſe and wicked Informations, ſometimes in one reſpect, and ſometimes in another: and the better to palliate and diſguiſe theſe their Actions, they uſually ſurprize the Duke with heavy and grievous Accuſations, and ſo upon the ſudden obtain ſeveral Edicts againſt the poor Proteſtants, before they can be heard in their own Juſtification, as you may ſee in *Rorenco*'s Book intituled, *Narratione dell' introduttione de gl' heretici nelle valli del Piemonte*, which was printed at *Turin*, in the Year 1632. where he expreſly ſays, that *the intention of his Royal Highneſs is rather to reſtrain, than to enlarge the Limits preſcribed to the Proteſtants*, boldly charging his own Deſign upon the Prince. It was to this Council likewiſe that were ſent all thoſe who might have any pretenſion of preſerving their Goods, upon the account of revolting, in the Year 1650. as it plainly appears by thoſe Orders, at that time publiſhed againſt thoſe, who pretended to inhabit out of their prefixed Limits, which Orders are in a manner the very ſame with thoſe of the Year 1655. For after the Narrative of the Declaration of the Confiſcation of Goods, and out of ſpleen to thoſe who ſhould not yield obedience thereto, there are theſe Expreſſions,

Rorenco Narratione dell' Introduttione de gl' heretici nelle valli di Piemonte.

Con Dichiaratione, che tal riduttione reſtarà circonſcritta, e coſi di niſſun pregjudicio, in quanto à quelli, che faranno fede inanzi l' Eccellentiſſimo Conſiglio da S. A. R. eretto in Torino, per l' aumentatione, e conſervatione della fede Catolica d' eſſerſi catolizati, &c. fra giorni quindeci.

That is, *That ſuch a Reduction ſhall reſt circumſcribed, and ſo become no prejudice at all to thoſe who ſhall engage the moſt Excellent Council of his Royal Highneſs, erected in* Turin, *for the augmentation and conſervation of the Catholick Faith, to turn Catholick, &c. within fifteen days.*

It was at the earneſt Suit and Requeſt of ſuch like men as theſe, that *Emanuel Philibert* in the Year 1565. *June* the tenth, *commanded all ſuch, as would not go to Maſs, to depart within two Moneths out of his Territories, and as for the Inhabitants of the Valley of* Barcelona, *to depart within one Moneth*, as it is related by *Rorenco* in his *Hiſtorical Memoires, pag.* 74, 76, & 107. But the ſaid Duke perceiving ſoon after, that the thing was very unjuſt, he gave them leave to ſtay, and to enjoy thoſe their ancient Liberties, which he himſelf hath confirmed unto them

Ror. Hiſt. p. 74, 76, & 107. Belvedere.

them in the Year 1560. as the Adverſaries themſelves, namely, Priour *Rorenco*, and *Belvedere* the Frier, do mention in their Hiſtorical Relations.

Edict againſt the Proteſtants of the Valleys 1602.

In the very ſame Shop, and by the ſame hands, were fabricated the following Edicts, deſcribed at large by the ſaid *Rorenco* in his *Narrative*, whereof one bare date in the Year 1602. *February* 25. wherein they make *Charles Emanuel* ſpeak and ſay, that *he will utterly deſtroy the ſaid Religion* (pretended to be) *heretical.* And to that purpoſe, *he enjoyns the Proteſtants, upon pain of Death, to baniſh from amongſt them, all manner of Schools, either private or publick* (even as *Julian* the Apoſtate did formerly, to extirpate the *Chriſtian* Religion; witneſs *Amianus Marcell.* in his two and twentieth Book) *forbidding them alſo to receive any ſtrangers amongſt them, that ſhould be either Miniſters or School-maſters.* And in another Edict of the eighteenth of *December* 1622. *He forbids them all manner of ſending their Youth into any foreign Schools ſuſpected to be infected with the pretended Hereſie,* witneſs *Rorenco, pag.* 233. whereby it manifeſtly appears, that the Deſign was indeed to have deſtroyed the Proteſtant Religion.

Amian. Marc. l.22.p.259.

Another Edict of 18. *Decemb.* 1622. Rorenc. p.233.

In the foreſaid Edict of *February* 25. 1602. *He debars* (for the ſame end) *all manner of Proteſtants from publick Offices, either great or ſmall.* I ſhall inſert his own very words,

Prohibiamo che alcuno eretico della detta pretenduta Religione, poſsi haver ufficii publici in alcuna communità, ò terra, ò luogo del dominio noſtro, e quelli che lihanno debbino laſciarli, ne eſſer ammeſsi all' ufficio di nodaro, &c.

And from this very cauſe, proceed all other Edicts which have been iſſued againſt the Proteſtants of *Saluces*, whereby they are forced and compelled to go to Maſs, whether they will or no, which thing *P. John de Moncalier* Miſſionary Monk, maintains to be lawfull, witneſs *Rorenco* in his fore-mentioned Book, *pag.* 192. & 193. where we muſt obſerve by the way, that both the ſaid Miſſioner, together with Priour *Rorenco*, and all the Doctours of the *Romiſh* Church, who have peruſed and approved the ſaid Book, have not well obſerved in what Epiſtle *Paul* relates the Inſtitution of the Holy Supper, ſaying, *Ego enim accepi à Domino, quod & tradidi vobis, &c.* For the ſame Book ſays in *pag.* 194. that it is in the Epiſtle to the *Hebrews.* It's a pity thoſe Seraphick Doctours are no better verſed in the Scriptures.

*Rorenc. p.*192, 193.

To the ſame effect, that is to ſay, to ſmother and extinguiſh the true Religion, came out an Edict in the Year 1601. whereby *all Proteſtants were commanded, either to go to Maſs, or to depart the Land two Moneths after the publication thereof.* And by another Edict of the Year 1602. the ſame is commanded, and but fifteen days time given to depart: and in the very ſame Year, *Monſieur Ponte*, Governour of *Pignerol*, enjoyned in the name of his Royal Highneſs, the Proteſtants of *Lucerna, Fenile, Bubiana,* and *Campiglione, to quit their Habitations and*

*Rorenc. p.*152.

and Countrey within five days upon pain of death. The ſame order was given to thoſe of *Val Peroſa* ſome few days after. To this we may (not unfitly) joyn *Prefect Reſſan*'s Order, given out the eighteenth of *November*, 1634. enjoyning the Proteſtants of *Campiglione*, to leave that place within four and twenty hours, upon pain of Death, which was executed without mercy. The ſame was done the laſt Year 1655. by *Gaſtaldo*, who gave no longer term than four and twenty hours for thoſe of *Val St. Martino* and *Peroſa*, to depart upon pain of Death, and three days to thoſe who lived beyond *Pelice*.

Rorenc. p. 153.

Rorenc. p. 260.

The Order of *Gaſtaldo.*

Now there is nothing more clear, than that the Monks and Prieſts were the Framers of thoſe Edicts againſt the Proteſtants, and that they ſuggeſted them to the Duke; for his Royal Highneſs has many times revoked the ſame, perceiving that he had been abuſed by the ſaid Informers, (as he himſelf declares in his Conceſſions of the twentieth of *June* 1620. ſaying, that he would have the ſame to be obſerved, *Nonoſtante ogni altro ordine in contrario*, i. e. *Notwithſtanding any other Order to the contrary*. It will be again more than evident, if we conſider, that before the publication of thoſe Edicts, ſome Projects or Draughts thereof, have been ſeen in the Great Chancellour *Piſcina*'s Houſe, written by Priour *Rorenco* his own Hand; the ſame is likewiſe clear by Duke *Charls Emanuel* his Letter, written the eighth of *March* 1602. to *Philippe Ribotti* Miſſioner and Jeſuite, and regiſtered in *Rorenco*'s *Memoires*, *pag.* 159. wherein his Sacred Highneſs ſpeaks in the following terms, *Faremo li ordini particolari che V. P. ci accenna eſſer neceſſarii.* i. e. *We will make thoſe particular Orders which your Fatherhood eſteems to be neceſſary. & pag.* 180. *Padri Miſsionari ne diedero parte a S. A. la quale fece Editto come ſegue.* i. e. *The Miſsionary Fathers communicated to his Highneſs who made an Edict as follows.* We may ſee this alſo by the Edict of the ſaid Prince of the three and twentieth of *December*, 1622. againſt the Proteſtants, the which (ſays he) were made according to the Popes Brief of the ſecond of *July* in the ſame Year.

Conceſſions of 20. of *June* 1620.

Rorenc. p. 159.

p. 180.

An Edict of 23. *Dec.* 1622.

But now many times on the other ſide, when theſe Miſſionary Fathers ſaw that they could not poſſibly perſwade his Royal Highneſs to an open Perſecution againſt the generality of the Proteſtants, then they uſually tormented them one by one, upon ſeveral calumnious pretences, whom they delivered up to the Inquiſitours, who contrary to all Forms of Juſtice, forthwith condemn them, without ſo much as hearing, or letting them know their Accuſers. They took (amongſt others) one Mr. *Sebaſtian Baſan*, in the Year 1622. and after the Inquiſitours had cruelly tempted and tormented him for the ſpace of fifteen Moneths, they burned him alive at *Turin*, in the *Palace yard* on the three and twentieth of *November*, 1623. where he died, ſinging the praiſes of God in the midſt of the flames.

Seb. Baſan firſt tormented, then burnt.

One of the moſt diabolical and unſufferable Cruelties committed by the Prieſts, and Miſſionary Monks, againſt the Proteſtants, is that of ſtealing away their Children, which was the Trade of *Bonaventure de Palazzolo*, and of Priour *Rorenco*, who doth not ſtick to boaſt of it in his *Memoires, pag.*235. They ſtole away very many in the Year 1655. in the time of the Maſſacre, whom they would not afterwards reſtore, notwithſtanding that his Highneſs had promiſed it by his Patent, and for to continue that Trade with licence, thoſe wicked men have cauſed that Article of the Patent to run thus,

Non potra alcuno di detta Religione pret. Rifor. eſſer sforzato d'abbraciar la Religione Catholica Apoſtolica Romana, n'ei figliuoli potranno eſſer tolti alli loro parenti, mentre che ſono in età minore, cioè li maſchi di dodeci, & le femine di dieci anni.

That no perſon whatſoever of the ſaid pretended Reformed Religion, be in any wiſe compelled (or forced) to embrace the Catholick, Apoſtolical, Roman *Religion. Neither ſhall their Children be ſtollen or taken away from their Parents, during their minority, that is to ſay, the Males twelve years of age, and Female ten.*

The truth is, this is the moſt execrable of all the *Turkiſh* Tyrannies, for the *Turks,* in ſome of their Provinces, do ſteal away the *Chriſtians* Children, and infect thoſe tender Infants with the Impieties of *Mahomet,* thereby to root out by degrees the *Chriſtian* Religion; but there is this difference, namely, that the *Turks* do ſo to their own Subjects onely, whereas the Popes Miniſters do it to thoſe over whom they have no right at all.

In ſum, the cunning Wiles and Stratagems to exterminate the poor *Waldenſes,* are too numerous to be comprehended in a ſhort Diſcourſe; neither is it indeed at all needfull to dwell upon this point any longer, for as much as the ſequel of this Hiſtory conſiſts of almoſt nothing elſe; and though the Court of *Savoy* will by no means acknowledg the matter of Religion to be the true fundamental cauſe of the late Troubles in thoſe Valleys, yet the effects plainly ſhew it to be ſo, there being very few either of thoſe that were ſlain, or thoſe that were Priſoners, who were not tempted to the utmoſt to renounce their Religion. I ſhall onely content my ſelf to inſtance in two very ſad Examples, where certainly (if ever) the ſubtil windings and inſinuating Arguments of Jeſuitical Spirits, with *all manner of deceivableneſs of unrighteouſneſs,* ſufficiently evidenced their great power and influence. I muſt needs confeſs, I ſhould be very tender in bringing upon the Stage other mens Infirmities, but for as much as the following Declaration was by the parties themſelves penned for that very end and purpoſe, beſides that there are many Leſſons therein contained, from which the *Chriſtian* Reader cannot but reap much ſatisfaction and advantage, I have inſerted the ſame in its native and original Expreſſions, as followeth.

La Declaration reparative que les Sieurs Pierre Gros, & François Aguit cy devant Paſteurs en la Vallée de *Luſerne* en *Piemont*, ont faite en pleine aſſembleé le 25. & 29. du mois d' Aouſt 1655. au lieu de Pinache en la Vallée de *Perouſe*, pour têmoigner l' extreme deplaiſir qu' ilz ont eu de leur precedente revolte, *à* laquelle ils s' êtoient pottés par infirmité, durant le temps qu' ils ont *été* detenus es priſons *à* Thurin avec un abjuration du Papiſme.

Meſſieurs & tres Honorés Peres & Freres au Seigneur,

Nous euſſions ſouhaité, qu'un ſuiet moins fâcheux nous eût obligés de parêtre en public, & qu' une occaſion plus favorable nous eut appellés à nous faire conoitre au monde par quelque action ſignalée, dont la memoire fut in benediction dans l' Egliſe: Mais puis qu' il faut que nôtre nom ne ſoit rendu celebre que par les extremes malheurs, qui nous ont accablés, & par l' horrible ſcandale, que nous venons de donner à l' Egliſe de Dieu nous ſortons des cachots de nôtre confuſion, & nous preſentons devant les hommes, pour faire parêtre à tout le monde nôtre converſion & repentance, & donner des preuves indubitables du dêplaiſir qui nous reſte d' avoir été ſi laſches, que d' avoir abandonné nôtre premiere profeſſion.

A Declaration reparative made in a full Congregation the 28 and 29 of Auguſt 1655 at Pinache *in the Valley of* Perouſe, *by Mr.* Peter Gros, *and Mr.* Francis Aguit *formerly Miniſters, in the Valley of* Lucerna, *in* Piemont; *to teſtifie their extreme ſorrow, for their defection through infirmity, from the true Religion, during the time of their impriſonment at* Turin, *together with their abjuration of Popery.*

Moſt Honoured Fathers and Brethren in the Lord.

WE could have wiſhed that a leſs ſad Subject had cauſed this our appearance in publick, and a more favourable occaſion had made us known to the World by ſome notable action, the Memory whereof might have been as a bleſſing in the Church: But ſince our names cannot be famous, but by the extream misfortunes which have overwhelmed us, and by the horrible ſcandal which we have given to the Church of God, we now come forth out of the Dark Dungeons of our own ſhame and confuſion, and preſent our ſelves before men, to Teſtifie to all the World our Converſion and Repentance, and to give indubitable proofs of our griefs, for that we have been ſo baſe, as to forſake our former profeſſion.

When we make reflexion upon thoſe advantages, wherewith the Lord hath gratified us, above an infinite number of others, ſuch as to have been born in his Church, to have ſucked in piety together with our Milk, to have received the Grace of his ſaving knowledge, and been taught the true happineſs; And finally to have been called to the higheſt imployment that men can have in this World, *viz*, to be the Heralds of Gods Juſtice, and Preachers of his Truth, we cannot ſpeak of our offence without horrour, and muſt needs confeſs, that it is a ſin ſo much the more odious, and that, having known our Maſters will, we have yet withdrawn our ſhoulder from his Service, to go act quite contrary to his commandements.

It was in theſe laſt Calamities which have over-run our Countrey, we thus made ſhipwrack, after we had loſt our liberty, with all our goods, when the Enemies of the truth, having reſolved wholly to extirpate the Reformed Religion in the Valleys of *Piemont*, did exerciſe moſt Barbarous cruelties upon our Countrey-men; And we being fallen into their hands, after they had ſhewed us how far their Inhumanity could reach, to give us a proof of the utmoſt degree thereof, they cauſed us to be thrown into Priſon, where they proceeded againſt us, and Sentenced us to Death, as guilty of Treaſon, and Ring-leaders of Rebellion, and ceaſed not to ſet before our Eyes the torments and puniſhments to which we were condemned, to render us more flexible to the inticements of the Jeſuits who did inceſſantly ſolicite us, to accept of a pardon which they ſhould obtain for us, provided we could but

Quand nous faiſons reflexion ſur les avantages, dont le Seigneur nous avoit gratifiès, par deſſus une infinité d'autres perſonnes, nous ayant fait nàitre dans ſon Egliſe, & ſuccer la pieté avec le lait. Nous ayant encore honorés de ſa ſalutaire conoiſſance & enſeigné le chemin de la vraye felicité, & finalement nous ayant appellés à la plus haute des charges, dont il honore les hommes en ce monde, pour nous faire des Herauts de ſa juſtice & des Annunciateurs de ſa verité, nous, ne pouvons parler qu' avec horreur de nôtre faute, & avoüer franchement que c' eſt un peché d' autant plus enorme & deteſtable, qu' ayant ſceu la volonté de nôtre mâitre, nous avons tiré, l'épaule arriere de ſon ſervice, pour faire tout le contraire de ce qu' il nous commande.

Céſt en ces dernieres calamitiés qui ont Inondé nôtre paÿs, que nous fimes naufrage, apres avoir perdu la liberté, avec tous nos biens, lors que les ennemis de la verité; S'étant propoſé d'exterminer entierement la Religion Reformée es Vallées du Piemont, *exercerent leurs barbaries & cruautés ſur nos compatriotes; eſtant tombés entre leurs mains, apres nous avoir fait experimenter jüſques où peut aller leur inhumanité, pour nous en faire tirer les dernieres preuves, ils nous firent traduire dans les priſons, où on nous a formé un procés, & ſententiés à la mort comme Criminels de leze Majeſté & chefs de rebellion & on n'a ceſſé de nous propoſer les tourmens & le ſupplice auſquels on nous deſtinoit, pour nous rendre d'autant plus ployables aux ſemonces des Jeſuites & autres qui ne ſe laſſoient jamais de nous ſolliciter à recevoir la grace qu' ils promettoient, nous faire obtenir, moyennant que nous embraſſaſſions* *faſsions le Papiſme en abjurant nôtre Religion.*

Aux premieres attaques il ſembloit que bien loin de ſuccember nous avoins aſſez de force & de vigueur, pour mepriſer, tout ce que la ſuperſtition pouvoit mettre d'efroyable, devant nos yeux, & que ces ombres funeſtes de mort deſquelles on nous menaçoit en n'avoient pas aſſez depouvoir pour êteindre cette lumiere celeſte, qui rayonnoit dans nos ames. Mais nous avons appris à nôtre extreme regret quelle eſt la fragilité humaine, & reconnu combien fallacieuſe eſt la prudence de la chair, qui pour nous faire joüir d'une vie Caduque & paſsagere, nous à fait renoncer aux biens innerrables, qui ſont preparés aux enfans de Dieu, & à la joye Eternelle de la quelle ſont participans ceux qui perſeverent juſques à la fin. C'eſt elle qui par un deſir de conſerver cette maiſon d'argille & cet habitacle terreſtre, & de nous ſouſtraire d'une mort honteuſe, & d'un ſupplice infame aux yeux du monde, nous à portes à une honteuſe revulté, & a tourner le dos à celuy, qui eſt la ſource de vie; Nous avons preſté l'oreille à cette trompeuſe Dalila, & incore qu'il n'y ait eu aucun raiſonnement ſi puiſſant qui ayt peu en quelque façon obſcurcir la verité que nous profeſsions, nous confeſſons librement, que la crainte de la mort, & l'horreur du ſupplice ont êbranlê nos courages & abbatu nos forces, & que nous ſommes ecôulés, comme de léau, pour ne reſiſter pas juſques au ſang, ainſy que la profeſsion non ſeulement de Chréſtiens, mais qui plus eſt de Paſteurs de l'Egliſe nous y obligeoit.

Perſuadés par un raiſonnement trompeur, que nôtre vie êtoit meilleure

imbrace Popery, and abjure our Religion.

At their firſt onſets, we were confident, that being far from yeilding unto them, we had ſtrength and conſtancy enough, to deſpiſe whatſoever Superſtition could preſent as dreadfull or terrible before our eys, and that the dark and mournfull ſhadows of Death it ſelf, wherewith they threatned us, were not powerfull enough to extinguiſh that Heavenly light which then ſhined in our Souls. But we have learned to our extreameſt grief, how frail our nature is, and how deceitfull the Wiſdome of the fleſh, which for the injoyment of a frail and tranſitory life, made us forgo thoſe inexpreſſible good things which God hath prepared for his Children; and that everlaſting joy, whereof thoſe that perſevere to the end, are made partakers. It was this carnal wiſdome, which out of a deſire to preſerve this Houſe of Clay, and this earthly tabernacle, and to avoid a ſhamefull death, and a puniſhment ignominious in the eyes of the world, induced us to a ſhamefull falling away, and to a turning our backs upon him who is the fountain of life; We have lent our Ears to this deceitfull *Dalilah*, and although there were not offered us any reaſons ſo ſtrong as in the leaſt meaſure to obſcure the truth that we did profeſs, yet we freely confeſs, that the fear of death, and the horrour of torments, did ſhake our courage, and beat down our ſtrength, and we have decayed, and dried up like water; not reſiſting to bloud, as the profeſſion, not onely of *Chriſtians*, but (what is more) of Miniſters of the Church did oblige us to do.

Having been perſwaded by deceitfull reaſoning; *That life was better* *then Death; That we might be further profitable to the Church, to our Country, and to our poor families, that there was no glory to die as Rebels; And that one day we might get out of Captivity to manifeſt unto the World, that if the Confeſsion had been wanting in our mouths, yet the faith was not wanting in our hearts.*

Thus we accepted of pardon, under theſe miſerable conditions, and have not ſtuck to enter into the Temple of Idols, and give up our mouths and tongues, to utter Blaſphemies againſt the Heavenly truth, in denying and abjuring of the ſame, and our Sacrilegious hands likewiſe, to ſubſcribe the Acts and Events of this infamous Apoſtaſie, which have drawn many others into the ſame perdition: Our light is become darkneſs, and our ſalt hath loſt its ſavor, we have faln from Heaven to the Earth, from the Spirit to the fleſh, and from life unto death! We have been made the Object of the curſe of the Lord, who pronounceth wo to thoſe, by whom Scandal cometh; And having made light of the threatnings of the Son of God againſt thoſe, who ſhall deny him before men, we have deſerved to be denied by him, before his Heavenly Father! Finally, we have rendred our ſelves unworthy of Divine favours and mercy, and have drawn upon our guilty heads, whatſoever is moſt dreadfull in the Wrath of God, and his indignations! and have deſerved to be rejected of the Church, as Stumbling blocks or ſtones of offence, and that the Faithfull ſhould even abhor our company.

But as we have learned in the School of the Prophets, that the mercies of God are infinite, and that the Lord taketh no pleaſure in the Deſtruction of his poor Creatures, but cal-

que la mort, que nous pourrions encore être utiles à l' Egliſe, à la Patrie, à nos pauvres familles, qu'il n'y avoit point de gloire de mourir comme rebelles, & qu'un jour nous pourrions ſortir de captivité, pour faire parêtre à tout le monde, que ſi la confeſsion nous manquoit à la bouche, la foy ne defailloit pas dans le cœur.

Nous avons accepté la grace ſous ces funeſtes conditions, & n'avons pas fait difficulté de nous porter au Temple de l'Idole & d'employer nôtre bouche & nôtre langue pour prononcer des blaſphemes contre la verité celeſte, en l'abjurant & renonçant, & nôtre main ſacrilege pour ſigner les actes de cette infame apoſtaſie, qui en à attiré pluſieurs en la meſme perdition, nôtre lumiere eſt devenüe tenebres, & nôtre ſel à perdu ſa Saveur, nous ſommes tombés du ciel en la terre, de l'eſprit en la chair, & de la vie en la mort! nous avons èté faits l'object de la malediction du Seigneur qui prononce malheur contre ceux par qui ſcandale âvient, & ayant mepriſé la menace, que le filz de Dieu fait contre ceux qui le renieront devant les hommes, avons merité d'être reniez devant ſon pere celeſte: En fin nous nous ſommes rendus indignes de la faveur divine, & avons attiré ſur nos teſtes criminelles, tout ce qu'il y à de plus êpouvantable dans la colere de l'Eternel & en ſes indignations, & avans merité que l'Egliſe nous rejette comme pierres d'achoppement & de ſcandale, & que les fideles ayent horreur de nôtre rencontre.

Mais comme nous avons apris en l'école des Prophetes, que les miſericordes de Dieu ſont infinies, & que l'Eternel ne prend point de plaiſir en la deſtruction de ſa pauvre creature, ains ap-

pelle le pecheur a repentance pour luy donner la vie, nous prenons la hardieſſe, de nous preſenter devant ſa face, & de nous humilier en ſa ſaincte preſence, pour deplorer la grandeur de nôtre forfait, & pour luy faire une libre confeſsion de nôtre iniquité : pleüt à Dieu, que nôtre teſte ſe fondit en eaux d' amertume & que nos yeux fuſſent changés en vives fontaines de pleurs pour repreſenter la douleur, dont nos ames ſont angoiſſées Nôtre peché qui n' eſt pas ordinaire et du commun demande une repentance extraordinaire, & comme nous le reconnoiſſons comme l' un des plus grands qui ſe commettent dans le monde, auſſy ſouhaiterions nous que nôtre repentance peut atteindre le dernier degré d' humiliation, afin que les actes de nôtre contrition fuſſen connus à toute la terre. Si David pour de plus legeres fautes a voulu que ſes doleances, Et la profonde repentance fuſſent perpetuelles dans l'Egliſe, nous n'aurons point de honte de publier aux hommes l' inconſolable regret, qui nous reſte d' avoir offenſé Dieu, ſcandaliſé l' aſſemblée des Saincts & imprimè ſur nôtre front la marque d' un Eternel opprobre, par une miſerable revolte pour en faire viure la memoire a perpetuité, ſi ſeulement nous pouvons faire conſter de l' extreme deplaiſir que nous en avons conceu, pour deſavoüer tout ce que la crainte nous a fait faire par force contre les ſentimens de nôtre conſcience. Nous eſperons que celuy qui a pardonné à St. Pierre ſes reniemens dans la Cour de Caiphe, nous fera les meſmes graces, puiſque nous venons luy en demander un tres humble pardon la l'arme à l'oeil, la confeſſion à la bouche, & la contrition au coeur, & que comme il y a joye au ciel pour un pecheur qui vient a repentance il y aura auſſy joye en l'aſſemblée des fideles, quand ilz verront nôtre converſion au Seigneur.

leth the Sinner to Repentance to give him life, we are bold to appear before his Face, & to humble our ſelves in his holy preſence, to bewail the greatneſs of our Sin and make unto him a free Confeſſion of our Iniquity: O that our heads might melt into waters of bitterneſs, and our Eys were turned into Fountains of Tears, to expreſs the grief wherewith our Souls are preſſed down. Our Sin as it is not ordinary, ſo it requireth of us an extraordinary Repentance; and as we acknowledg it to be one of the greateſt that may be committed, ſo do we wiſh, that our Repentance may attain to the higheſt degree of Humiliation, that ſo the acts of our Contrition may be known to the whole World. If *David*, for lighter faults was willing, that his Complaints, and his deep Sorrow, and Repentance ſhould be left as it were for a Memorial in the Church, well may we not be aſhamed to publiſh amongſt men the inconſolable regret which we have for having offended God, and given occaſion of Scandal to the Aſſembly of the Saints, and we deſerve to have imprinted upon our Foreheads the mark of a perpetual Infamy, by our miſerable Fall, to make the Memory thereof continue for ever. And if we can make it appear, that the Sorrow it hath begotten in us is extreme, and that we diſclaim now whatever fear formerly forced us to do againſt the Dictates of our Conſciences; we hope, that he who forgave *Peter* his Denying of *Chriſt* in *Caiaphas* his Court, will grant us the ſame Grace, ſince we are come to beg Pardon in all Humility with Tears in our Eys, Confeſſion in our Mouths, and a Contrition in our Hearts; and that as there is Joy in Heaven for one Sinner that repenteth, ſo there may be Joy in the Congregation of the Faithfull, when they ſhall ſee our Converſion to the Lord.

Great God! Almighty Father! dreadfull in thine anger, in whoſe preſence no Sinner can ſubſiſt a moment, we proſtrate our ſelves at the feet of thy Greatneſs, as poor miſerable Offenders, acknowledging, and confeſſing, that we have juſtly provoked thee to anger, by our Tranſgreſſions and Iniquities, and drawn upon our ſelves thy righteous Judgments, in that we have forſaken thy heavenly Truth, and bowed the Knee before the Idol! But how ſhall we now appear before thee, O thou Judg of the Quick and the Dead, ſince we have by ſo doing, deſerved to feel not onely in this Life thy moſt ſevere Rod, and Puniſhments, but that thou ſhouldſt alſo cut us off from the number of the Living, and caſt us headlong into the Lake of Fire and Brimſtone, where there is weeping and gnaſhing of teeth. O God! rich in Compaſſions, and infinite in Mercies! which thou multiplieſt even in Judgment, do thou convert us, that we may be converted! be mercifull to us, forgive us our offence! blot out our Iniquity! & impute not unto us our ſin! open unto us the Door of thy Grace, that we may be Partakers of thy Salvation! O Lord *Jeſus*, Redeemer of our Souls, who cameſt into the World for the ſakes of poor penitent Sinners, look upon our affliction! receive us to mercy! and grant that our ſins being waſhed away in thy moſt precious Bloud, we may draw near the Throne of thy Grace, with confidence to obtain mercy: raiſe us up from our Fall! ſtrengthen us in our weakneſs! and although Satan hath ſought to ſift us, ſuffer not our Faith to fail! work in us effectually both to will and to do according to thy good pleaſure. It is thou that haſt ſtretched out thine arm towards us! It is thy ſtrong hand which hath helped us! Thou haſt ta-

Grand Dieu & pere tout puiſſant redoutable en ton ire, & devant qui nul pecheur ne peut ſubſiſter un moment, nous nous proſternons aux pieds de ta grandeur, comme des pauures Criminels, reconnoiſſans & confeſſans que nous avons irrité ta juſte colere par nos iniquites & tranſgreſsions, & attiré tes juſtes jugemens ſur nous, lors que nous avons abandonné ta verité celeſte et ployé le genouil devant l' Idole, mais comment comparoitrons nous devant ta face irritée, Juge des vivans & des morts, puis que par cela nous avons merité non ſeulement d' experimenter en cette vie ce que tu exerces de plus horrible en tes verges & chatiments, mais meſmes que tu nous retranches du nombre des vivants, & nous precipites dans les abyſmes de mort & dans l'eſtang de feu & de de ſoulfre ou il y a pleur & grincement de dents: O Dieu tu abondes en compaſsions, & es infiny en tes miſericordes, tu les muliplies à l' encontre du jugement, Converty nous afin que nous ſoyons convertys, fay nous miſericorde, pardonne nous nôtre peché, efface nôtre iniquité, ne nous impute point nôtre faute, ouure nous la porte de ta grace, afin que nous participons à ton ſalut. O Seigneur Jeſus redempteur de nos ames, qui es venu au monde pour les pauures pecheurs repentans, regarde à nôtre douleur reçoy nous à merey, & fay que nos pechés êtant lavés en ton precieux ſang, nous nous puiſsions approcher en confiance du throne de ta grace pour obtenir miſericorde, Releve nous de nôtre cheute, fortifie nous en nos foibleſſes, & encore que Satan ait demandé à nous Cribler, ne permets point que nôtre foy vienne à defaillir, produis en nous avec efficace & le vouloir & le parfaire ſelon ton bon plaiſir. C' eſt toy qui nous as tendu le bras. C' eſt ta main forte qui nous a ſecourus, tu nous as tiré de captivité

vité corporelle & ſpirituelle dans laquelle nous Croupiſſions pour nous mettre en liberté de te pouuoir invoquer, tu nous as exaucés des lieux profonds, & nous as donné nouvelle matiere de nous ègayer en tes bontés,& benir ton ſainct nom, Gloire Eternelle t' en ſoit rendu een tout temps, & en tout age. Ainſy ſoit il.

Ames fidelles qui voiés comme nous portons un coeur contrit et une ame briſeé devant l' Eternel, pour nous humilier devant ſa face. Ayez commiſeration de nôtre lamentable Etat, Aprenés par noſtre exemple à reconnoitre quelle eſt la foibleſſe humaine & en quel precipice nous trèbuchons, lors que Dieu retire ſa grace arriere de nous. Conſiderés que comme ce nous a eſtè un malheur extreme d'eſtre tombés dans un ſi grand peché, vous avés matiere de vous ejovir en Dieu de la grace qu' il vous fait d'eſtre encore debout, Veillés & priés afin que vous n'entriez pas en tentation. Tenez ferme ce que vous avez, que nul ne vous raviſſe vôtre Couronne. Soyez fidelles au Seigneur Jeſus j' uſques a la mort, pour obtenir la Couronne de vie, & ſoyés perſuadés que hors de la profeſſion de ſa verité, dont vous poſſedés l' avantage excluſivement à toute autre religion,il ny a qu' ombre de mort, horreur & èpouvantement. C' eſt dequoy nous vous pouvons aſſeurer par nôtre propre experience,puiſque des le moment que nous eûmes donné nôtre conſentement à cette maheureuſe Apoſtaſie nôtre conſcience ne nous a donné aucun repos, & par ſes bourrellemens & continuelles agitations, ne nous a laiſſé joüir d' aucune des conſolations, dont une ame Chretienne eſt participante en la tribulation j' uſques à ce qu' il à pleu à Dieu de nous tirer du bourbier infame de Babylon, pour nous faire rentrer dans ſon Egliſe.

ken us out of captivity both of Body and Soul,in which we lay languiſhing, to afford us the liberty to call upon thee! Thou haſt heard our cries out of the deep, and haſt given us new cauſe to rejoyce in thy goodneſs, and to bleſs thy holy Name, to whom be everlaſting glory aſcribed at all times, and in all Ages. *Amen.*

You faithfull Souls, who ſee how we bring a contrite heart, and a broken ſpirit before the Lord, to humble our ſelves in his preſence, O commiſerate our lamentable condition! Learn by our Example to know how great humane frailty is, and what a precipice we fall into, whenſoever God with-draweth his grace from us! Conſider, that as it hath been unto us an extreme unhappineſs to have fallen into ſo great a ſin, ſo have you an argument to rejoyce in God, in regard of that grace which he affordeth you as yet to ſtand! Watch and pray, that ye enter not into temptation! Hold faſt what you have, that ſo no man take away your Crown from you! Be faithfull to the Lord *Jeſus* even unto death, that ſo ye may obtain the Crown of Life! and be aſſured, that out of the profeſſion of hi Truth, which you profeſs excluſively from all other ſorts of Religion whatſoever, there is nothing but death, horrour, and aſtoniſhment. This is a thing which we are able to aſſure you by our own experience, ſeeing from the very firſt moment, that we gave our conſent to this unhappy Apoſtacy, our Conſciences have given us no reſt at all, and through their continual combuſtions and agitations have they not ſuffered us to enjoy any other comfort whatſoever which a *Chriſtian* Soul at any time enjoyeth in tribulation, untill it pleaſed God to draw us out of the filthy Quagmire of *Babylon*,and cauſed us to return into his Church. You

Chriſtians, who ſee us return into the boſom of the Church, lend us your helping hand, and let your arms be opened to embrace us, ſeeing we beg your pardon for the Scandal which we have given you. Do not think us unworthy of your holy Communion, although we have been an occaſion of offence! Suffer us to pour into your boſoms a torrent of tears, to deplore our condition, and to aſſure you in the anguiſh of our Souls, that our grief is greater than we can expreſs! Help us by your holy Prayers to the Lord, and publiſh our Repentance in all places where you conceive our ſin hath been, or ſhall be known, that ſo it may be evident to all the World, that from the very bottom of our Souls, we grieve & ſorrow for it, and that in the preſence of God, and of his holy Angels, and in the ſight of thoſe who are Witneſſes of our Converſion, that we do abjure, and deteſt the pretended Sacrifice of the Maſs, the Authority of the Pope, and in general, all ſorts of Beliefs, and Worſhips dependent upon them. We recant whatſoever we may have pronounced to the prejudice of the Evangelical Truth, and promiſe for the future, through the grace of God, to perſevere in the Profeſſion of the Reformed Religion, to the laſt moment of our Life, and rather to ſuffer Death and Torments, than to renounce that holy Doctrine which is taught in our Church, according to the Word of God, even as we ſwear and promiſe, with our bended Knees upon the Earth, and our Hands lifted up to the Eternal, our Almighty God and Father, Son, and Holy Spirit. As we deſire his Aſſiſtance to do this, even ſo help us God. *Amen.*

Chreſtiens qui nous voyés retourner au gyron de l' Egliſe tendés nous la main, et nous reçevés a bras ouverts, puis que nous vous demandons pardon du ſcandale que nous vous avons donné, Ne nous dedaignez pas en vôtre ſaincte Communion, en core que nous ayons été en achoppement, Permettés nous de verſer dans vos ſeins un torrent de larmes, pour deplorer nôtre condition, & de vous dire dans la triſteſſe de nôtre ame, ce que nôtre douleur ne peut exprimer. Aydez nous par vos ſainctes prieres au Seigneur, & publiés nôtre repentance par tout, ou nôtre peché aura été connu, afin qu' il ſoit notoire à tout le monde que nous en gemiſſons du plus profond de nôtre ame, & qu' en la preſence de Dieu & de ſes Saincts Anges, & à la veüe de ceux qui ſont têmoins de notre converſion, Nous abjurons & deteſtons le Sacrifice pretendu de la Meſſe, l'authorité du Pape, et generalement toutes les creances & les cultes qui en dependent, Nous nous retractons de tout ce que nous pouvons avoir prononcé au prejudice de la verité Evangelique, & promettons à l'avenir moyennant la grace de Dieu de perſeverer en la profeſſion de la Religion Reformée j'uſques au dernier ſoûpir de nôtre vie, & de vouloir plûtoſt ſouffrir la mort & le ſupplice, que d' abandonner cette ſaincte doctrine qui eſt enſeignée dans nôtre Egliſe ſelon la parole de Dieu, comme nous le jurons et promettons les genoux à terre et mains levées à l' Eternel nôtre Dieu tout puiſſant Pere, Fils et Sainct Eſprit, Ainſy nous faſſe t' il et ainſy nous ajoute. Amen.

CHAP.

CHAP. IV.

The Grounds or Motives of the late Perſecution, in the Year 1655. *with the publication of that bloudy Order of* Gaſtaldo, *and the Flight of the Proteſtants in the midſt of Winter.*

I Have often muſed in my more retired thoughts (becauſe ſuch an effect cannot be without its moving cauſe) what might be the Ground or Reaſon, why the Devil ſhould be always ſo extremely malicious againſt the Sons and Daughters of Men, who are his poor fellow Creatures, and originally of an inferiour Rank and Degree, yea, who in all probability, were never in a capacity of giving him a proportionable provocation. And its poſſible that the *Chriſtian* Reader may be as curious and inquiſitive in his private Reflections, what may be the Grounds or Motives that ſhould provoke the Court of *Savoy*, to perſecute and proſecute with ſuch rancour and violence, their own poor Natives and Countrymen, and that of the meaneſt Rank and Quality amongſt them, whoſe poverty and indigency could never give occaſion for Envy, nor their Parts and Education, in any Age, threaten very deep Deſigns, and who (in a word) have never been otherwiſe guilty of diſquieting their Popiſh adverſaries, than the Lamb in the Fable of troubling the Waters, where the Wolf was drinking.

The Naturaliſts obſerve of the Monkey, that when he once begins to gnaw and feed upon his Tail, it is a certain ſign, not onely, that he is diſtempered, but that his Diſeaſe is incurable. And truly for my part, I could never yet learn any ſatisfactory Reaſon, why ſome particular Jeſuitical ſpirits of that Court, whom I may (without ſtraining the Metaphor) fitly ſtile the Popes Monkeys, ſhould thus continually gnaw and devour their own fleſh (I mean their Proteſtant Brethren and Countreymen) yea, and that they ſhould chuſe the leaneſt and the pooreſt part thereof, beſides that incurable diſeaſe of Malice and Envy, wherewith the Devil hath infected them. However, what the opinion of others is upon this ſubject, who are more intimately acquainted with their affairs, I ſhall here faithfully relate in their own expreſſions, (the Originals whereof I have in my cuſtody) and ſo leave the probability or improbability thereof to the judicious Reader. Now according to their deſcriptions and repreſentations of this matter, the Reaſons are of two ſorts, the firſt more general, and the other more particular.

The general Grounds are :

The firſt general ground why the Court of *Savoy* perſecutes the poor Proteſtants.

1 Their pretended Zeal for the Religion of the Church of *Rome*; for theſe Men believing that to be the true Church, and conſequently that which we profeſs to be a moſt deteſtable Hereſie, they look upon themſelves as obliged in Conſcience to uſe all Endeavours for the extirpation of the ſame. As *Chriſt* himſelf forewarneth his Diſciples, *John* 16. 2. *The time cometh, that whoſoever killeth you, will think he doth God ſervice.*

2. General Ground.

2 The belief which they have, that in matters of Hereſie, all Princes ought to conform themſelves to the judgement of the Pope and the Clergy; although in the mean while they well know, that the *Reformed* Churches, accuſe the *Pope* himſelf of many notorious Hereſies, Idolatries, and Impieties. And the Queſtion is, whether the *Pope* ſhould herein be his own Judg, or whether any Prince ought ſo far to lean upon, or comply with anothers conſcience, as to condemn his Subjects thereupon; yea, and that before he be aſſured whether it be good or evil, for which he condemns them, eſpecially when the condemned parties offer to make good both their principles and practiſes.

The particular Motives of the late Perſecution in the year 1655.

But to come more cloſely to our purpoſe; the more particular Grounds which (ſay the Authors of them) do move and incline ſome of the chief Officers and Gentry of *Savoy*, to endeavour to extirpate the Reformed party, are,

1 Particular Motive.

1 To the end that by evil-treating the *Reformed Churches*, they may conſerve the *Papal* Authority, of which they have oft times ſo much need, namely, to cover and cloak their inceſtuous Mariages, contracted by Diſpenſations from the *Pope*. And thus they become engaged to defend and maintain Popery, for fear of being declared guilty of Inceſt, although for ought I know, the firſt may be the worſt of the two.

2 Motive.

2 By perſecuting the Reformed party, thoſe Courtiers receive (as a *Reward of Iniquity*) divers Prebendaries, Biſhopricks, Abbeys, and Priories, eſpecially thoſe who are Members of the Council, *De propaganda fide & extirpandis hæreticis*.

3 Motive.

3 Under this pretext, the poor people of the Valleys, become a continual prey to the aboveſaid Courtiers, who daily rob and ſpoil them, by extorting from them the beſt part of their Livelihood, by all ſorts of ſtratagems and ſubtil devices.

4 Motive.

4 The Gentry of *Lucerna*, (being otherwiſe very poor) do what they can, to promote this work, by perpetual calumnies againſt the Reformed party, either in general or particular, rendering themſelves by ſuch good offices, capable of meriting and receiving thoſe Penſions, which are aſſigned them by the Court of *Rome*, for the ſame purpoſe.

5 Motive.

5 Upon this account of late years, (that they might leave no means unattempted for the abſolute ruining and extirpation of thoſe Proteſtant Churches) they have made the Gentlemen of the reſpective

Valleys ſubordinate to the Monks and Maſs-prieſts, who uſually preſcribe them what they ought to do, that is to ſay, as to the bearing falſe witneſs againſt their Brethren, the ſowing diſcord amongſt them, the murdering of ſome or other of them, the procuring of Aſſaſſinates, the aſſiſting in ſtealing and carrying away their Children, or any ſuch like ill offices; without the ready performance whereof, they refuſe to pay them their annual Penſions.

6. But in the ſixth and laſt place, the chief and main Ground of all why the Court of *Savoy* do ſo much ſtrive to extirpate thoſe poor People, is the Deſign that they have to wreſt *Pignerolio* out of the hands of the King of *France,* to which the Habitation and Liberty of thoſe People is a very great Obſtacle. For becauſe they inhabit in the neighbouring parts of *Pignerolio,* both in the Plain and in the Mountains, and cannot upon the account of their Conſciences, be brought to tamper in any ſort, or make any agreement with the *Spaniſh* party, for the aſſaulting and ſurprizing of that place; I ſay, therefore it is, that the Court of *Savoy* ſeeketh all manner of occaſions and pretexts poſſible, to root them out, eſpecially thoſe of *Lucerne, Fenile, Bobio, Campiglione, Bricheras,* and *St. Secondo,* which are near *Pignerolio.* And for this very Reaſon was that Citadel of *La Torre* formerly built in the very centre of the Valleys of *Lucerna* and *Angrogna,* near the confluence of the two great Rivers, by that means the better to block up *Pignerolio* on that ſide, and to deprive it of all manner of Commodities which it receiveth from that Valley, which alone does uſually furniſh it with more than all the neighbouring Valleys belonging to the Duke. Now the Court of *Savoy,* by exterminating the ſaid People, and putting in their places, men forward to execute their Deſigns, might very eaſily ſeize on *Malange* a narrow paſſage above *Pignerolio,* on that ſide which looks towards *France,* where a very few perſons would be able to hinder the *French* Army from relieving *Pignerolio.* And upon this account many ſober perſons believe, that *France* is on the contrary very much concerned to preſerve the Intereſt of thoſe poor People in all the places of their ancient Habitations in the Valleys, for, ſay they,

The Intereſt of *France* in preſerving the Intereſt of the poor Proteſtants.

1. The Inhabitants of the Valleys, being a good part of them native *French* men, which came thither, about five hundred years ago, have a natural obligation upon them to be faithfull to the Crown of *France,* and are certainly much fitter in that regard, to inhabit there, than thoſe of the *Spaniſh* Faction, which would undoubtedly ſupply the others room in caſe they were extirpated.

The firſt Reaſon why *France* is thus concerned to preſerve the Intereſt of the poor Proteſtants.

2. The Valleys being naturally very ſtrong, it would be almoſt impoſſible ever to remove the Enemy when once got into poſſeſſion.

2. Reaſon.

3. The places of the Valleys being poſſeſſed by perſons well affected to the Intereſt of *France,* do not onely ſerve as Centinels and Bulwarks, (which coſt nothing) to guard it on that ſide, but alſo conſtantly furniſh the ſame with Victuals, Hay, Oats, and Wood.

3. Reaſon.

4. Again, this is a moſt convenient paſſage for the *French* into *Italy,* it being the very ſame which *Hannibal* heretofore made uſe of,

4. Reaſon.

of, and ſince that time, divers Kings of *France*, eſpecially *Charls* 8.

5. Reaſon. 5. The Duke of *Savoy* having remitted all into the hands of the King of *France*, and indeed the King of *France* being bound thereunto by a formal Treaty, made *Anno Domini* 1535. it is to be preſumed, that his Moſt *Chriſtian* Majeſty, will look upon himſelf as intereſſed and obliged to make good the Acts and Edicts of his Predeceſſours, taking into his conſideration, that the Promiſes of Kings and Princes are ſacred things, and ought to be as inviolable as the Laws of the *Medes* and *Perſians*.

Upon theſe and the like Grounds (ſay many knowing perſons) the Court of *Savoy*, and their Creatures, have from time to time ſought the deſtruction of thoſe poor Proteſtant Churches, although it's true that in all the Perſecutions which they have raiſed againſt them, (and more eſpecially in this laſt of 1655.) thoſe *ravening Wolves* have always approacht in *Sheeps cloathing*, the better to diſguiſe their bloudy actions, and to fall upon thoſe *innocent Lambs* at unawares. It is evident, that the Evangelical Churches of the Valleys had now long before this fatal Year of Five and fifty cleared themſelves of thoſe Calumnies which the Council *De extirpandis hæreticis*, (an Aſſembly made up of the Penſioners of *Rome)* to the end that they might enjoy their promiſed Penſions, had endeavoured to aſperſe them with; and thereby to render them odious in the eys of their ſovereign Prince; yea, his Royal Highneſs had now given an ample teſtimony of his being fully ſatisfied in this point, having accorded unto them by an authentick Decree, printed and publiſhed in the Year 1649. the confirmation of their Conceſſions; the which were alſo again confirmed and enlarged by his Royal Highneſs the ſecond and fourth of *June*, and the nine and twentieth of *December* 1653. eſtabliſhing them in the enjoyment of the Conceſſions, granted them in 1603. and 1620. without either addition or diminution, amplification or reſtriction, as may be ſeen by the following Copies of their Requeſts, and the Decrees of his Royal Highneſs thereupon, an authentick Copy of the true Original whereof is to be ſeen in the publick Library of the famous Univerſity of *Cambridg*.

R.H.

R. A.

Li fideliſſimi & humillimi ſudditi di V. A. R. profeſſanti la Religione Riformata nella Valli di Lucerna, Peroſa, Martino, Roccapiatta, S. Bartolomeo, Praruſtino, & luoghi aneſſi, proſtrati alli piedi di quella, &c.

THe moſt faithfull and moſt humble ſubjects of your Royal Highneſs, profeſſors of the Reformed Religion in the Valley of Lucerna, Peroſa, S. Martino, Roccapiatta, S. Bartholomeo, Paroſtino, *and the annexed places, being proſtrate at your feet, do in all humility make their obeiſance to you, beſeeching his Divine Majeſty to give you a happy and proſperous Reign, under which we deſire quietly and peaceably to live, and to render you all manner of obedience, due from true Subjects unto their lawfull and natural Prince, as they have always done under the happy Dominions of your moſt ſerene Predeceſſors, of famous memory. And now renewing our addreſs to your Royal Highneſs, we moſt humbly requeſt, that according to your wonted bountie and clemencie, you would be pleaſed to grant unto us the following Articles: And we ſhall continue to pray to God, for the proſperitie of your Royal Highneſs, and your whole Royal Family, and for the increaſe and enlargement of your Dominions.*

The Firſt Article.

Si compiaccia confirmar luoro le gratie & privilegii a luoro conceſſi, & piu volte confirmati & interinati da ſereniſſimi ſuoi Predeceſſori di glorioſa memoria, *&c.*

That you will be pleaſed to confirm unto us, the Immunities and priviledges, before granted, and often confirmed and interinated by your moſt ſerene Predeceſſors of glorious memory, and more particularly thoſe of the late deceaſed moſt ſerene Duke, Charls Emanuel, *your Grandfather, bearing Date the* 9th. *of* April, 14 May, *and* 29 September, 1603. *interinated the* 20 June, 1620. *and confirmed by your Royal Highneſs, by your anſwers made in the* Memorial *to the ſeven Articles,* June *the* 30th. 1649. *that ſo they may peaceably reap the fruits of the ſame, together with all the Priviledges, which the reſt of your ſubjects do enjoy indifferently, according as they have done under the happy Reign of your moſt ſerene Predeceſſors aboveſaid, without let, or moleſtation of any kind whatſoever, and this notwithſtanding any Orders made, or to be made to the contrary.*

The Dukes Anſwer to the ~~Second~~ Article.

First

S. A. R. confirma tutti li privileggii gratioſamente conceſſi alli ſuppeti, ſecondo luoro forma & tenore ſi e come ſono interinati & ſono ſenza abuſo, in uſo del beneficio de quali, e mente ſua, che goldino ſenza, *&c.*

His Royal Highneſs graciouſly confirms to the Petitioners, all their Priviledges, according to the form and tenor of them, and as they are interinated, and that without the leaſt alteration: And for the benefit of the Petitioners, his meaning is, that they ſhall enjoy the ſame without any diſturbance, upon the conditions therein contained and comprehended: And withal, that they ſhall not make uſe of any Foreign Miniſters, nor accept of any ſtrangers of the Reformed *Religion to dwell, or ſo much as ſojourn amongſt them, for the ſpace of above ten daies together, without the ſpecial leave of his ſaid Royal Highneſs; as likewiſe that they ſhall not exerciſe any manner of Functions relating to the exerciſe of their Religion, be it Preaching, or of any other kind, without the limits graciouſly tolerated unto them: Neither ſhall they hinder, or any way diſquiet the* M. R. Fathers Miſſioners, *in their Functions, nor give them or their attendants the leaſt diſturbance, either in their Churches,* Miſſions, *or elſewhere; And above all, that they punctually obſerve the contents of the Tolerations graciouſly indulged to them, as well by his ſaid Royal Highneſs, as by his moſt famous Predeceſſors; which, or any of which Conditions being broken or violated on their part, all ſuch Grants, Graces, and Tolerations are declared to be void, and of no effect.*

The Second Article.

Che ſiano ameſſi ad ogni ſorte d' officii publice, in dette tre Valli indifferentamente, come gl' altri ſuoi Judditi, *&c.*

That we may be admitted indifferently with the reſt of your Sujects to all ſorts of publick Offices or Employments in the three Valleys aboveſaid, as was granted in the abovementioned Priviledges of the year 1603. Art.4.

The Dukes Anſwer to the Second Article.

S. A. R. tolera, che nelli luoghi exiſtenti fra li limiti gratioſamente tolarati, dove ſono tutti della Religione pret. Rif. poſſino li ſuppeti deputare Sindici Conſegn. *&c.*

His Royal Highneſs grants, that in the places within the limits graciouſly tolerated, where all the Inhabitants are of the pretended Reformed *Religion, the Petitioners may depute Syndicks, Councellors, Procurators, and other Comiſſioners, of the ſame pretended reformed Religion, as hath been tolerated by the moſt ſerene Predeceſſors of his Royal Highneſs, in their gracious*

gracious Grants. And as touching Notaries, they ſhall be tolerated onely in the foreſaid places of the pretended Religion; provided they abſtain from receiving any Inſtruments, Acts, or Writings, of what ſort ſoever, in the which is either directly or indirectly contained matter prejudicial and contrary to the Precepts, Rules, Inſtitutions, or Rights of the Catholick, Apoſtolick, and Roman Church, or againſt the ſenſe of the Edicts of the moſt ſerene Predeceſſors of his Royal Highneſs. And they ſhall be bound to come hither to obtain their Patents in their due form; his Royal Highneſs ſtrictly prohibiting and forbidding them to preach, or have Lectures, upon pain of incurring the puniſhments contained in the ſaid Edicts, and particularly in that of 25 Febr. 1602.

The Third Article.

Liberarli dalle pene, nelle quali potrebbano eſſer incorſi, ſi in generale che in particolare, per contravenire a glordini di V. A. R. concernenti fatto di Riligione, *&c.*

To free us of all penalties, the which we may have incurred, as well in general, as in particular, for not obſerving, or yielding obedience to the Orders of your Royal Highneſs, in matters relating to our Religion, as alſo of all other tranſgreſſions and exceſſes made and committed in that caſe, as the taking up of Arms, with all Acts that followed thereupon; and in a word, all moleſtations, either real or perſonal; and likewiſe to have leave to till our grounds, and to uſe Traffick,&c. according to the Conceſſions.

The Dukes Anſwer to the Third Article.

S. A. R. aboliſſe le proceſſure e condanne ſi corporali che pecuniarie & confiſche ſequite in odio de ſuppeti per contravenire in fatto di Religione, *&c.*

His Royal Highneſs aboliſheth all Proceſſes and Judgements, againſt either bodie or goods, all Sequeſtrations procured out of hatred againſt the Petitioners, for not yielding obedience in matters of Religion; and particularly thoſe that follow, which were made againſt the Commonaltie and Pariſhioners of Bobbio, *for demoliſhing a meeting place, ſet out and appointed for a Church in the ſaid place, by Order of his Royal Highneſs, ſignified and publiſhed by his* Auditor Gaſtaldo; *or againſt the Pariſhioners of* Angrogna, *and* Villaro, *for the demoliſhing and plundering of the Church and Houſe of the* F. Miſſioners. *Yet however it is alwaies to be underſtood, that in this Grant we in no wiſe include the afternamed Miniſters,* A. Leggiero, Gatino, Mangietto, *and his Wife, with the five particular Delinquents who had a hand in the firing and ſacking*

ing of the Church of Villaro, *to wit,* John Baylo *of* Pragela, Guglielmino Peyrinello *of* Gigleſtra, *Inhabitants of* Villaro, Giacomo d'Uſino, Pietro, Ricca, *and* Giovanni Viglino, *all of the ſaid place of* Villaro, *concerning whom the Commons of* Villaro *are to uſe all diligence, that they may be apprehended and puniſhed according to the ſubmiſſion ſigned the* 26 April, *of this preſent year, ſubſcribed by* Conte Todeſco, *the* Prior Marco Antonio Rorenco, Conte Chriſtophero di Lucerna. *And the Petitioners ſhall be bound, not to occaſion the leaſt trouble or moleſtation to the* right reverend F. F. Miſſioners, *in their Houſes and Churches, which either at preſent are, or for the future ſhall be built in the places of ſuch as have been demoliſhed. And as to the houſe of* Angrogna, *the* R. F. F. Miſſioners *ſhall not be hindered in the practiſe and proceedings already made by them, nor in any other that ſhall hereafter be made, in caſe of a new election; And all this with a Declaration, that if the Petitioners incur any delicts of diſobediencie againſt the Edicts of his Royal Highneſs, and his moſt ſerene Predeceſſors in ſuch caſe, all the Graces at this preſent granted to them, ſhall be void, null, and of none effect. Furthermore, it is permitted them, and they ſhall be ſuffered to paſs through any part of the Countrey as they ſhall have occaſion, in order to their tillage and harveſt, and they ſhall have the libertie and freedome to converſe and traffick, provided it be but by way of intercourſe, without contracting for dwelling places, and in caſe they abſtain from teaching or preaching, and in all other particulars obſerve our Orders.*

The Fourth Article.

Che atteſta la eſtrema miſeria & poverta alla quale ſono ridotti li ſuppeti, ſi degni mandar gli ſiano li ſudetti cappi conceſſi, confirmati & interinati gratis, *&c.*

That conſidering the extream miſerie and povertie to which the Petitioners are reduced, your Royal Highneſs will vouchſafe to command that the aboveſaid Article may be granted, confirmed and interinated them gratis, *with leave to print them, and that ſuch printed Copies may be accounted as valid as the very Original it ſelf.*

The Dukes Anſwer to the Fourth Article.

S. A. R. manda al Senato & Camera d'interinare le preſenti riſpoſte & conceſſioni ſenza veruna difficolta ne limitatione & dechiara alla Copia ſtampata, *&c.*

His Royal Highneſs gives Order to the Senate *and* Chamber, *to have the preſent Anſwers and Conceſſions* interinated, *without the leaſt diffi-*

cultie or limitation, and Declareth, that the printed Copies ſhall have the ſame credit and validitie as the Original it ſelf. Given at Turin, *the* 2d. *of* Jan. 1653.

Signed,

Carolo Emanuel.
Va. Morozzo.
Va. Trabucho per il Preſidente d' Ordine di S. A.

Contraſignatura.
Morozzo.
Ferrari.
Filippa.
Fauzzone.
Pe. Binelli.

Sottote Menyeri.
Atteſto quod ſolverint alibi arbitranti penſiones & emolumenta ad libras ducentum.

Moroſius.

St. Cancellaria t. 82.
Vaudagna.
Per l' Arbergo t. 40.
Ferraris.

St. Libras 200.
Vaudagna.
Regiſtratto
lib. 3. fol. 252.
Gratia per il Q.
Filippa.

Royal H.

Li fedeliſſimi & obedientiſſimi ſudditi di V. A. R. profeſſanti la Relig. riformata nelle Valli di Lucerna, Peroſa, S. Martino, Roccapiatta, S. Bartholomeo, Praruſtino, & luoghi anneſſi, proſtrati a piedi, *&c.*

The moſt faithfull and moſt obedient Subjects of your Royal Highneſs, profeſſing the reformed Religion, in the Valley of Lucerna, Peroſa, St. Martino, Roccapiatta, St. Bartholomeo, Praruſtino, *and the places annexed, being proſtrate at your feet, return you their moſt humble thanks, for the favourable Anſwers, which it hath pleaſed you to give to their* Memorial *and Articles of the ſecond of* June *laſt paſt, ſomewhat amplified, and declared the fourth of the ſame. But foraſmuch as there are certain conditions, never before inſerted in their Conceſſions, the which if prepoſterouſly interpreted by thoſe that are diſaffected to us, might occaſion ſtrange troubles to your Petitioners, to the prejudice of their Conſciences, and againſt the true meaning and intention of your Royal Highneſs; and foraſmuch as we deſire nothing more than that we may live quietly under your happie Dominions, and render you all that obedience and fidelitie which is due from true and faithfull Subjects, to their lawfull and natural Prince. Upon this ground we renew our addreſs to you.*

Humilmente ſupplicano verti ſervita confirmargli le gratie et privileggi luoro conceſſi da ſereniſſimi Predeceſſori di *V. A. R*, &c.

Humbly requeſting, that it may pleaſe your Royal Highneſs, to confirm to us the Graces and Priviledges granted us by Your moſt Serene Predeceſſors; eſpecially thoſe of the Moſt Serene Duke Charles Emanuel, *of famous memory,* Apr.9. May 14. *and* Septemb.29. 1603. *interinated* June 20. 1620. *which were confirmed by your Royal Highneſs,* June 30. 1649. *without any reſtriction or alteration, notwithſtanding any other Order whatſoever made, or to be made to the contrarie.*

At the bottome of the Petition is written as followeth.

Dichiara S. A. R. non eſſer di mente ſua, che per le riſpoſte date al Memoriale a Capi delli 2 Giugno 1653. S' intendino ampliate, *&c*

His Royal Highneſs declares, That it is not his intent, that by the Anſwer made to the Memorial *and Articles of the ſecond of* June, 1653. *it ſhould be at all underſtood, that the Conceſſions, being duly expedited, which the Petitioners formerly obtained of the deceaſed Duke* Charls Emanuel *his Grandfather, and of others his moſt ſerene Predeceſſors, ſhould ſuffer the leaſt addition or diminution.*

Torino, 29 Dec. 1653.

Upon the leaf annexed to the Petition with the ſeal, was written.

Carlo Emanuel per gratia di Dio, Duca di Savoya, Principe di Piemont, Re di Cypro veduta nelle udienze noſtre l' alligata ſupplica, el ſuo tenore conſiderato, *&c.*

Charls Emanuel *by the Grace of God, Duke of* Savoy, *Prince of* Piemont, *King of* Cyprus; *having viewed the annexed Petition, and conſidered the contents thereof, and underſtood the whole caſe: We do by theſe preſents, from our certain Knowledge, and by our full Power, abſolute Authoritie, and with the advice of our Council, declare, That it is not our meaning, that by our Anſwers given to the* Memorial *of the ſecond of* June *laſt paſt, the Conceſſions which the Petitioners have obtained of the deceaſed Duke* Ch. Emanuel *my Grandfather of* Glorious Memory, *and others our moſt famous Predeceſſors, ſhould admit of the leaſt addition or diminution. For ſo is our will and pleaſure. Given at* Turin, Decemb. 29. 1653.

Signed,

Ch. Emanuel, Moroſſo, *di* St. Thomas, Chirollo Ultino Vaudagna.

Underneath

Chriſtiene *of* France, Moroſſo, Vaudagna, Binelli.

Underneath the Seal was written;

Per li profeſſanti la Religione riformata nelle valli di Lucerna, Peroſa, S. Martino, Roccapiatta, S Bartholomeo, Praruſtina, & luoghi anneſſi V. A. R. dichiara non eſſer di mente, *&c.*

His Royal Highneſs declares, That as for the Profeſſors of the reformed Religion in the Valley of Lucerna, Peroſa, St. Martino, Roccapiatta, St. Bartholomeo, Prarustino, *and the places annexed, it is not his intent, that by his Anſwers given to their* Memorial *of the ſecond of* June *laſt paſt, it ſhould be underſtood, that the Conceſſions, which they have obtained of the deceaſed Duke* Ch. Emanuel, *Grandfather of his Royal Highneſs, and of other his moſt ſerene Predeceſſors are diminiſhed or augmented.*

Royal H.

Li Deputati delle Valli di Lucerna, Peroſa, S. Martino, & altri venuti per retirare le Conceſſioni che benignamente ha compiaciuto a V. A. R. di confirmare, *&c.*

The Commiſſioners of the Valley of Lucerna, Peroſa, St. Martino, *and others, being come to take out thoſe Grants which your Royal Highneſs hath been graciouſly pleaſed to confirm, find, that over and above the charge there given them, of not following Innovations contrary to the ancient Conceſſions, there are ſome additions made, and other paſſages which may admit of a double conſtruction, ſome whereof we have here ſpecified; humbly requeſting that your Royal Highneſs will be pleaſed, for our future peace and tranquillitie, to make the following alteration.*

Firſt Particular.

Si compiacia levare le parole che in caſo d' inobedienza reſtino nulle le conceſſioni, *&c.*

That it will pleaſe you to ſtrike out the words, In caſe of Diſobedience, all the Grants ſhall become null and of no effect: *And to declare, That it ſhall onely reach ſuch particular perſons onely as ſhall offend, and that others ſhall not be obliged further, then to aſſiſt Juſtice, as is contained in the Conceſſions of* 1603. 29 Sept. Article 3.

The Dukes Anſwer to the Firſt Particular.

S. A. R. dichiara eſſer di mente ſua che la pena e la privatione del beneficio delle conceſſione e toleranze, *&c.*

His Royal Highneſs declareth, that it is his mind that the penaltie, and privation of the benefit of the ſaid Conceſſions and Tolerations, ſhall not be inflicted or extended upon ſuch perſons and places as are not partakers or guiltie of the offence; provided, that ſuch as are not guiltie, do put the Delinquents in the hands of Juſtice. And when it happens not to be in their power, then, that they do lend their helping hand, and be aſſiſting to the Officers of Juſtice of his Royal Highneſs, that ſo the place or places, and particular Delinquents may be puniſhed, and the offence purged.

The Second Particular.

Nel medeſſimo capo ove viene prohibito di fare fontioni fuori delli limiti, *&c.*

In the ſame Article where Miniſterial Functions are prohibited without the Limits, that it would pleaſe your Royal Highneſs to declare, that this is not to be underſtood ſo as thereby to hinder the viſiting of the ſick, and the like; as is ſpecified in the Grant of 1561. Art. 8. *and confirmed* 1628. Art. 5.

The Dukes Anſwer to the Second Particular.

Quando il caſo porti che nelle Valli di S. Martino, Peroſa, & Lucerna, ſi ritrovaſſe alcuno della preteſa Religione riformata che foſſe infermo fuori de luoghi & limiti tolerati, *&c.*

When it ſo falls out, that in the Valleys of St. Martino, Peroſa, *and* Lucerna, *any of the pretended reformed Religion fall ſick, without the ſaid places and Limits which are tolerated, which by the preſent Conceſſions muſt not be thought any wiſe enlarged; upon this account, his Royal Highneſs is willing (in caſe of inſtant danger of death, through ſome ſharp fit of ſickneſs) that a Miniſter, accompanied with another that is not a Miniſter, may repair to the place where the ſick partie is, to viſit and comfort him: Provided, that he make no longer abode in any ſuch place without the Limits than one day, or two at the moſt; as alſo that he do not catechize, or uſe any other Function (either publick or private) relating to the pretended reformed Religion; but that he confine himſelf to, and intend the ſaid viſit onely.*

The Third Particular.

Che V. A. R. li concedi l'eſſercitio de gl' officii publici in de tre Valli indifferentemente, *&c.*

That your Royal Highneſs will be pleaſed to permit the exerciſe of publick Offices in the ſaid three Valleys, without diſtinction, as it is ſpecified in the Conceſſions of the 9th. *of* April, 1603. Article 4. *and confirmed in the year* 1620.

The Dukes Anſwer to the Third Particular.

S. A. R. dechiara che nonoſtante la riſpoſta datta al capo ſecondo del Memoriale delli due Giugno, ſara permeſſo, *&c.*

His Royal Highneſs declareth, that notwithſtanding the Anſwer made to the ſecond Article of the Memorial *of* June 2. *it ſhall be permitted to Notaries (lawfully created) of the pretended* Reformed *Religion, and dwellers in the places tolerated, to receive Inſtruments of Agreement, and Acts indifferently between the Inhabitants living within the three Valleys: Provided, they do obſerve in the ſaid Inſtrument, the form and ſtile of Catholick Notaries, and that they receive no Wills, or other ſort of Teſtament, of any* Catholick. *Given in* Rivoli, June 4. 1653.

Under-written.
Charls Emanuel.
Morozzo.
Fabruco; *and for the* 52 *Preſident by Order of his R. H.*
paid Twelve pound.
Moroſſus.

Anſwers to the *Memorial*, and its ſeveral Articles, preſented to your Royal Highneſs by the Commiſſioners of the Valleys of *Lucerna, Peroſa,* and *St. Martino.*

R. 30. fol. 252.
paid Twelve pound.

Vaudagna.
Morozzo.
Ferraris.
Preſident Binelli.

Now as the poor people ſought for an *Interination* of the ſame, His *Royal Highneſs* knowing right well that the delay thereof proceeded not from any fault or negligence on their part, but was rather occaſioned by the multitude of Troops that were then quartered upon them, by which means they could not poſſibly have the convenience of aſſembling, *&c.* out of his great goodneſs towards them, declared by an Edict, printed and publiſhed *May* 19, *1654.* That his intention was, that they ſhould enjoy the Conceſſions effectually as if they had been again confirmed and *interinated,* upon condition they did procure the *Interination* thereof within three moneths following: The tenor of which Edict is as followeth.

HAving accorded by the Conceſſions of the ſecond and fourth of *June*, and the 29 *December*, 1653. to the Inhabitants of the Valleys of *Lucerna*, *Peroſa*, and *St. Martino*, *Roccapiatta*, *St. Bartholomeo*; *Peruſtin*, and the places annexed, profeſſing the pretended Reformed Religion, the continuation of the ſame Priviledges and Conceſſions which they had obtained of the late deceaſed Dukes, *Charls Emanuel*, and *Victor Amedea*, my Grandfather and Father of glorious memory, which they could not to this preſent obtain the Interination of, becauſe of the French Troops which were quartered in the ſaid Valleys, and the neigbouring places, during the laſt Winter, and do yet continue there, as likewiſe by reaſon of the ruine and damages which they have made: And foraſmuch as it is our intention that they ſhould hence forward entirely enjoy the ſame, and that without any trouble or moleſtation (provided that they cauſe the ſame to be interinated within three months following.) We do by theſe preſents from our certain knowledge, and by our abſolute Authority, with the advice of our Council, command and order, That the ſaid Conceſſions be obſerved in all things and throughout, according to their form and tenour. And for the due obſervation of the ſame, we permit thoſe of the ſaid Reformed Religion, to make their harveſt and threſh their Corn in the other places of our Dominions, as alſo to have free exerciſe of commerce and traffick as paſſengers (yet

H*Avendo noi per Conceſſioni delli* 2, *è* 4 *di Giugno, &* 29 *Decembre*, 1653. *accordato à gl' habitanti nelle valli di Lucerna, Peroſa, S. Martino, Roccapiatta, S. Bartholomeo, Praruſtino, & luoghi anneſſi profeſſanti la preteza Religion riformata, la continuatione de medeſſimi Privileggi, e Conceſſioni, che dalli furono Duchi Carlo Emanuel, & Vittorio Amedeo mei Avo & Padre di glorioſa memoria havevano ottenuto, che per cauſa de gl' allogiamenti della Soldateſca Franceſe ſequiti in dette Valli, & luoghi nell' hor ſcorſo inverno, i quali per anco continuano al preſente, & delle ruine, e danni apportatigli, non hanno ancora potuto far interinare. E volendo pure che di eſſi habbino agioire intieramente, e ſenza verun impedimento fin d' adeſſo mentre, che quelli faccino interinare, ſia trè meſi. Per le preſenti di noſtra certa ſcienza, aſſoluta authorità, & col parer del noſtro Conſiglio mandiamo, & ordiniamo doverſi obſervar le ſoura deſignate Conceſſioni in tutto, e per tutto ſecondo loro forma, e tenore, & in loro oſſervanza permettiamo alli detti huomini della preteza Religione riformata di poter andar à meſſonare, e far ayrature nel rimanerite delli ſtati noſtri, & inſieme di poter commerciare è trafficare per modo però di paſſagio,* *e ſenza che vi poſſino contrahere habitatione e domicilio, il tutto ſenza moleſtia alcuna per fatto di Religione; conche però s' aſtenghino di dogmatizare, ne diano cauſa di ſcandale, & nel reſto obſervino gl' ordini noſtri, & de ſereniſſimi noſtri Anteceſſori. Dichiarando la publicatione delle preſenti da farſi per voce di crida, & afficione di copia alli luoghi ſoliti tanto valer, come ſe a ciaſcune foſſero perſonalmente, intimate & alla copia ſtampata dal ſtampatore noſtro, e Camerale Sinibaldo darſi tanta fede come al proprio Originale, che tal e noſtra mente. Dat in Torino li diecenove di Maggio, 1654.*

C. Emanuel.

V. Morozzo.

In Torino, per Gio Sinibaldo, Stampatore di S. A. R. & Illuſtriſſima Camera. 1654.

not eſtabliſhing there any habitations or dwelling place) and all this without receiving the leaſt trouble for the cauſe of their Religion; provided that they abſtain from Preaching, and give no occaſion of ſcandal, and in all other particulars obſerve Our Ordinances, together with thoſe made by our Predeceſſors. Declaring the publication of theſe preſents, which ſhal (being read by the publick Crier, and affixed in the places accuſtomed) be as authentick as if they were notified to every one in particular. And they are to give as much credence to the Copy Printed by *Sinibaldo*, Printer to Us, and to the Chamber, as to the proper and very Original, foraſmuch as this is our intention. Given at *Turin*, the 19 of *May*, 1654.

C. Emanuel.

V. Morozzo.

At *Turin*, by *John Sinibaldo*, Printer to His Royal Highneſs, and the moſt Illuſtrious Chamber. 1654.

So that until this time, namely *May* 19. 1654. no man can ſay that thoſe of the Reformed Religion, had committed any thing whereby to be deprived of the benefit of their conceſſions. It is not here worth the while, to mention ſome Monks and Fryers, or the Childiſh toys of ſome Young Children of *La Torre*, partly *Papiſts*, and partly *Proteſtants*, concerning which ſome of their Adverſaries endeavored to form an accuſation, foraſmuch as it was ſoon afterwards ſufficiently known to be a buſineſs ſo impertinent, falſe and Malignantly wreſted to the diſadvantage of thoſe poor people, That the ſaid Legat *Gaſtaldo*, having at their requeſt taken particular cognizance thereof, declared plainly and openly, that it was a thing not worth the taking notice of, and that he would neither ſpeak, nor hear any more concerning it. And the truth is, neither he nor the *Marqueſs Pianaſſa*, in all their Orders, and Letters, wherein they notwithſtanding ſcraped together whatſoever they could any way imagine prejudical to them, thereby to render them odious, and ſo have ſome colourable pretext for the late maſſacre, did never make the leaſt mention of thoſe Childiſh ſtories. Wherefore all that *Gaſtaldo*, and the ſaid *Marqueſs* accuſed thoſe poor *Proteſtants* of, being things whereof they had before cleared themſelves, and which had been terminated a long time before the ſaid confirmation in the Year 1654. And the principal point, namely their habitation, being an undoubted Right which they had injoyed time out of mind. I ſay, all this plainly argues, that there was nothing happened on the *Proteſtants* part, which could alter the intention and good pleaſure of His Royal Highneſs, or hinder and retarde the interination of their conceſſions: Yea, beſides all this, the poor people (notwithſtanding the great expences of that affair) did not ceaſe to ſolicit the Court, with all poſſible diligence and inſtances, repreſenting the Original of the ſaid decrees. They agreed to pay all the Emoluments or *Regales* (they call it) to 800. referring livers, it to the good pleaſure of the *Chamber*, and in one word, they ſatisfied all their demands whatſoever. Alſo, the ſaid *Chamber* diſtributed the papers, and remitted the decrees to the *Advocate Patrimonial*, who ought to have ſignified the Concluſions, and from day to day have reported them to the Chamber for the perfecting of the ſame. But the adverſe party, who think they do a great ſervice in contradicting and controlling whatſoever concerns the intereſt of thoſe poor people, ſuggeſted, that they could not be interinated becauſe they had never been paſſed in the *Chamber*, nor in the *Senat*, and by conſequence they could not give credence to them. But very the truth is, they really thought that the *Proteſtants*, had abſolutely loſt the Originals of the *Interination*, made 1620. and that the Copies which they had at that preſent, were not authentique; and therefore ſaid, if thoſe of the *Reformed Religion* could produce the ſame, there ſhould remain no further difficulty. The poor people yet ſurmounted this difficulty alſo, and produced their Authentique papers. But yet notwithſtanding, after all this, having been a long time amuſed with vain hopes, and almoſt conſumed with expences, contrary to all expectation, ſome days after, namely 25 of *Jan.* 1655. the following Order was publiſhed, which I have ſet down word for word in its Original language.

Here

Here follows the famous Order of GASTALDO.

Andrea Gaſtaldo Dottor di Leggi conſigliere, Maeſtro Auditore Ordinario, ſedente nell' Illuſtriſſima Camera de Conti di S. A. R. & Conſervatore Generale della Santa Fede, per oſſervanza de gli' Ordini contro la preteſa Religione Riformata della Valle di *Luſerna, Peroſa,* S. *Martino,* publicati, & in queſta parte ſpecialmente da detta S. A. R. Delegato.

I*Nſeguendo noi l'autorità che da S. A. R. teniamo, delli tredici del corrente in debita forma ſpedita, ſigillata & ſottoſcritta* Violetta, *& l'inſtruttione à parte dataci con l'inſtanza fattati da M.* Bartholomeo Gaſtaldo *interveniente per il Fiſco Regio, commettiamo & mandiamo al primo meſſo di Corte giurato di far comandamento & ingiuntione, come con queſta ſi comanda & ingiunge ad ogni capo di caſa particolare della preteſa Religione Riformata, di qual ſi voglia ſtato, grado & conditione, niuna eccettuato habitanti & poſſidenti beni nelli luoghi & finaggi di* Luſerna, Luſernetta, *S.* Giovanni, *la* Torre, Bubbiana, *&* Fenile, Campiglione, Bricheraſſio, *&* San Secondo, *di dover fra giorni trepoſsimi doppo la publicatione & eſſecutione di queſte, ritararſi, abbandonare, & eſſerſi con le famiglie loro ritirati da detti luoghi, & portati nelli luoghi & limiti di S. A. R. & ſino à ſuo beneplacito tolerati, che ſono* Bobbio, Villaro, Angrogna, Rorata, *& contrada de* Bo-

Andrew Gaſtaldo, *Doctor of the Civil Law, Maſter Auditor Ordinary, ſitting in the moſt Illuſtrious Chamber of Accompts of His Royal Highneſs, and Conſervator General of the Holy Faith, for the obſervation of the Orders publiſhed againſt the pretended Reformed Religion, of the Valley of* Lucerna, *and* S. Martino, *and upon this Account particularly deputed by his ſaid Royal Highneſs.*

WE, by vertue of the Authority which we hold of His Royal Highneſs, of the 13th. inſtant, iſſued out in due form and manner, ſealed, and ſubſcribed *Violetta*, the Inſtructions given to us apart, together with the addreſs made unto us by Mr. *Bartholomeo Gaſtaldo* appearing for the Royal Treaſury, do command and charge the chief ſworn Meſſengers of the Court, to give commandment and injunction, even as by theſe preſents we command and enjoyn every head of a family with its Members of the pretended Reformed Religion, of what rank, degree, or condition ſoever, none excepted, inhabiting and poſſeſſing eſtates, in the places of *Lucerna, Lucernetta,* S. *Giovanni, La Torre, Bubbiana,* and *Fenile, Campiglione, Bricheraſsio*, and S. *Secondo*, within 3. days after the publication and execution of theſe preſents, to withdraw and depart, and to be with their families withdrawn out of the ſaid places, and tranſported into the places and limits tolerated by his royal Highneſs, during his good pleaſure, as namely, *Bobbio, Villaro, Angrogna, Rorata*, and the Country of *Bonetti*

netti, under pain of death and confiſcation of houſes and goods, ſituated or being out of the ſaid limits; *Provided always, in caſe they do not make it appear to us within twenty dayes following, that they are become Catholicks, or that they have ſold their goods to the Catholicks*. His R. H. declaring, that it never was (much leſs is) either his own, or his Anceſtors mind, by any Act whatſoever, either made, or to be made, to conſent, much leſs actually to intend, to enlarge the ſaid limits. But on the contrary, he has commanded us to declare, as we do declare by theſe preſents, That the ſaid Acts are meer uſurpations, contrary to the intention as well of his Orders, as of his Magiſtrates, publiſhed to ſuch an end, as is clearly manifeſt, and therefore the tranſgreſſours have incurred the puniſhments therein contained. Furthermore, in the aboveſaid places favourably tolerated, His R. H. intends, and willeth, that in every one of them ſhall be celebrated the Holy Maſs, inhibiting thoſe of the ſaid pretended Reformed Religion, any wayes to moleſt, either in deed, or word, the Miſſionary Fathers, and thoſe that attend them, much leſs divert or diſſwade any whoever he bee of the ſaid Religion, that would turn Catholick, under the ſame pain of death, giving it in charge particularly to the Miniſters of the ſaid pretended Religion, inviolably to obſerve the aboveſaid, upon pain of anſwering the ſame in their proper names. Declaring the execution of theſe Preſents, which ſhall be made by Copies fixed in the uſual places, to be as valid, as if they were executed, or intimated to every one in particular. Given in *Lucerna*, the 25 *Jan.* 1655.

ANDREA GASTALDO,
Auditor and Deputy.

netti, *ſotto pena della vita, & confiſca di loro caſe & beni eſsiſtenti fuori di eſſi limiti, qualunque volta che fra giornivinti indi ſeguenti non faccino conſtar avanti noi deſſerſi Catollizati, ò venduto loro beni à Cattolici. Dichiarando S. A. R. non eſſerſi mai ſtata, meno eſſer ſua mente, ne de Reali ſuoi anteceſſori, che per qualunque atto fatto, & da farſi, non haver voluto meno eſſerſi inteſo ampliar detti limiti. Anzi ei ha ordinato di dichiarare, come per le preſenti dichiaramo eſſer ſtati detti atti mere uſurpationi contra la diſpoſitione ſi delli ordini ſuoi, che de Magiſtrati in tal fatto publicati, come chiaramente ne conſta. Perco li tranſgreſſori eſſer incorſi nelle pene in eſsi contenute. In oltre nelli predetti luoghi che vengono benignamente tolerati da S. A R. intende & vuole che in caduno di eſsi ſi celebri il ſacrificio della Santa Meſſa, inhibendo alli ſudetti della preteſa Religione di far alcuna ſorte di moleſtia tanto in fatti che in parole à Padri Miſsionari & lore ſervienti, meno divertire ne diverſare chi ſii di tal preteſa Religione ſi voleſſe Cattolizare ſotto la ſuddetta pena della vita, Incaricando particolarmente li Miniſtri di detta preteſa Religione di farne inviolabilmente obſervare quanto ſopra à pena d' eſſer riſponſali del proprio. Dichiarando l' eſecutione delle preſenti di farſi per affiſione di copia valere come ſe adog'n'un foſſe perſonalmente eſſeguita. Dato in* Luſerne *li* 25. Gennaro *Mille ſei cento cinquanto cinque.*

ANDREA GASTOLDO,
Auditore & Delegato.

It is eaſie for every man to conjecture the great Evils and inconveniences in the midſt of a flight in the midſt of Winter, eſpecially to ſuch a People, a great part whereof were aged and decrepit, a great part ſick and diſeaſed, beſides a multitude of Women big with Child, or newly brought to Bed; together with a number of tender infants; And yet all forced to fly, none being in a capacity to ſuccour or aſſiſt another.

This is the reaſon why our Saviour *Jeſus Chriſt* taught his Diſciples to pray, that their flight might not be in the Winter, *Matth.* 24. that ſo, in that general Calamity, they might at leaſt have the benefit of a favourable ſeaſon, thus teaching them to pray for a moderation of ſo violent a perſecution. But the counſel *de Propaganda fide*, moved by a principle quite contrary and repugnant to that Spirit of meekneſs, and ſweetneſs in *Jeſus Chriſt*, have thereby manifeſted to the World the inhumanity of this perſecution in chooſing on ſet purpoſe, and out of deſign, the moſt violent and rigorous Winter ſeaſon to chaſe and drive out of their houſes, all on a ſudden, thoſe poor People, who had ſcarce cloaths to cover their nakedneſs, much leſs provided to reſiſt the extremities of cold and hunger, thinking by this means, either to force them to change their Religion, or elſe to cauſe them to periſh and die among the craggy Rocks and ſnowy Mountains. Yea they were ſo maliciouſly ſubtil, or rather ſo ſubtilly malicious, as to chooſe thoſe very days, and that very nick of time, when by reaſon of the multitude of violent Waters in the plain, and of Snow upon the Mountains, they judged it abſolutely impoſſible for thoſe poor ſilly ſheep, ever to eſcape.

Now the poor people conſidering with themſelves that the Apoſtaſie which was propounded unto them by their Enemies, on the other ſide, was a precipice which would lead them to eternal damnation, choſe rather to follow *Jeſus Chriſts, bearing his Croſs,* though in a way never ſo full of *thorns and briers,* and to hazard their temporary lives, then to loſe their ſouls for ever. Yet nevertheleſs, to the end that they might leave no lawful and juſt means unattempted for the avoiding the ſad effects of this cruelty, immediately after the iſſuing forth of the barbarous Edict, they ſent their Deputies to the Deputy, to repreſent to him, what a ſtrange command this was, to force them, with their whole Families, to abandon their habitations, As alſo that it was abſolutely impoſſible for ſo many Souls as they were in number to ſubſiſt in the ſaid places, where they were confined by the Edict, they being hardly ſufficient to ſupply in any ſort thoſe that already inhabited the ſame. As likewiſe that this command was expreſly contrary to all their Conceſſions, upon which account, they made their *Proteſtations*, and appeal to *His Royal Highneſs*, their Soveraign Prince. But the ſaid Delegat, or Deputy, knowing well the intention and deſign of the Councel, *de Extirpandis hæreticis* would by no means admit either the one, or the other. Hereupon, the poor People; ſeeing they could obtain nothing which they ſought, for (though never ſo juſt and equitable) intreated him to grant them at the leaſt ſome ſpace of time, to have recourſe to *His Royal Highneſs*, by humble ſupplications. But even this was alſo refuſed them, unleſs they would conſent to draw up their petition after ſuch a model as ſhould be preſcribed them, which was prejudicial both to their juſt rights, and conſciences (neither of which they thought it their duty by any means to conſent unto!) I ſay theſe poor people, ſeeing that they could really obtain nothing, to the end that they might remove all manner of pretext for accuſing them of Rebellion, under ſuch a covert to ruine and deſtroy them, hoping likewiſe that in the end they might find ſome means or other to convey their griefs to the feet of *His Royal Highneſs*, and that his clemency and juſtice would in the end re-eſtabliſh them in the juſt poſſeſſion of their goods and habitations, out of which the ſaid Delegat had driven them, they choſe rather to ſuffer this violence, and therefore recalling their Proteſtation, thereby to teſtifie their moſt profound reſpect to their Prince, quitting their houſes and goods, they retired with their Families, their Wives, and Children, great and ſmall, Young and Old, whole and ſick, yea, in many places, the Halt, the Lame, and the Blind, together with ſeveral Innocents, dragging all thoſe that were infirm either by ſickneſs, or age, through the Rain, Snow, Ice, and a thouſand difficulties.

Here I leave all compaſſionate Souls, that are any way *touched with the afflictions of Joſeph*, to imagine the bitter tears, and wringing of hands, the ſmitings upon the Breaſt, the Mournings, Sighs, and lamentations in the Families of thoſe miſerable and diſtreſſed Creatures, who were now reduced to the greateſt extremity, that is well imaginable. Before them, though not a Red Sea, yet a multitude of violent and Roaring Waters, on either ſide moſt barbarous and Snowy Mountains! Behind them, men ſeven-fold worſe then the Ægyptians, to butcher and deſtroy them! Yet neverthleſs, recommending themſelves, their Souls, Bodies and all to the protection of the *God of their Souls and lives*, they were reſolved to undergo the worſt of temporarie miſeries, rather then by quitting their Religion, to incur the pains of eternal fire.

This conſtancy and reſolution of theſe poor Saints, was no ſmall conſolation to the other Churches, and on the other ſide a matter of great aſtoniſhment to their Perſecutors; And that ſo much the more, conſidering the great advantages which are to be purchaſed in thoſe parts, by quitting the *Reformed Religion*, and embracing the other, as namely if they be criminals, they have their pardons (as has been already ſpecified) if Priſoners they have their liberty, exemption from Taxes and impoſts, as alſo of all charges real, and perſonal, for the ſpace of 5. years after the day of their abjuration, according to the Order of *Madame Royal* Guardian of *His Royal Highneſs*, bearing Date the 26. of *January* 1642. which in the execution, extended even to the Lands, which were made over to them by falſe and counterfeit contracts, and by ſuch artifices the poor people who remained conſtant in their profeſſion of the true Religion, were laden with the Burdens which they took off from the backs of others, inſomuch that they were even quite ruined and undone by it.

In ſum, they were no ſooner departed out of their houſes, but a very great number of Theeves and Robbers (the Lord knows by whoſe inſtigation) entred their Houſes, ſpoiling and pillaging what ever thoſe poor Wretches had left behind them (a far worſe condition then that of the Iſraelites, who inſtead of loſing any thing at their departure, rather ſpoiled the Ægyptians) pulling down their Houſes, cutting down all their Trees, and turning the places of their ancient habitations into a confuſed and deſolate Wilderneſs. And all this, wiihout the leaſt prohibition or Order to hinder this violence, from the ſaid Delegat, who on the contrary, kept the ſaid goods under the protection of *His Royal Highneſs*, which plainly ſhews the deſign of their Adverſaries in this enterprize.

Yea, upon the complaints which the poor people made of this violence, the anſwer given them from *His Royal Highneſs*, was onely this, That they muſt name the particular Authors of theſe actions, which any man may at the firſt view perceive to have been impoſſible for thoſe poor people, which were thus driven from their habitations at 2, 3, or 4. leagues diſtance.

Now upon this Anſwer, the poor people at leaſt conjectured that the intention of *His Royal Highneſs* was not, that they ſhould be driven from their Houſes, but on the contrary that they ſhould remain there, till ſuch time as their cauſe might be heard and judged. And in this confidence they ſometimes returned to their Houſes by little and little, to guard them from theſe Robbers, and cultivate their Lands, to the end that they might have wherewith to pay their Taxes. And for this, they were branded with Rebellion, although they had not given the leaſt cauſe of ſuſpicion by their actions, having neither taken up arms, not exerciſed any act of hoſtility, every one living in his Houſe peaceably without giving the leaſt offence to any.

CHAP. V.

The moſt humble, and earneſt ſupplications of the Evangelical Churches, *in the Valleys of* Piemont, *to their* Prince, *for juſtice againſt the inhumanity of the* Order *of* Gaſtaldo.

G*Aſtaldo* having thus driven thoſe poor people out of their ancient Inheritances, without either citing them in a formal and legal way, or hearing them plead in their own defence (and which is more) without admitting the leaſt time to provide themſelves for ſo ſad a voyage, their laſt refuge was, to have their recourſe to the *Lord,* by fervent prayers, and to their *Prince,* by humble ſupplications; Wherein, as well thoſe which the ſaid *Gaſtaldo* had driven out of their Houſes, as the reſt of the *Reformed Religion* (the cauſe being common to them all) joyned together, and drew up their Addreſſes, and Requeſts, in the following terms.

The humble ſupplication of the poor *Evangelical Churches* of the Valleys of *Piemont,* to His Royal Highneſs.

An Authentick Tranſcript of the true Original whereof, is to be ſeen in the publick Library of the famous Univerſity of *Cambridge.*

Altezza Reale,

Eſponeno li fideliſſimi et obedientiſſimi ſudditi di V. A. R. profeſſanti la Religione Riformate nelle Valli di Luſerna, Peroſa, Saint Martino, Rocapiatta, San. Bartholomeo, Paruſtino & luoghi anneſſi, *&c.*

May it pleaſe your Royal Highneſs,

THe *moſt faithfull and obedient Subjects of your* Royal Highneſs, *profeſſing the* Reformed *Religion, in the Valleys of* Lucerna, Peroſa, S. Martino, Roccapiatta, S. Bartholomeo, Paruſtino, and the places thereunto annexed, *declare, That in the very inſtant, that they thought to have obtained the* Interination *of their Ancient Conceſſions, confirmed unto them by your* Royal Highneſs, *they were ſummonned unexpectedly (that is to ſay, thoſe of* Lucerna, S. Giovanni, Fenile, Bubbiana, S. Secundo, Torre, Bricheraggio, *and the Confines; unto the Country of* Bonetti) *by an Order publiſhed by the direction of the moſt Illuſtrious Lord* Auditor, *Maſter of the* Chamber *and Deputy of your* Royal Highneſs, Andrew Gaſtaldo, *to quit houſes and eſtates within three days, upon pain of Death, in caſe they did not make it appear that they were become Catholicks within twenty days: So that being all diſlodged, without prejudice notwithſtanding to the ſaid Conceſſions, and upon this account only, that ſo they might not have the leaſt failing, or default laid to their charge: There now remain ſeveral hundreds of Families, miſerably reduced to the extremities of hunger and cold, among the Mountains and Snow, where they find no manner of ſhelter, or ſuccour, which, after ſo many ruines, both at preſent and heretofore ſuffered, forceth them almoſt to a total deſperation, which things they cannot poſſibly beleive to proceed from your* Royal Highneſs *natural inclination or intention, but rather from ſome ſiniſter Information; And therefore, being proſtrate at your feet, do moſt humbly beſeech you to be pleaſed, to grant unto them the underwritten Articles, and they ſhall continue to pray God for the proſperity of your* Royal Highneſs *with all your* Royal *Family, and for the enlargement of your Dominions.*

1. *That you will be pleaſed to recal, as well the abovesaid Order, as every other Order whatſoever, either made, or to be made, whereby the Petitioners have been moleſted upon the account of their Religion, together with all manner of Confiſcations, Proceſſes, or declarations of puniſhments thereupon, reſtoring all things to their ancient and peacable ſtate.*

2. *To give commandment to thoſe of the moſt Illuſtrious* Chamber of Accompts, *to make an* Interination *of their ſaid Ancient Conceſſions (which indeed were formerly* Interinated *the* 17. *of* Auguſt, 1620. *and your* Royal Highneſs *confirmed them likewiſe on the* 29. *of* September, 1653. *with an expreſs Declaration, not to adde to, or take from the ſame) that ſo they may peaceably enjoy the Fruits thereof, according as they did enjoy them in the happy Raign of his Highneſs* Charles Emanuel, *Your* Royal Highneſs *Uncle, of Glorious memory, who made a formal promiſe to the underwritten Deputies, in the name of the Natives, and Inhabitants, of the reſpective Valleys, and Communalties, and confirmed the ſame unto them, without any innovation, or alteration whatſoever.*

3. *That upon the account of their ſtrange Deſolations paſt and preſent, your* Royal Highneſs *would be pleaſed ſo far to have compaſſion on them, as to grant them the* Interination *of theſe their requeſts,* gratis.

Thus did thoſe poor diſtreſſed Churches uſe all the lawful means imaginable, for their preſervation, having recourſe to their Soveraign Prince, who certainly ought to have ſhown himſelf their *Nurſing-father*, in this their great miſery and oppreſſion, and to have preſerved them under his Wings, *from the blaſt of the terrible ones, which was now as a ſtorm againſt the wall.* But alas, they found both his, and all mens Ears ſtopt to their wofull cries, and no poſſibility of ſo much as entring into his *Royal Highneſs* preſence.

Amongſt many other devices, and ſubtil Artifices of their malicious Adverſaries to this purpoſe, Five days after the publication of the Order of *Gaſtaldo*, bearing Date the 30. of *January* 1655. the more to exaſperate and embitter the ſpirits both of his *Royal Highneſs* and the *Dutcheſs* his mother, againſt their poor *Proteſtant* Subjects, and conſequently to diſguſt them from giving ear to their Requeſts, *Jean Ange Reſſan*, Preſident of the Province of *Pignerolio*, (a moſt peſtilent perſecutor of the *Proteſtants*, and a Penſioner of *Rome*) found out a ſtratagem, not unlike that which *Nero* of old uſed againſt the *Chriſtians*, to render them odious in the ſight of all men, and to deſtroy them from off the face of the earth. For, as that wicked *Nero* cauſed firſt the City of *Rome* to be ſet on fire, and then a report to run, that the *Chriſtians* were the Authors thereof; juſt ſo this wicked *Reſſan*, having for many years together, born a moſt deadly ſpleen againſt the Prieſt of *Fenile*, (as was well known to all the neighbours round about) took this opportunity to *kill two Birds at a ſhot*, cauſing one that he had hired for that purpoſe, to aſſaſſinate the Prieſt; and his Secretary at the ſame time, to ſpread the report all the Country over, both by Letters, and by word of mouth, that the *Proteſtants* (who about five days before that time had been driven out of *Fenile*) were the Authors of that murther. This report (though nothing more falſe) coming from the mouth and pen of the *Roman* Catholicks, was received with ſo general an applauſe among the *Papiſts* dwelling in the remoter parts, that it was reputed to be as authentick as the *Sybils Oracles*, and ſoon after, it was repreſented to the world through the *magnifying* and *multiplying Glaſſes* of the *Pariſian Gazette*. But howſoever, upon the place, the *Cauſa cauſati* or chief Author of this aſſaſſination and murther, was ſo well known, that whatſoever reports were raiſed about it, they were not able to faſten any belief in the mindes of the dead Prieſts friends and kindred, nor hinder them from apprehending both the Secretary and his Maſter: By which means, the innocency of the *Reformed* party was made manifeſt to the world, inſomuch that the *Marqueſs* of *Pioneſſa* in thoſe very Letters, wherein he ſought all pretexts that he could poſſibly deviſe, to lay ſomething to their charge, was too politick to mention this in the leaſt, for fear of marring and blemiſhing the credit of all the reſt.

After this it happened, that one *Berru* moſt inhumanely aſſaſſinated *Pietro Revoir*, Conſul of *Mean*, (which adjoyns to *La Capella*, belonging to the *King*) and afterwards fled to *Pignerolio*, where he was met with by this *Reiſſan*, who was now returned from *Turin*, where he had been a long time detained priſoner, and had his liberty no otherwiſe then upon a very good ſecurity, foraſmuch as the ſaid *Berru*, and others, had not long before taken their Oathes againſt his Secretary *D' Agot*, and himſelf, as guilty of the abovesaid aſſaſſination. But after ſome private meetings and diſcourſes had together, *Reiſſan* ſo wrought upon the miſerable wretch *Berru*, with gifts and promiſes, that in fine, he perſwaded him to return back with him to *Turin*, and there, not onely to retract and recant his former depoſition, but alſo to ſwear that he had been ſolicited thereto by the two Paſtors, *Leger*, and *Michelin*, as alſo by *Antonio* and *Franciſo Danna*, chief Elders of the Church of *S. Giovanni*: In ſum, by the means of this *Diabolical* Retractation and calumny, both *Reiſſan* and his Secretary were diſcharged and cleared in the moneth of *July*, 1655. which was in the very heat of the War between the *Catholicks* and the *Proteſtants*; ſo that they had liberty of forging what impoſtures they pleaſed againſt the *Proteſtants*, both at *Lucerna*, and *Turin*, without the leaſt contradiction; which accordingly they did to purpoſe. For, at *Lucerna*, were publiſhed at the ſame time, two perſonal Citations againſt the ſaid *Leger*, *Michelin*, and *Danna*: And as for *Berru*, he was likewiſe at the ſame time (as a recompence for his perjury procured for him by *Reiſſan*) diſcharged and ſet at liberty, notwithſtanding he had been convicted of two aſſaſſinations, the one whereof we have already mentioned, and the other at *S. Giovanni*, where he murthered one *Giovanni Bertot*, a *Proteſtant*. After this trayterous and baſe action, he came (like *Sinon* to the *Trojans* in *Virgils Æneads*) to the ſaid *Leger*, and a great number of the Paſtors, and chief of the Valleys, and leaning upon his ſtaff, and bemoaning his condition, he proteſted, *That he was hardly able to ſtand upright, by reaſon of the many blows and knocks that he had received by the Papiſts, to make him forſwear himſelf againſt the ſaid* Leger *and the reſt; but that, as he could not in Conſcience do ſo wicked a thing, ſo he had withſtood them to the utmoſt, telling plainly thoſe that ſo urged him, that he would rather endure to be torn in pieces with wilde horſes; who thereupon ſeeing his conſtancy, had beaten him moſt unmercifully, and then caſt him out into the midſt of the open ſtreet, where he had miſerably died, had not a certain Jew had compaſſion on him, and took him up as he was groveling on the ground, and ready to give up the ghoſt.* In the mean time, the *Treaty of Peace* being finiſhed at *Pigneroglio*, namely, in the moneth of *Auguſt*, 1655. Mr. *Leger* and the reſt, againſt whom the proceſs had been made, as againſt Criminals, (a thing that they never in the leaſt dreamt of!) making ſome abode at *Pigneroglio*, came to hear the news thereof; and immediately addreſſing themſelves to the *Prefect Reiſſan*, who was the chief Miniſter of Juſtice (or rather Injuſtice) in that Province, earneſtly intreated him to tell them, if it were true that *Berru* had thus accuſed them; who made them anſwer in ſuch dubious terms, that they began to have a very great jealouſie of the thing, inſomuch that they thought it high time to have immediate recourſe to the *Senator*

Prerraſhino, who had been a little before deputed by his Royal Highneſs, to give him an Information concerning the aſſaſſination of the Prieſt, beſeeching him with all poſſible importunity, to declare unto them the truth of the whole matter, and to appoint them a ſet time and place for to make their Juſtification. Whereupon, this Senator told them plainly, that *Berru* had really accuſed them of ſuborning him to ſwear falſly againſt *D' Agot* and his Maſter, and therewithal ſhewed them a Copy of the Citation againſt the ſaid *Leger*, and the reſt of his Complices; the ſum and ſubſtance whereof was, *To baniſh them out of his Royal Highneſs Dominions, in caſe they did not appear perſonally at* Turin, *to anſwer to ſuch Interrogatories as ſhould be made to them about that buſineſs.* Upon this the *Sieur Leger*, by the aſſiſtance of *David Leger* Miniſter, handled the matter ſo, that they immediately after cauſed *Berru* to be apprehended in the plain of *Angrognia*, where he was newly arrived, and lurking in the Highways, where the ſaid *Leger* was wont to paſs to and fro, on ſet purpoſe, and with full deſign to aſſaſſinate him with the very firſt opportunity. This wretch, finding himſelf thus ſurprized, uſed all the devices he could poſſibly, to get out of their hands, although they aſſured him, that they intended nothing more againſt him, then to make him verifie what he had formerly confeſſed before a full Aſſembly of their Miniſters and others. Now when the *Sieur Leger* was aſſured that *Berru* was apprehended and in faſt hold and cuſtody, he went and declared openly the whole ſtory to the *Senator Perrichini*, to the *Referendano Tarquine*, yea and to *Reiſſan* himſelf, who was on the ſudden not a little ſurprized at it. And after that, to the *French Ambaſſador*, and the Ambaſſadors of the *Evangelical Cantons*; and in the end (though with much difficulty) he got leave to bring the perjured perſon to *Pigneroglio*, whither he hoped to obtain leave of coming face to face aginſt him in open Juſtice, and to that end extreamly ſolicited, as well all the Miniſters of his Royal Highneſs, as the *French*, and *Switzar Ambaſſadors* for their Interceſſion; the laſt whereof openly proteſted, that in caſe of a refuſal, they would complain *De denegatâ juſtitiâ*, &c. But the plain truth is, all the ſatisfaction that the perſons injured then received, was onely this, that *there ſhould be a Letter written to* Turin *about it*, annd a while after, *that the Anſwer from* Turin *was, that there could be nothing done in it.* And ſo the ſaid *Leger* was conſtrained to content himſelf with the honour of apprehending a perjured perſon, and to be declared (as indeed they were, both he and the others who had been accuſed by His Royal Miniſters, in the preſence of the *Ambaſſadors*, and all the Deputies of the *Valleys*) by the mouth of *Monſieur Balcet* Notary of *Pragela*, as *perſons altogether innocent, and clearly and throughly juſtified from the accuſation which* Berru *had made againſt them:* But as for any other formal nulling thereof, they were made to believe, that the third *Citation* having not yet been publiſhed, the Accuſation of *Berru* was not at all valid, and therefore they ought to ſit down and be quiet. After this, *Berru* was brought to *Turin*, from whence he was ſaid to be ſent to the *Venetian Galleys*, although he had been convicted (as hath been already noted) to have been the very man who aſſaſſinated the Prieſt in the company of *Daniel* the ſon of *Bartholomeo Belin*, a young man newly turned Papiſt. And in effect, there needs no better proof for it than *Reiſſan*'s own Atteſtation, who did divers times give it to *Mr. Leger*, and the others, yea, and which is more, he wrote to one *Bartholemo Genolat*, Syndick of *S. Giovanni*, a diſtinct Narrative of the whole Tranſaction in the following terms; namely, that *a certain young man by name* Giovanni, *ſon to the deceaſed* Laurentio Benech *of* Fenile, *Brother in Law of* Berru, *had ſuffered himſelf to be prevailed upon, and perſwaded to ſtand Centinel, whileſt* Berru *and* Belin *committed the Murther before-mentioned; and moreover, that he had intreated the ſaid* Genolat *to order the matter ſo, that the ſaid* Benech *might appear before the open Juſtice, according to the uſual form, to make an Authentick Depoſition, aſſuring him, that upon the account of his Non-age, as alſo that he had been deceived by his Brother in Law, he could ſuffer no prejudice in the world.* Yet notwithſtanding all this, through the great diſtruſt and fear that ſeized upon the ſpirit of this young man, they were not able with all their Rhetorick to perſwade him to it; onely ſo far they wrought upon him, as to appear before the Sieurs *Leger*, and *Genolat*, in the preſence of *Sr. Jacopo Baſtie*, and *Giovanni Prin* his Kinſman, to whom he confeſſed and affirmed, *That it was really true that* Berru *and* Belin *had committed this aſſaſſination, and that they had, unwittingly, and before he was aware, engaged him to ſtand Centinel.* And indeed, the young man repreſented all the circumſtances thereof ſo nakedly and plainly, that he left not the leaſt doubt or ſcruple in their minds about the truth of them. Beſides all this, the Mother in Law and Wife of this *Berru* aſſured them, that the matter was juſt ſo as it was repreſented. And certainly, though it be a matter of no ſmall difficulty to penetrate into the Depths of *Satan*, yet this buſineſs looks with a very ſuſpicious countenance; for if *Berru* had depoſed juſtly and righteouſly againſt thoſe Miniſters, why ſhould he have refuſed to be confronted with them, and ſo have brought thoſe Impoſtors and ſuborners to Juſtice? And on the contrary, if the Miniſters were innocent, why ſhould a man charged with no leſs then two aſſaſſinations, and as many perjuries, be ſuffered to eſcape? No, though there had been no more preſſing arguments than thoſe ſad complaints, and thoſe bitter tears alone, which that poor Widow of *Mean* poured out at *Pigneroglio*, demanding Juſtice of *Monſ. de Servient*, in terms that were ſufficient (one would have thought) to have moved the very ſtones in the Walls to have pity and compaſſion on her? To conclude, it's too too evident, that ſome more mighty and potent adverſary of the *Reformed party*, lying in *Ambuſh*, was the contriver of this murther, to have the better pretext for all their cruel dealings, however perhaps it might be immediatly acted by inferiour hands; who certainly, in caſe they had not been protected by ſuch means, had received no better a reward for their pains, than *Giovanni Odin* of *Angrognia* did not long before; who for a fact of the very ſame nature was baniſhed the Dominions of *His Royal Highneſs*, and ſo cloſely purſued by Juſtice, that he looked not upon himſelf to be ſecure, no not within the Territories of *France* it ſelf, until ſuch time as he had renounced his Religion.

Upon theſe and the like frivolous and feigned Accuſations, were the Deputies of thoſe poor Creatures, and their Supplications unhappily and miſerably rejected by the Court of *Savoy*: For, having been at *Turin* to preſent this their Requeſt, as alſo inſtantly to beſeech the chief Miniſters of State to favour them with admittance into His Royal Highneſs preſence, there to caſt themſelves at his feet; the Council *De propaganda fide & extirpandis hæreticis*, (which was compoſed of the Archbiſhop of *Turin*, His *Royal Highneſs* Confeſſor, the *Abbey* of *La Monta*, the *Prior Rorenco*, the Lords of *Lucerna*, together with the *Marqueſs* of *Pioneſſe*, the great *Chancellor*, The chief *Preſident* of the *Chamber*, the chief of the Senate *Ferrais*, and the other Preſidents, *Beletis* and *Nomis*) hindred the ſaid Deputies from having audience of their prince, and contrary to all juſtice and equity, uſurped the cognizance of this Affair, which no way belonged to them, being of the adverſe party. And thus were they conſtrained to ſeek Juſtice of their Oppreſſours! And although poſſibly ſomething might have been done even with that Council, if they could but have obtained audience of them, (it being not impoſſible, nor altogether improbable, that ſome of their Conſciences might have rebuked them, and that miſery with importunity might have wrought upon them) yet neither was this granted to the poor Deputies, no not ſo much as to come perſonally before the ſaid Council *De extirpandis Hæreticis*, but they were forced to ſend in their *Procurator Gibellino* a Papiſt; who knowing right well, that Excommunication was the certain puniſhment of all thoſe who any ways favoured the *Heretical Proteſtant* party, durſt not ſpeak a word, before he had fallen down upon his knees, and begg'd leave of the *Archbiſhop*, who was Preſident of the ſaid Council. And the Concluſion was, *That thoſe of the Valleys were commanded to make no more requeſts to His* Royal Highneſs *touching this buſineſs, unleſs they would ſend Deputies with Procuration, and power to accept and promiſe* (a poor recompence for ſo long a delay) *all that which ſhould be ordered them.* This Anſwer made the poor people almoſt for ever deſpair of ever making another Addreſs: However, like the *importunate Widow* in the *Goſpel*, they ſent again their Deputies to *Turin* with their Requeſt, and with Order to endeavour to get audience of *His Royal Highneſs*. And to this end, beſides other Interceſſions, they inſtantly requeſted *Madam Royal* to have pitty on them, and to procure the ſame for them, writing Her a Letter, as followeth.

A

A Supplicatory Letter of the poor *Evangelical Churches* of the Valleys of *Piemont*, to *Madame Royale*.

An Authentick Copy of the true Original whereof is to be ſeen in the publick Library of the famous Univerſity of Cambridge.

Dal 1638. ſi compiaque l' equita & clemenza di V. A. R. confirmare l' antiche Conceſſioni del fu Signor Duca Carolo Emanuel ſuocero di Glorioſa Memoria, e Sereniſſimi Predeceſſori, & hacci di gratia ſpeciale, tutto il tempo della ſua felice regenza conſervati nel pacifico & quieto goldimento, *&c.*

I*N the year* 1638. *your Royal Highneſs was pleaſed, according to your Juſtice and Clemencie, to confirm thoſe Ancient Grants of the deceaſed Lord, Duke* Ch. Emanuel, *your Father in Law, of glorious memory, and your moſt ſerene Predeceſſors: And by your eſpecial grace you have kept us, all the time of your moſt happie Reign, without the leaſt innovation or alteration, in a peaceable condition, and quiet enjoyment of the ſame; for the which we render you our moſt humble acknowledgements. Now, may it pleaſe your Royal Highneſs, our moſt gracious Princeſs and Ladie, notwithſtanding the ſame confirmation made unto us of the ſaid grants, by the ſiniſter and malicious Information of ſuch as bear us hatred and ill will, as if we had tranſgreſſed the bounds allotted us by thoſe Conceſſions, and our moſt ancient Cuſtomes (the quite contrary whereof we both have and ſhall ſufficiently make appear in due time and place) the Auditor* Gaſtaldo *hath publiſhed an Order the* 25 *of* January *paſt, by which* all the Inhabitants of Lucerna, Lucernette, Fenile, Bubiana, Campiglione, S. Giovanni, La Torre, Bricheraſio, and S. Secundo, who would not turn Catholicks, were commanded to forſake their Houſes and Eſtates within three days, upon pain of death; *and not onely ſo, but conſtrained to betake themſelves, ſome to the tops of the Mountains amidſt the Snow and Ice, and many into Caves for want of ſhelter. And when they ſought for a redreſs, with moſt humble Requeſts to your H. R. they were rejected by their Excellencies, the principal and chief Miniſters of State, by whom they were appointed to depute Commiſſioners with ſufficient Procuration and Authoritie to make and accept of new Propoſitions and Conditions, without which we were never to return, or appear in their preſence more. But we, not able to undergo ſuch Conditions, for ſeveral conſiderable Reaſons, which the experience of paſt evils hath taught us, and judging them not at all neceſſary, becauſe we demand nothing but a confirmation of thoſe Grants that have been alreadie confirmed in the year* 1620. *by* Your Royal Highneſs, *and to enjoy the ſame as we have done for many Ages, and time out of mind, under the happie Reign of your moſt famous Predeceſſors; and refuſing to act againſt our Conſciences, according to the true intent and purpoſe of our Conceſſions, though in all things elſe we have conſtantly behaved our ſelves as becometh faithfull Servants and moſt obe-*

dient Subjects of your Royal Highneſs, are now, upon this very account, reduced to great exigencies and deſolations; and therefore it is, that we have recourſe to the Clemencie, and the exemplary Pitty of your Royal Highneſs, *moſt earneſtly beſeeching you, to extend the bowels of your compaſſions towards ſo many hundreds of poor Families, Women and ſmall innocent Babes, who being ready to periſh with hunger and cold, do with Rivers of bloudie tears implore your mercifull aſſiſtance, and to vouchſafe, in imitation of ſo many moſt ſerene Princeſſes of* your Royal *Family, of famous memorie, to become an inſtrument of our Tranquillity with his* Royal Highneſs: *That ſo being reſtored to our former peaceable condition, and all Orders to the contrary being revoked, we may continue both in life and death that faithfull obedience which we ow to your Royal Highneſs. And we will pray,* &c.

From the Valleys, *Febr.* 20. 1655.

They wrote alſo other Letters to ſeveral of the Princes of the bloud, touching the ſame ſubject, in the following terms: An Authentick Tranſcript of the true Original whereof is to be ſeen in the publick Library of the famous Univerſity of *Cambridge*.

Sereniſſimo Signore,

Il Signor Duca Emanuel Filiberto Avo di V. A. Sereniſſima per accordio a capi del 1561. havendoci ſtabiliti certi limiti per gl' eſſercitii publici di noſtra Religione limito parimente l' habitatore all' luoghi & terre delle Valli di Lucerna, Peroſa, S. Martino, fuori delli quali ci fu interdetto, ſalvo, *&c.*

Moſt Serene Lord,

EManuel Philibert, *Duke, and Grandfather to your moſt* ſerene Highneſs, *having by an agreement to ſeveral Articles in the year 1561. eſtabliſhed certain bounds for the exerciſe of our Religion, did confine alſo our habitations within the places and Lands of the Valleys of* Lucerna, Peroſa, *and* S. Martino, *which we were forbidden to exceed (ſuch onely excepted as were expreſly nominated) And the benefit of theſe Articles we have ſtill peaceably enjoyed until the end of the year 1602. at which time an Order was ſurreptitiouſly obtained by ſuch as hated us, from the moſt ſerene Duke* Ch. Emanuel, *Father to your moſt ſerene Highneſs of glorious memorie; by vertue whereof, thoſe of* Fenile, Bubiana, Bourgh, *and* Lucerna, *came to be moleſted: Although upon better Information of the truth of thoſe Affairs, His* moſt ſerene Highneſs *of his Clemencie expreſly commanded, by a Grant of the 9* Apr. *and another of the 14* May, *1603. that they ſhould be reſtored to their ancient poſſeſſions; which was likewiſe*

likewiſe confirmed by a third Edict, in the year 1620. the ſame being duely interinated. Yea, His Royal Highneſs, who by the grace of God at this day reigns, after a long and chargeable debate, hath confirmed unto us the very ſame Conceſſions, with a formal Declaration, not to adde to, or diminiſh the ſame, as appears by his Decree of the 29 of December, 1653. *But yet notwithſtanding all this, having without intermiſſion ſolicited for the Interination thereof, and ſatisfied all the demands of the moſt Illuſtrious* Chamber of Accompts *in order thereunto; at the very inſtant and nick of time, when according to the intention of the aboveſaid Acts we hoped to obtain thoſe our Requeſts, came the* Auditor Gaſtaldo *with Orders to conſtrain us to quit our habitations in* Fenile, Bubiana, S. Secundo, Lucerna, Lucernetta, Bricheraſio, S. Giovanni, *and* La Torre, *where, by vertue of the aboveſaid Conceſſions, and long before, time out of mind, we have peaceably remained: By which means, more than a thouſand Families, and thoſe very numerous, who never committed any thing contrarie to the Orders of your* Royal Highneſs, *being alreadie ruinated by various calamities which they have undergone, muſt now periſh in a ſad and miſerable manner among the ſnowie Mountains, where they have onely the Canopie of Heaven for their ſhelter and covert. Now being thus preſſed with ſo many calamities, and all from a pure hatred to that Religion which we profeſs, we had reſolved to addreſs our moſt humble Supplications, and to flie for refuge to the Clemencie of his Royal Highneſs, our moſt ſerene Prince and Lord, had we not been rejected by their Excellencies the chief and principal Miniſters, and by them threatned never to admit of one more Petition for the future, in caſe we did not firſt ſubmit to certain conditions which were never before practiſed under the happie Reign of your moſt* ſerene *Predeceſſors; and particularly, in caſe we did not forthwith ſend Commiſſioners with a plenipotentiarie power to conclude and accept of new Conditions, which we are in no ſort able to perform, foraſmuch as we demand nothing, ſave onely, that his* Royal Highneſs *will be pleaſed, according to his gracious promiſes often made us, to ſuffer us to enjoy the aforeſaid Conceſſions, as we before enjoyed the ſame under the reign of his moſt* ſerene Predeceſſors, *and eſpecially ſeeing there hath not happened ſince the deceaſe of the father of your moſt ſerene Highneſs, any change or alteration, excepting onely what hath been to our prejudice. In theſe Exigencies and Calamities, being deſtitute of all other Counſel in the world, but ſuch as Deſpair uſually ſuggeſts to Men driven from their homes and habitations; and ſeeing themſelves in the mean while plundered by their malicious neighbours, whoſe aim is, by that means to induce them to ſome act of revenge, to the end his* Royal Highneſs *may have an occaſion to be yet more exaſperated againſt them (who has indeed alreadie been too falſly informed againſt us, to the advance and promoting of our final baniſhment:) And having no freedome of acceſs to his Royal Highneſs, we caſt our ſelves at the feet of your moſt* ſerene Highneſs, *to whom, as to a Sanctuarie, we have our recourſe, humbly beſeeching, that you would ſuffer your ſelf to be moved with compaſſion towards ſo many hundreds of ſmall and innocent* Chriſtian *Babes, according to that influence which your interpoſition and endeavours cannot but have upon the heart of* His Royal Highneſs, *and his moſt excellent*

cellent Miniſters of State; And that you will be pleaſed to procure us the revoking of ſuch ſevere Orders, to the end that we may enjoy the uſe of the forementioned Conceſſions onely, which we have formerly enjoyed under the happie Government of the moſt ſerene *Predeceſſors of his* Royal Highneſs. *Theſe graces and favours we hope for at the hands of your moſt* ſerene Highneſs, *in the mean while moſt humbly intreating you to vouchſafe to pardon that boldneſs and importunitie which neceſſitie puts us upon: And we ſhall continue to pray to God for the proſperitie of his* Royal Highneſs, *and all the* Royal *Family; and in particular of your moſt ſerene Highneſs, remaining*

Your moſt Serene Highneſs

In *Angrogna*,
*Febr.*20. 1655.

moſt humble and obedient
Servants, the men profeſſing
the Reformed Religion in the
Valleys of *Lucerna*, *Peroſa*, and *St. Martino*.

Beſides all this, they reiterated their ſupplicatory Letters to the *Great Chancellor*, and to the Marqueſs of *Pioneſſa*; but all in vain: For neither the *Princes*, nor the *Great Chancellor* vouchſafed to anſwer them a word. But *Madame Royale* ſhe ſent them to the *Marqueſs of Pioneſſa*, and the *Marqueſs of Pioneſſa* he ſent them to make good the Procuration which the Council *De extirpandis Hæreticis* had formerly enjoyned them, without which he refuſed to give them any Audience; which indeed was a ſecret and ſubtil Deſign of his, to tempt the poor people by this means obliquely to yeeld up the Right of their former Conceſſions, and purely ſubmit to *His Royal Highneſs* pleaſure: In which caſe, the Council *De extirpandis Hæreticis* would have undoubtedly taken the advantage of perſwading *His Royal Highneſs*, that ſince they had foregone their Conceſſions, *His Royal Highneſs* was altogether diſingaged of all former promiſes and Conceſſions, and ought to exterminate them out of his Dominions. Which ſtratagem the poor people perceiving, wrote another ſupplicatory Letter to *Madame Royale*, as likewiſe one of the ſame nature to the *Marqueſs Pioneſſa*, as follows.

A Supplicatory Letter of the *Evangelical Churches* of the Valleys of *Piemont.*

An Authentick Tranſcript of the true Original whereof is to be ſeen in the publick Library of the famous Univerſity of Cambridge.

Altezza Reale,

Dalla ſingolar gratia & benigno favore, che moſſe ultimamente la clementia di V. A. R. a far Riſponder quella che s'inardiſſimo preſentarle ſotto li 20 Feb. ſperiamo, come humiliſſimamente la ſupplichiamo, che ſi degnara porger l'orechio alla preſente replica che a ſuoi piedi proſtratti, *&c.*

Royal Highneſs,

From the experience of that ſingular Grace, and bountifull Favour which lately moved your Royal Highneſs clemencie, to cauſe anſwer to be made to one of our Letters (bearing Date the 20th. *of* Febr.) *which we took the boldneſs to preſent you; we hope (as with all humilitie we requeſt) that you will vouchſafe to give ear to the preſent Replie which we your poor ſubjects, being proſtrate at your feet, do here humbly tender unto you, with no other intent then to inform your Royal Highneſs touching ſome Articles, whereby it will manifeſtly appear, that your Royal Highneſs hath been greatly miſ-informed. As for example. Firſt, whereas it is alledged,* That the places prohibited in the Order publiſhed by the *Auditor Gaſtaldo,* have always been oppoſed and excepted, *it cannot be proved as to the places of* S. Giovanni, La Torre, S. Secondo, *and the others: And much leſs, that any of the moſt* ſerene *Predeceſſors of your Royal Highneſs had ever any intention to limit our dwellings to thoſe four Places which are now deſigned for their preciſe bounds; but on the contrarie, they have alwaies granted and permitted us that libertie in all the wonted places of the three Valleys; and onely* Roccapiatta, S. Bartholomeo, *and* Praruſtino *are nominated as Towns not appertaining to the* three Valleys, *as in the firſt* Article *of that Grant which bears Date the* 14th. *of* May, 1603. *may be plainly ſeen. And although by that of* 1602. Fenile, Bubiana, *and* Lucerna *came*

came to be diſquieted, His Royal Highneſs Charls Emanuel of glorious memorie, did yet by another Grant, bearing Date the 9th. of Apr. 1605. in the third and ſixth Articles, permit them to re-inhabite thoſe places. Yea, and in another of the 29th. of Septemb. in the ſame year, it is expreſſed in formal terms, in the very firſt Article, That ſuch as had Goods without the preſcribed Limits (that is to ſay, the Limits apointed for Preaching, according to the Grants of 1561.) ſhould be permitted to return to their dwellings. In the which ſaid Grants, the Limits of Preaching are often found to differ from thoſe of habitation; which Limits of habitation are extended to all the Towns and places appertaining to the three Valleys, with their places adjacent, as is to be ſeen in the eighth, ninth, eleventh, and twentieth Articles, which to avoid tediouſneſs we ſhall not here repeat. Theſe things being repreſented unto his ſaid Royal Highneſs (Charls Emanuel of glorious memorie) made him incline to revoke the Orders publiſhed againſt thoſe of Fenile, Lucerna, Bubbiana, and to reſtore all to a peaceable condition, and to confirm the ſame with an irrevocable Edict, bearing Date Aug. the 17th. 1602. upon which Account they paid 6000. Ducatons, as appears by the Decree made and interinated at that time by the moſt Illuſtrious Chamber, and moſt ſerene Senate. By all which it is evident, that we are ſo far from having juſtly deſerved the imputation of tranſgreſſing the Limits, or abuſively uſurping the leaſt Priviledge, that on the contrarie, we have ſtrictly kept our ſelves within our juſt meaſure and compaſs, as the Cataſtri of the Commonalties may ſufficiently witneſs for us. In the ſecond place, we are accuſed of many extravagancies and exceſſes; but we are not conſcious to the leaſt (after the clearing up that of Villaro, at the coming of Conte Todeſco) ſave onely, that forged one of La Torre, ſo ridiculouſly invented and interpreted, that the Auditor Gaſtaldo himſelf having diſcovered the abſurditie thereof, promiſed no more words ſhould be made of it. Yea, put the caſe any Crime had been involved in it, it could not be any ways imputed to thoſe of Lucerna, Fenile, Bubbiana, Campiglione, Bricheraſſio, S. Secundo, and the reſt, foraſmuch as by the Grant of the 29th. of Septemb. 1603. Art. 3. as alſo by that of his Royal Highneſs, by the Grace of God now reigning, bearing Date the 4th. of June, 1653. it is plainly declared, That the innocent are not to ſuffer with the guilty, but that Juſtice ſhall be upheld with a ſtrong hand for the ſuppreſſion of the refractory. As to the eſcape of Berruto, we might with truth alledge, that having upon the firſt demand of Mr. Collateral Perrachione, cauſed him to be ſecured in that very place where we were required, we ought not to be queſtioned, or demanded any further account of him, as being no waies acceſſary to his eſcaping, eſpecially ſeeing that immediately after that accident happened, we ſpared no endeavours to retake him; and it manifeſtly appears by divers and ſundrie Examinations, That he broke Priſon for no other cauſe then to eſcape the great inconveniencies and tortures which in ſome manner he was threatned with; the great noiſe and rumour whereof, together with the impriſonment of Berruto, might well be the cauſe why others would ſay little, as not daring to bear witneſs to the Truth, for fear of the like danger. By all theſe paſſages, your Royal Highneſs may eaſily *ſee, how the Truth is prejudiced and ſophiſticated, and how juſt the Title is which we claim of dwelling in thoſe places which are at preſent ſo much diſquieted and moleſted, and conſequently the innocencie of us poor Fugitives, who upon theſe grounds of truth and uprightneſs, are imboldned to caſt themſelves once more at your* Royal Highneſs *feet, humbly begging, that they may, out of your great clemencie, be re-eſtabliſhed, being turned over to the Council* De propaganda Fide, *which is expreſly erected againſt us, who next after God, acknowledge no other Patron but His* Royal Highneſs, *and their Excellencies his Miniſters of State, (as we believe that we ought in Conſcience to do:) And that the moſt faithfull and moſt obedient Subjects of the Crown may not be forced to wander and ſtray into other Countries, ſince that all the other places of the Valleys ſcarce ſuffice to contain their own native Inhabitants. This is the ſingular Grace and Favour that we hope from the Clemency and Compaſſions of your Royal Highneſs, that* His Royal Highneſs *would vouchſafe to behold and grant theſe our moſt humble Requeſts. And in the mean time, we ſhall not ceaſe to continue our moſt ardent prayers to Almighty God, for the proſperity of your Royal Highneſs, with the peace and enlargement of* His Royal Highneſs *Dominions, as being*

Your Royal Highneſs

In *Angrogna*,
March 16.
1655.

moſt humble and moſt obedient
Servants, the Commiſſioners of
the Valleys of *Lucerna*, *Peroſa*,
S. Martino, for the places adjacent, and for themſelves.

Tt A

A ſupplicatory Letter of the poor diſtreſſed Churches of the Valleys of *Piemont*, to the Marqueſs of *Pioneſſa*, 16. *March* 1655.

Excellentiſsimo Segnor,

La benegnita & patienza con laquale V. Eccellenza ſi e degnata riſponder alle lettere che s' inardiſſimo addrizzarle ſotto li.8. cadutto Feb. ci fa ſperare che anche adochiera la preſente replica, che con la debita riverenza veniamo a preſentarle, &c.

The benignity and patience wherewith your Excellency vouchſafed to anſwer the Letters, which we were emboldened to write to you, bearing date the eighth of February *laſt, gives us ſome ground to hope, that you will accordingly caſt your Eys upon this preſent Reply, which with all due reverence we preſent unto you, to the end onely, that we may better inform you, touching certain Heads or Articles; humbly begging your pardon for this our ſlowneſs, which the diſtance of places, and the difficulty in aſſembling our People, hath againſt our wills, occaſioned. Firſt, your Excellency accuſeth us, as guilty of* many exceſſes and exorbitances committed, and that we have given juſt cauſe, for the publication of the Order, publiſhed by the Auditour *Gaſtaldo. Although after the clearing our ſelves of the Fact at* Villaro, *(which was ſufficiently done at the coming of* Conte Todeſco) *we have not heard of the leaſt Miſcarriage laid to our charge, unleſs your Excellency would urge againſt us that fooliſh buſineſs of* La Torre, *which was acted by a company of Youths, (a great part whereof were the Children of Catholicks) not at all reflecting upon the Catholick Church, or having the leaſt appearance of any affront either to the Maſs, or thoſe that ſaid it, as the Auditour* Gaſtaldo *was very well informed, and to that end made us a promiſe, that nothing more ſhould be ſpoke of it, (though ſhould there have been any Delinquents, who had had a hand in ſuch a buſineſs, yet his Royal Highneſs declares in the firſt Article of that Act of* June *the fourth* 1633. *in order to the Explanation of the Conceſſions of the nine and twentieth of* September 1603. *in the third Article,* That it is not at all his meaning, that the innocent ſhould be puniſhed with the guilty, provided always, that we make ſevere Inquiſition after the later, *which we have never refuſed to do) And whereas, touching the Limits of Habitation, your Excellency is informed,* That we pretend this ground for our defence, namely, that they were ſet out, after the Conceſſions made by *Raconigi*; which not being true, our dwelling places remain uſurped and abuſive. *We intreat your Excellency with all humility, and for the love of God, to vouchſafe to believe that our Reaſons do manifeſt quite another thing; as alſo, that on the contrary, we alleged our Limits in ſome places have been ſtraitened. We will not ſay, by reaſon of their baniſhment out of the Marquiſate of* Saluzzo, Praviglielmo, Feſteone, *and many other Cities and Towns of* Piemont, *which are not ſpecified* or expreſſed in the ſaid Grants (however, that even all thoſe places have in times paſt been tolerated) but particularly upon the account of the Valley of Meane in them expreſſed, together alſo with Campiglione and Borgo of Bubiana, which were comprehended in them, as under the Towns of the three Valleys, which were at that time uſually tolerated, in which the reverend Raconigi after the Wars, did again ſettle us; as alſo his Royal Highneſs by his Grants 1603. confirmed the ſame, cauſing it to be interinated in the Year 1620. And it's evident, that in the Anſwers to the third and ſixth Articles of the firſt Memorial, of the ninth of April 1603. given to thoſe of Fenile, Bubiana, and Lucerna, whoſe dwelling onely found oppoſition, and none others till that time, it was permitted them to be re-eſtabliſhed, becauſe that thoſe Towns and places were common and tolerated in the three Valleys appointed for the Limits of Habitation. And in the firſt Article of the Grant of the nine and twentieth of September, in the year aboveſaid, it may be clearly ſeen, that without any Reſerve, in the ſaid three Valleys, all ſuch might return to their reſpective Habitations, who had their Eſtates without the Limits for Preaching, which was confirmed the ſeventeenth of Auguſt 1620. and interinated 1620. with an expreſs Act for the Payment of ſix thouſand Ducatoons upon that very Account. And ſo was the Habitation of thoſe beyond Pelice rendred peaceable, firm, and perpetual; although not altogether free from divers Vexations that were brought upon them, by their ill-affected Neighbours. To this may be added, that Roccapiatta, St. Bartholomeo, Praruſtino, were not named diſtinctly and apart, in the third Article of the Conceſsions of the fourteenth of May 1603. and the firſt Article of thoſe of 1620. for any other reaſon, than this, namely, becauſe thoſe Towns did not belong to the three Valleys, as may be there found; which is a manifeſt proof, that touching our Dwelling or Habitation, no Town belonging to the three Valleys frequented and tolerated before, ſuffered the leaſt oppoſition: beſides all this, the Agreement made by the Lord Raconigi which onely doth eſtabliſh the Limits of Preaching, the ſame which now are appointed for Habitation, doth permit alſo their Habitation without and beyond the bounds of Preaching, in all the other Towns of the three Valleys and their adjacent parts. When the great and the ſerious Affairs of your Excellency ſhall permit you to reade the 8,9,10,11,12,13,14,20, and 21. Articles, (which we do not here ſpecifice, to avoid trouble and tediouſneſs) we are fully perſwaded, that the Limits for Preaching, having been ſo often diſtinguiſhed from the other of Habitation, which have no other bounds, but thoſe of the three Valleys and their adjacent parts, your Excellency will not blame us for endeavouring, to make good the juſt Title of our Habitations, againſt any ſophiſtical Interpretations and Diſtinctions. For, really, ſo far are we from being our own Judges in the Interpretation of ſuch Grants, (which belongs onely to the Sovereign himſelf, who makes them) that we wholly refer our ſelves to the Intentions of the ſame Sovereigns, who granted thoſe Acts, with the expreſs terms of ſuch their Conceſsions, as likewiſe to the uſe, practiſe, and obſervation of the ſame under their happy Government. Nor can it be objected to us with truth, That we have any ways in after-times encroached, or enlarged our ſaid Limits. For, on the contrary, they have been every *way leſſened, and contracted. And if any of the Reformed Churches have at any time bought any Lands of Catholicks (as is notwithſtanding permitted by the twentieth Article of the Conceſsions of* 1561.) *your Excellency may aſſure your ſelf, that they have alſo ſold four for one, to the very ſame Catholicks. All which being really true, we intreat your Excellency, to improve your Intereſt, for the re-eſtabliſhment of ſuch poor diſtreſſed People, and the annulling of all Orders whatſoever to the contrary, to the end, that ſo many faithfull Subjects of his R.H. be not deprived of the graces and favours granted to and enjoyed by them, under ſo many of his Predeceſſours, and by him, (as alſo by his moſt ſerene Grand-father, of glorious memory) ſo often confirmed, with ſo ſtrict a Charge, and by ſo expreſs Acts. And that they may not be forced to quit and abandon their Eſtates, (as otherways they muſt be forced to do) eſpecially conſidering, that all the other Towns of the Valleys, have not wherewithall to imploy and maintain their own inbred Inhabitants. All which we hope to obtain by means of the powerfull Influence and Authority of your Excellency, who is ſo full of Pity, Clemency, and Juſtice; which ſhall cauſe us to continue to offer up our Prayers to God, for the increaſe of his Royal Highneſs Dominions, and the proſperity of his Perſon, and Royal Family, and in particular of your Excellency, as being*

In Angrogna *Your Excellencies*

16. March, 1655. *Moſt humble and moſt obedient Servants, the Comiſsioners for the Valleys of* Lucerna, Peroſa, St. Martin, *and the places adjacent, and for themſelves.*

Theſe and ſuch like were the reiterated Supplications of the Deputies of thoſe poor diſtreſſed Churches, who notwithſtanding did all the while but *Surdo canere*, for they could not poſſibly obtain Audience of the Dukes Court, unleſs they would yield to give their Deputies a plenipotentiary power as aboveſaid; which to do without any limitation, and according as the Marqueſs had preſcribed them, they knew right well could have no other effect or iſſue than this, namely, to yield tacitly to the quitting and renouncing their former Conceſſions, and other Privileges. In ſum, when they ſaw themſelves conſtrained to it, they choſe their Deputies, and gave them Inſtructions as ample as they could poſſibly, which were ſigned by all the Paſtours and Deputies of their Churches, who were likewiſe authorized by the power of *Lucerna*. The ſubſtance of thoſe Inſtructions, after their due Proteſtation of fidelity and obedience, was, that they *ſent thoſe their Deputies to* Turin, *to accept of, and promiſe all that it ſhould pleaſe his Royal Highneſs to appoint them, according to their ancient Conceſsions, and the Rules of a good Conſcience. But as there's no charming a Lion that is greedy of his Prey,* ſo were all the Intreaties and Solicitations in the world to little purpoſe, as to the ſoftening of *Pioneſſa's* ſtony heart, who thirſted ſo violently after the Bloud of thoſe poor Creatures. And accordingly he ſlighted this laſt Supplication of theirs with as much diſdain as he had the former: however, that he might not too openly diſcover the black Deſign of the Council, *De propaganda fide & extirpandis Hæreticis*, before the hour of its Execution, he ſtrove to diſguiſe all his Anſwers to the poor People, in ſuch ænigmatical terms, (not unlike the Devil heretofore in the Oracles) that though he gave them but cold comfort, yet he left them not without ſome glimmering hopes at leaſt of a Day of Audience, for the hearing of their Grievances and Complaints, that ſo during this pauſe and intervall of time, all things might be in a better readineſs for the Day of Slaughter; which is the ſubject of the following Chapter.

CHAP. VI.

A brief and moſt authentick Narrative of ſome part of thoſe extraordinary Cruelties which were exerciſed againſt the poor Proteſtants of the Valleys of Piemont, *during the heat of the late Maſſacre, in the Year of our Lord* 1655. *in the Moneth of* April.

Every particular Circumſtance whereof was abundantly verified to the Authour, during his abode in thoſe parts, both by Word of Mouth, and by the formal Atteſtations and Subſcriptions of thoſe very perſons who were both Eye and Ear Witneſſes of thoſe inhumane Cruelties, the true Originals of ſome whereof he hath expoſed to publick view in the Library of the Univerſity of *Cambridg*, and for ſeveral weighty Reaſons hath reſerved the reſt in his own cuſtody, ready to give any ingenuous perſon full and clear ſatisfaction.

IN the former Chapter the *Chriſtian* Reader hath had a large Account of the Popiſh Deſign upon the poor Evangelical Churches of the Valleys, this gives him a diſtinct and faithfull Narrative of the Execution thereof; which verily was as adequate to the contrivance, (as to matter of Cruelty) as an Impreſſion to the Seal.

Upon *Saturday* the ſeventeenth of *April* 1655. while the poor Deputies of the Proteſtants were, by the artifice of *Pioneſſa*, detained at *Turin* for an Anſwer to their Requeſts, (where the fifth and laſt Chapter leaves them) there arrived a great Army at *St. Giovanni*, which was now, together with *La Torre*, and all the lower parts, diſinhabited, and in a moſt deſolate and lamentable condition. This Army encamped, for the ſpace of ſome hours together, in a place called *St. Georgio*, and in the Dusk of the Evening, fell into the Burgh of *La Torre*, where they met with not ſo much as one ſoul of the Proteſtants, ſave onely a little company of eight or ten perſons, who not at all thinking that the Enemy was there, were ſeeking up and down for ſomething to ſatisfie their hunger: but ſo ſoon as ever they approached the Covent, they were immediately deſcried by the Monks, and the Troopers who had lien there concealed ſeveral days before, for that very purpoſe, who, to ſhew the kindneſs they had for them, ſaluted them with a great Volley of Shot, whereby they ſlew upon the place one *Giovanni Combe* of *Villaro*, and hurt *Pietro Roſtain* of *La Torre*; thereupon the reſt, who ſaw themſelves thus encompaſſed on every ſide, immediately fled for their Lives.

Upon the Lords Day following, which was the eighteenth of the ſame Moneth, the Enemy ranged up and down throughout the Communalties of *La Torre*, and *St. Giovanni*, plundering and pillaging at pleaſure. And upon the nineteenth (being now, like a Snowball, become the bigger by rowling, and their number increaſed to about fifteen thouſand) they ſet upon the Proteſtants in ſeveral Quarters among the little Hills of *St. Giovanni*, and *La Torre*, but the poor People having for a long time foreſeen their Deſign, and being prompted, by the Law of Nature to ſelf-preſervation, took courage, and ſtood upon their own defence, and the Enemy was vigorouſly oppoſed on every ſide; in one place, by Captain *Jahier*, and in other places, by the Officers of *St. Giovanni*, *Angrognia*, *Roccapiatta*, and their Troops. The next day, which was *Tueſday*, the Popiſh Army made three ſeveral Attempts to take away the Bell of *St. Giovanni*, and to burn the Church, (although ſituated in the Confines of *Angrognia*, to which the Marqueſs of *Pioneſſa* had always aſſured his Protection, as being a place excepted in the Order of *Gaſtaldo* for that purpoſe, and named for the Retreat of the reſt that he baniſhed and drave out of their Habitations) nevertheleſs for a diverſion, they ſet upon thoſe of *St. Giovanni*, who had their Rendezvouz about a Mile off, in a certain place called *Caſtelus*, on the ſide of the Mountain of *Briqueras*, as alſo at *La Torre*, towards *Taliaret*: but thoſe of the poor People, who were then in Arms, did ſo couragiouſly reſiſt them, that they were conſtrained to a ſhamefull Retreat, with the loſs of about fifty of their Men, and had not their Cavalry defended the Plain, they had been utterly defeated. In the mean while, there were none of the Proteſtants ſlain, except one of *Roccapiatta*, (upon whoſe dead Carkaſe they ſufficiently revenged themſelves) and another, *viz. Giovanni Brocher* of *St. Giovanni*. Upon the one and twentieth of the ſame Moneth, which was the terrible fatal day to the poor Proteſtants, the Marqueſs of *Pioneſſa*, by a helliſh Stratagem held in Parley the Deputies of the Valley of *Lucerna* till Noon, and then treated them with a large Dinner, after which, they went their ways with much ſatisfaction and chearfulneſs, their mindes being as well filled with good hopes, as their bellies with meat; for indeed, the Marqueſs of *Pioneſſa* by his ſmooth language and ſolemn aſſeveration had fully perſwaded them, that there ſhould not be the leaſt hurt done to any, except thoſe of *St. Giovanni* and *La Torre*, as being the places ſpecified in the Order of *Gaſtaldo* to be prohibited to thoſe of the Reformed party; but as for all the reſt, in caſe they ſhould but receive and quarter ſome few Troops, as a token of their obedience, and that but for a ſhort time, they might ſet their hearts at reſt without fear or jealouſie of the leaſt inconvenience. Hereupon, the Agents of *Angrogna* went up to the head of thoſe who it was pretended ſhould onely go and quarter in thoſe places, and there beſtirred themſelves with all the Perſwaſions imaginable, to keep the Men of their own party from making the leaſt reſiſtance; the ſame did thoſe of *Villaro* and *Bobio*, never dreaming the ſad conſequence of ſo great unadviſedneſs; but the Enemies Men had no ſooner entred in, but they found (when it was too late) how far the Catholicks keep Faith with thoſe that they call Hereticks: for having uſed all poſſible artifices to draw the reſt within their reach, they preſently clapt to their Nets, and divided the Prey, putting all to Fire and Sword, ſlaying all they met with, that had but the likeneſs of Mankinde, and that in the moſt barbarous manner they could poſſibly deviſe; for a general deſcription whereof, I ſhall refer the Reader to an Extract of one of their own Letters, before I come to a more particular deſcription of thoſe horrid and unheard of Cruelties.

A faith-

A
FAITHFUL TRANSLATE
OF
A ſad, and mournful Letter, written (as is ſuppoſed) by ſome of the poor diſtreſſed Proteſtants of the Valleys of *PIEMONT*.

CONTAINING,

A Summary, or brief Narrative of thoſe horrible Cruelties, which were exerciſed againſt them, in the late Maſsacre, in *April* 1655.

Peres & Freres,

Nos l' armés n' ont plus d' eau, mais de ſang, qui n' offuſquent pas ſeulement, &c.

Brethren and Fathers,

“Our tears are no more tears of water, but of bloud, which do not onely drown and obſcure our ſight, but even oppreſs our very hearts! Our pen is guided by a trembling hand! our brains are made dry by the many knocks we have received! and our minde ſo exceedingly troubled by ſuch unexpected and ſuddain alarms, that we are not able to form a Letter, anſwerable to the intent of our mindes, or to the ſtrangeneſs of our deſolations. Wherefore we entreat your pardon herein, and that you would be pleaſed among ſo many clods of bloud, to gather up, and pick out the ſenſe of our conceptions, and what we would (at leaſt) impart unto you Whatſoever reports have been ſpread abroad of our ſtubborneſs in refuſing to have recourſe to his Royal Highneſs, for the redreſſing of thoſe our heavy grievances and moleſtations, you cannot but know that we have never at all deſiſted, from writing ſupplicatory Letters, or preſenting our humble Requeſts, by the hands of our Deputies, and that, they were ſent, and referred, ſometimes to the Council *de propaganda fide*, other times to the *Marqueſs of Pioneſſa*. And the laſt 3. times they were plainly rejected, and denied ſo much as an audience, under pretext that they had no Credenti-

“als, or Inſtructions ſufficient to empower them, to promiſe and accept, in the name, and on the behalf of their reſpective Churches, whatſoever it ſhould pleaſe his Royal Highneſs to grant to, or beſtow upon them. And by the inſtigation, and contrivance of the *Roman* Clergy, there was ſecretly ſet in ambuſh an Army of ſix Thouſand men, who upon a ſuddain (being animated and encouraged thereto by the preſence and utmoſt activity of the *Marqueſs of Pioneſſa*) fell moſt violently upon thoſe of *S. Giovanni* and *La Torre*.

“This Army being once entred, and having gotten footing, was ſoon encreaſed, and became exceeding numerous by the addition of a multitude of the neighbouring Inhabitants throughout all *Piemont*, who hearing that we were given for a prey to the Plunderers, fell upon the poor people with an impetuous fury. To theſe were added a numberleſs number of Out-laws, priſoners, and other Offendours, who thought hereby to have both ſaved their ſouls, and filled their purſes. And for the better opportunity to put their deſigne in execution, they were forced to receive five or ſix Regiments of the *French* Army, beſides ſome *Iriſh*, to whom (as it is reported.) our Country was promiſed, and ſeveral other Troops of Highway men, and Vagabond perſons, under pretext of coming into the Valleys for a *Rinfreſco* (as they term it) or freſh Quarter.

“This great multitude, by vertue of a Licenſe from the *Marqueſs* of *Pioneſſa*, being animated by the Monks, and conducted and enticed to the work by our wicked and unnatural neighbours, fell upon us with ſuch violence on every ſide, and in ſo horridly treacherous a manner, (eſpecially in *Angrognia*, *Villaro*, and *Bobio*, to whom the Marqueſs had engaged himſelf, that in caſe they would but condeſcend to the lodging and quartering of one onely Regiment in each place, or Communalty, they ſhould be ſecured from all harm or violence) that in one moment of time all was turned into a confuſed heap, and the Inhabitants conſtrained, after ſome skirmiſhes, which they endured in their way for their own defence, to fly for their lives, together with their wives and little children; and that not onely thoſe of the Plain, who had betaken themſelves to the Mountains, but likewiſe thoſe of the Mountains themſelves, who had otherwiſe been certainly betrayed, and ſurpriſed. However, all the diligence they could poſſibly uſe for their preſervation, was not ſufficient to prevent the deſtruction of a very conſiderable number of them: For in many places, (as in *Villaro*, and *Bobio*) they were ſo hem'd in on every ſide, the Enemy having ſeized on the Fort of *Mireburg*, and by that means ſtopt the paſſage, that there was no way left to flye or ſave themſelves, but were moſt fearfully maſſacred and put to death. In one place they cruelly tormented no leſs then an hundred and fifty women and ſmall children, and afterwards chopt off the heads of ſome, and daſht the brains of others againſt the Rocks. As for a great part of the Priſoners which they took, from fifteen years of age and upwards, who refuſed to go to *Maſs*,

“ they hanged ſome, and nailed the feet of others to trees, with their
“ heads hanging towards the ground, all which they endured conſtantly.
“ It's reported that they carried ſome of note, priſoners to *Turin*,
“ as namely our poor Brother Mr. *Gros* Paſtour, and ſome part of his
“ family. In ſum, there's neither Cattle nor any other proviſion left
“ in the Valley of *Lucerna*; what was ſaved was inconſiderable, and all
“ the reſt our Enemies carried and ſold to ſeveral Towns in *Piemont*.
“ 'Tis too evident, that all is loſt, ſince there are ſome whole Communalties,
“ eſpecially S. *Giovanni*, and *La Torre*, where the buſineſs
“ of ſetting fire to our Houſes and Churches, was ſo dexterouſly managed
“ by a *Franciſcan Frier* and a certain *Prieſt*, that they left not
“ ſo much as one of either unburnt. In theſe deſolations the Mother
“ has been bereft of her ſweet Childe! the Husband of his dear Wife!
“ Thoſe who were the richeſt among us, are forced to beg their bread,
“ yea which is worſe, they are weltring in their own bloud, and deprived
“ of all the comforts of this life. And whereas there were ſome
“ Churches in S. *Martino* and other places, who have always been
“ heretofore as a Sanctuary to the perſecuted, they have now themſelves
“ been ſummoned to quit their dwellings, and to depart every
“ ſoul of them, and that upon a ſuddain, without the leaſt reſpit, under
“ pain of life. Neither is there any mercy for any of them, who
“ are found within his Royal Highneſs Dominions. The pretext of
“ theſe ſtrange Maſſacres, are, that we are Rebels to the Orders of his
“ Royal Highneſs, for not having brought the whole City of *Geneva*
“ within the Walls of *Mary Magdalene* Church; or in plainer terms,
“ for not having performed a pure impoſſibility, in departing in a moment
“ from our houſes and habitations in *Bubbiana*, *Lucerna*, *Fenile*,
“ *Bricheras*, *La Torre*, S. *Giovanni*, and S. *Secondo*; And alſo, for having
“ had our recourſe to his Royal Highneſs by unceſſant ſupplications
“ to take pity on us; who on the one ſide, told us, that he would
“ make no innovation; and on the other ſide, refuſed to give us leave
“ to depart out his Dominions peaceably, as we oft times beſeeched
“ him, in caſe he would not ſuffer us to abide and enjoy the liberty of
“ our conſciences, as had always done his Predeceſſours. True it is,
“ that the Marqueſs of *Pioneſſa*, did produce us another excuſe, by the
“ hand of our *Procurator*, (and we have in our hands the very original!)
“ which was, that it was his Royal Highneſs pleaſure to abaſe and take
“ down our pride, for endeavouring to ſhroud our ſelves and take
“ Sanctuary under the protection of Foreign Princes and States.
“ To conclude, our beautifull and flouriſhing Churches are utterly
“ loſt, and that without remedy, unleſs God Almighty work miracles
“ for us! Their time is come, and our meaſure is full! *O have
“ pity upon the deſolations of Jeruſalem*! and, *Be grieved for the afflictions
“ of poor Joſeph*! Shew the real effects of your compaſſions!
“ and let your bowels yearn upon ſo many thouſands of poor
“ ſouls who are reduced to a morſel of bread, for *following the
“ Lamb whither ever he goes*. We recommend our poor Shepherds,

"together with their ſcattered and diſperſed flocks, to your fervent "Chriſtian prayers, and reſt in haſte

27. *April*, 1655. *Your moſt humble, and moſt obliged*
Servants and Brethren in
the LORD.

I preſume the Chriſtian Reader is now ſomewhat prepared, by what has been already hinted, with the greater conſtancy, to behold thoſe dolefull ſpectacles which he ſhall have here preſented before his eys. The truth is, the cruelties which are here related, would abundantly exceed the belief of any man (ſave onely the Authors and Actors of them) were they not accompanied with ſuch Authentick proofs, that he who denies the truth of them, muſt, at the ſame time deny his own reaſon and underſtanding: For if the formal Atteſtations of thoſe that were eye witneſſes and by-ſtanders, may be of any force with us; if the ſtrong and wofull cries of ſo many deſolate and poor wretches, who have been miſerably rob'd and bereft of their relations, houſes, lands, and all other comforts, may in any manner gain our belief; In a word, if the formall depoſition of one of the chief Commanders of that very Army who were the Actors of thoſe cruelties, ſigned with his own hand, and that in the preſence of two ſufficient Witneſſes, may perſwade us to give any credit to ſuch a Relation; Or (which is yet one degree nearer) if the voluntary confeſſion of one of the Souldiers themſelves, and one who had his own hands embrewed in the bloud of thoſe poor creatures, to ſome of his Comrades, in a boaſting way, that he had many times during the heat of the *Maſſacre*, ſurfetted with eating the boyled Brains of thoſe † *Barbets* (or *Proteſtants*) I ſay, if the Voluntary confeſſion of ſuch *Canibals* as theſe, may be accepted as Authentick proofs, then I doubt not but to give ample ſatisfaction to all, as well to thoſe that fain would not, as thoſe that as yet cannot eaſily believe ſuch Monſtrous cruelties, having inſerted here, as followes, the true Copies of the ſaid Depoſitions and Atteſtations, (which are indeed worthy of being communicated to poſterity) and preſented the very Original Subſcriptions to the publike Library of the famous Univerſity of *Cambridge*.

† Note here that in *Piemont* they call *Barbets* thoſe whom they in *France* call *Hugonots*.

The

The Declaration of M. *du Petit Bourg*, firſt Captain of the Regiment of *Grancey*, touching the Cruelties that were exerciſed upon perſons of all ages and ſexes, among the poor *Proteſtants* of the *Valleys* of *Piemont*, ſubſcribed with his own hand at *Pignerol*. 27. *Novemb*. 1655. in the preſence of two other Commanders.

The true Original whereof is to be ſeen, together with the reſt, in the Publick Library of the famous Univerſity of *Cambridg*.

JE *Sieur du* Petit Bourg, *premier Capitaine au Regiment de* Grancey, *le commandant, & ayant eu ordre de Monſieur le* Prince Thomas *d'aller joindre le Marquis de* Pianeſſe, *& prendre ordre de luy, (lequel Marquis eſtoit à la* Tour;) *ſur mon depart je fus envoyé querir par Monſieur L'Ambaſſadeur, lequel me pria de parler à Monſieur de* Pianeſſe, *& m'employer à accommoder les troubles qui eſtoyent arrivez parmi ceux de la Religion des Vallées de* Piemont, *en ſuite dequoy, je me ſuis addreſſé au dit Marquis, le priant avec beaucoup, d'inſtance qu'il aggreaſt, que j'entreprinſe le dit accommodement, & que je me promettois d'en venir à bouc, ce qu'il me refuſa à diverſes fois, qu'inſtance que j'en aye ſçeu faire; & au lieu*

I Sieur *du Petit Bourg*, firſt Captain of the Regiment of *Grancey*, who alſo commanded the ſame, having received direction from *Prince Thomas* to go and joyn with the Marqueſs of *Pioneſſe*, and to receive his Orders, (which Marqueſs was then at *La Torre*) when I was juſt upon my Departure, the Ambaſſadour ſent for me, and deſired me to ſpeak to *Monſ. de Pioneſſe*, and to uſe my endeavour to accommodate the Troubles which were happened amongſt thoſe of the Religion in the Valleys of *Piemont*: in order whereunto I then addreſſed my ſelf to the ſaid *Marqueſs*, intreating him with much earneſtneſs, that he would give way, that I might undertake the ſaid Accommodation, which I ſuppoſed I might have been able to effect: But he refuſed this my Requeſt, and that divers times, notwithſtanding all the Endeavours I could poſſibly uſe to perſwade him thereunto. And inſtead of the leaſt mitigation of Affairs, that this or any other conſideration which I could lay before him, did then produce, on the contrary, I was witneſs to many great Violences and extreme Cruelties exerciſed by the *Bandets* and Souldiers of *Piemont*, upon all ſorts of every age, ſex, and condition whatſoever, whom my ſelf ſaw maſſacred, diſmembred, hanged up, burned, and raviſhed, together with many horrid confuſions. And ſo far is it from truth, that the whole was done by virtue of thoſe Orders which were given out by me (as is falſly alleged in a certain Relation printed in *French* and *Italian*) that I beheld the ſame with horrour and regret. And whereas it is ſaid in the ſame Relation, that the Marqueſs of *Pioneſſa* commanded me to treat them peaceably, without hoſtility, and in the beſt manner I could poſſibly, the event clearly demonſtrated, that the Orders he gave were altogether contrary, for as much as it is moſt certain, that without any diſtinction of thoſe who reſiſted, from thoſe who made no reſiſtance, they were uſed with all ſort of inhumanity, their houſes burnt, their goods plundered, and when Priſoners were brought before the Marqueſs of *Pioneſſe*, I ſaw him give order to give them no quarter at all, becauſe (ſaid he) his Highneſs is reſolved to have none of the *Religion* in any of his Dominions.

And as for what he proteſts in the ſame *Delaration*, as namely, that there was no hurt done to any, except during the Fight, nor the leaſt Outrage committed upon any perſons not fit to bear Arms. I do aſſert and will maintain, that it is not ſo, as having ſeen with my eys ſeveral men kill'd in cold bloud; as alſo women, aged perſons, and young children, miſerably murdered.

que cela ni aucune autre conſideration que je luy aye donnée, aye en rien adouci les affaires, au contraire j'ay eſté teſmoin de pluſieurs grandes violences & extremes cruautes exercées par les Bandits du Piemont, *& Soldats ſur toute ſorte d'aage, de ſexe, & condition, que j'ay veu Maſſacrer, deſmembrer, pendre, bruſler & violer, & de pluſieurs effroyables incendies. Tant s'en faut, comme porte fauſement une certaine relation imprimée en François & Italien, que le tout à eſté fait en ſuite des ordres que j'aye donnez, que je l'ay veu avec regret & horreur. Eſt auſſi faux ce que porte la dite Declaration que le Marquis de* Pianeſſe, *m'ait commandé de les traitter paiſiblement, ſans hoſtilité, & le mieux qu'il me ſeroit poſſible; & l'evenament a bien monſtré que les ordres eſtoyent du tout contraires, veu qu'il eſt conſtant que ſans diſtinction de ceux qui faiſoyent reſiſtance ou qui n'en faiſoyent point, l'on les à traitté avec toute ſorte d'inhumanité, bruſlé leurs Maiſons, & ſaccagé leurs biens: quand l'on amenoit des priſonniers au Marquis de* Pianeſſe *j'ay veu ordre qu'il falloit tout tuer, pource que S. A. ne vouloit point de gens de la Religion dans toutes ſes terres.*

Quant à tout ce qu'il proteſte en la meſme Declaration qu'on n'a jamais touché à aucun ſinon dans le combat, ni fait le moindre outrage aux perſonnes inhabiles aux armes, je ſouſtiens que ce la n'eſt point, puis que j'ay veu de mes yeux meutrir des hommes de ſang froid, & tuer miſerablement des femmes, des vieillards & petits enfants.

Pour ce qui eſt de la forme, en laquelle ils ſe ſont mis en poſſeſsion de toute la Vallée d' Angrogne, *pour la piller & bruſler entierement, ils n'ont pas eu beauconp de peine, car excepté ſix, on ſept qui firent quelque mine de reſiſtance, voyant qu'il n'y avoit point de mercy pour eux, il envoya tout le reſte ſans aucune reſiſtance, car les payſans penſoyent, pluſtoſt a fuir qu' a combattre, tellement que je nie formellement & le proteſte devant Dieu que rien des cruautez que deſſus, n'a eſté executé par mon ordre, au contraire voyant, que je ne pouvois y apporter de remede, je fus contrainct de me retirer & abandonner la conduite du Regiment, de peur d' aſſiſter à de ſi mauvais es actions. Fait à Pinerol ce 27. Novembre 1655.*

DU PETIT BOURG.

Nous ſubſignez Capitaines aux Regiments d' Infanterie de Sault, & d' Auvergne, atteſtons avoir veu faire la preſente Declaration dans ceſte Ville de Pinerol, *au Sieur du* Petit Bourge, *Capitaine au Regiment d' Infanterie de* Grancey, *& là aſcrite & ſignée de ſa propre main, en nôtre preſence, en foy de quoy nous avons ſigné le preſent a Pinerol ce 25. Novemb. 1655.*

S. HILAIRIE Capitaine
d' Auvergne.
DU FAURE Capitaine
du Sault.

As for the manner how they put themſelves in poſſeſſion of all the Valley of *Angrognia,* to pillage, and burn the ſame entirely, they did it with eaſe enough, for (excepting ſix or ſeven, who ſeeing there would be no Mercy ſhown them, made ſome ſhew of oppoſition) he ſent them away without the leaſt reſiſtance, the Peaſants thinking rather how to flie, then to fight the Enemy: In ſum, I deny abſolutely, and proteſt, as in the preſence of God, that none of thoſe cruelties above mentioned, were executed by my Order, but on the contrary, ſeeing that I could not procure a remedy, I was conſtrained to retire, and quit the Conduct of the Regiment, for fear of being preſent at ſuch wicked actions. Done at *Pignerol* the 27. *Novemb.* 1655.

Du PETIT BOURG.

We whoſe Names are here ſubſcribed, Captains of the Regiments of the Infantery of *Sault* and *Averne,* do atteſt that we have ſeen the preſent Declaration made by the *Sieur du Petit Bourg,* Captain of the Regiment of Infantery of *Grancey*, in the City of *Pignerol,* and by him written, and ſigned with his own hand, in our preſence. In witneſs whereof, we have ſigned this preſent Atteſtation at *Pignerol,* this 25 of *Novemb.* 1655.

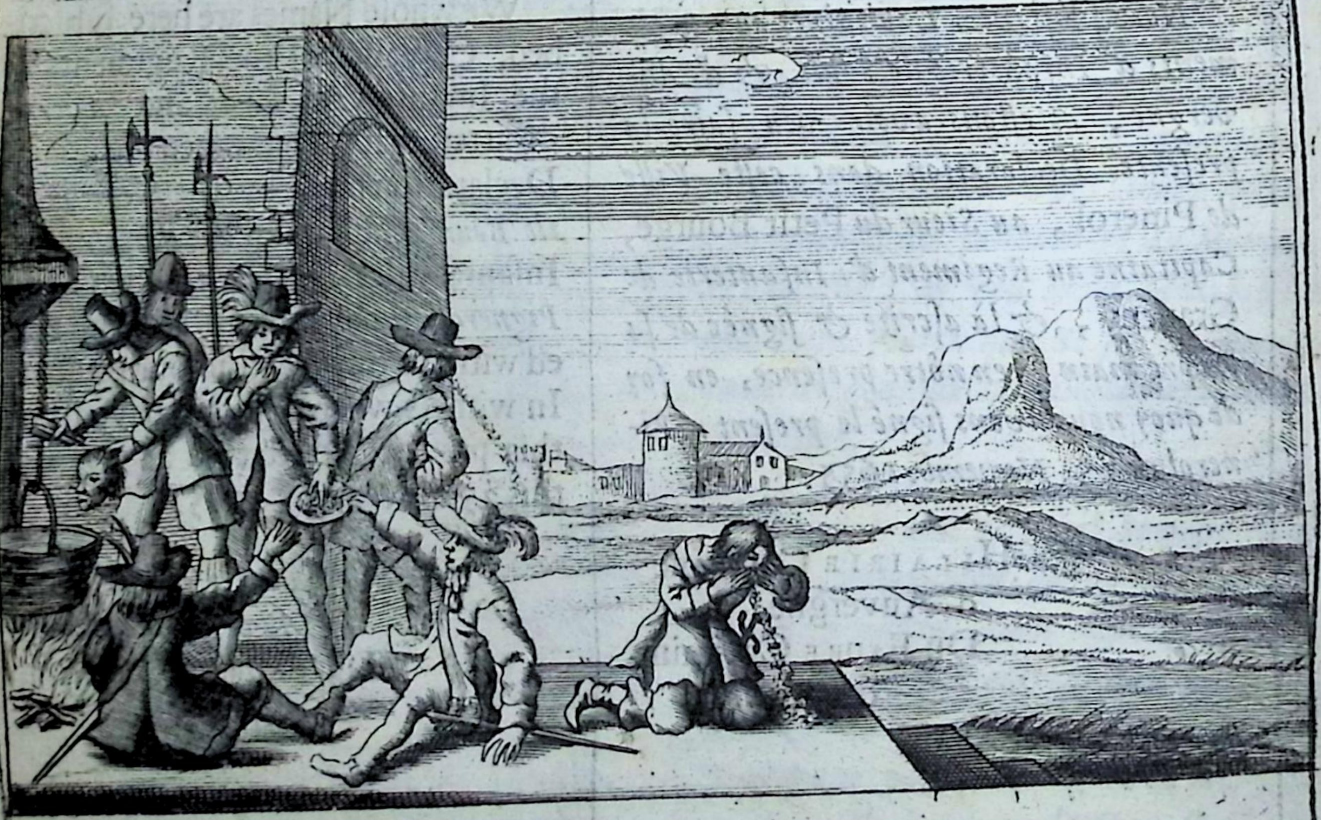
S. HILAIRE *Captain*
of Auvergne.
DU FAURE *Captain.*
of Saul.

The Atteſtation of *Thomas Guiot* (Chirurgeon) and *Francis Pra,* touching the boiling and eating of the Brains of ſome of the poor proteſtants during the heat of the Maſsacre in the Year 1655. Made the 7. *Octob.* 1655.

The true Original whereof is to be ſeen, together with the reſt, in the publick Library of the famoùs Univerſity of *CAMBRIDG.*

VVE whoſe Names are underwritten do certifie, that we being at *Pignerol*, upon the three and twentieth of April, in the Year 1655. (it being a Feaſt day and the Fair of St. *George*) heard a certain young man of *Cumiane*, who was lately come from the Valley of *Lucerna*, and from the War that had been in thoſe parts, (where he had al-

Nous ſoubſignez, certifions que nous eſtans trouvés à Pinerol, le vingtroizieme d' Auril, de l' année 1655, jour de la feſte, & foire de St. George, nous avons ovy un jeune homme de Cumiane, n' agueres venu de la Vallée de Luzerne, & de la guerre qu' on y faiſoit, qui meſme etoit un peu bleſſé à la



main ; ſe vantant qu' avec ſix autres ſes compagnons, ilz avoient communement fait cuir la teſte d' un barbet, & Mangé la cervelle, mais qu' elle luy faiſoit mal au coeur, ce qu' il diſoit à un autre Piemontois, qui vendoit des pales, & autres outilz de fer, & en la preſence d' un François, qui neantmoins tous nous eſtoyent incognus, ce que nous aſſeurons en parole de verité comme l' ayant ovy de nos propres Oreilles, en teſtimognage dequoy nous avons icy appoſé nos ſeings, ce ſeptieme Octobre 1655.

Thomas Guiot Chirurgien.
François Pra.

ſo received a Wound in his Hand) boaſting, that he, together with ſix other of his Comrades, had frequently boiled the Heads, and eaten the Brains of ſeveral *Barbets*, which (by the ſame token) had made him ſick at heart. This he likewiſe related to an Ironmonger, where was preſent alſo a *French* man, who notwithſtanding was unknown to any of us. All which we aſſure in words of truth, as having heard the ſame with our ears: in witneſs whereof we have hereto put our Marks the ſeventh of *October* 1655.

Thomas Guiot, Chirurgeon.
Francis Pra.

The Atteſtation of divers Perſons of known Honour and Integrity, who were for the moſt part both eye and ear Witneſses of the following barbarous and horrid Cruelties which were exerciſed againſt ſome particular Members of the Evangelical Churches in the Valleys of *Piemont*, during the heat of the late Maſsacre in the Year 1655.

The true original Subſcriptions whereof the Authour has in his cuſtody, ready to be produced, as occaſion ſhall require, for the better ſatisfaction of the *Chriſtian* and curious Reader.

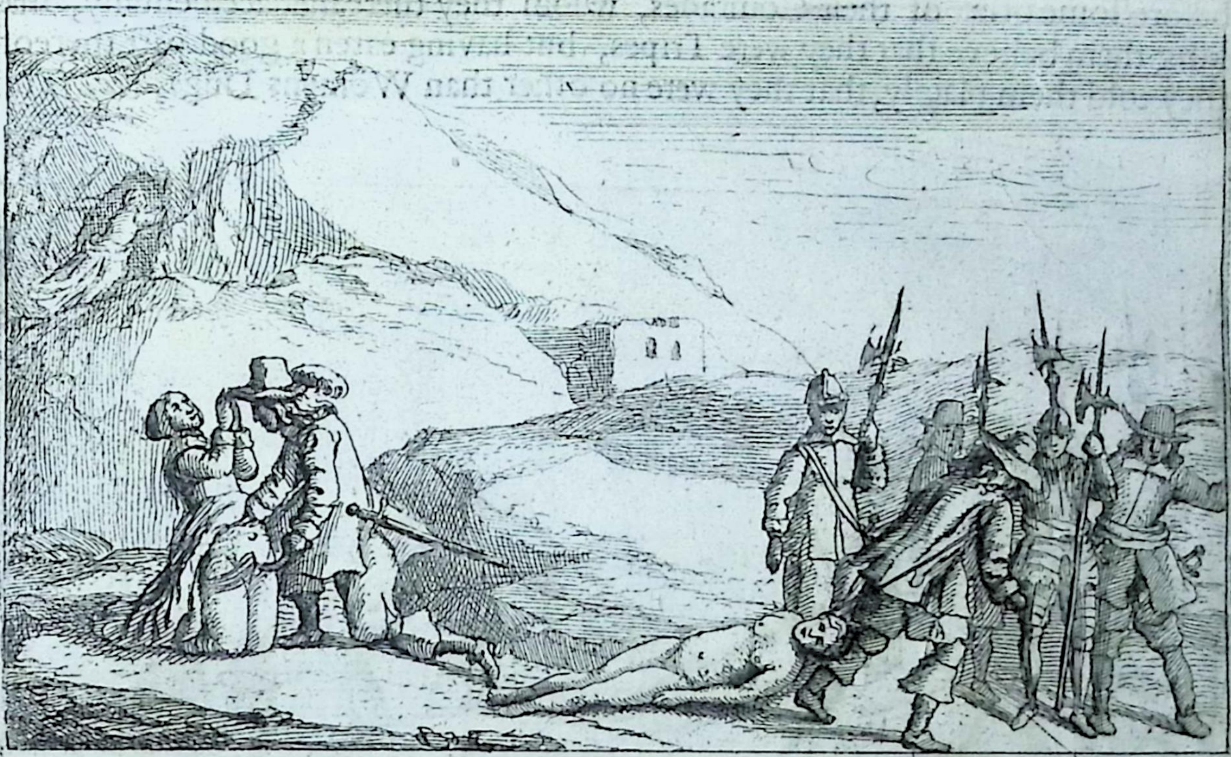
Nous ſous ſignes atteſtons, que le contenu, &c.

WE whoſe Names are here underwritten, do atteſt and declare in words of truth and ſoberneſs, that the following Narrative or Relation of ſeveral horrid Cruelties exerciſed againſt the poor Proteſtants in the Valleys of *Piemont*, contains nothing but the pure and naked truth; having here omitted many Relations of divers other Cruelties, exerciſed againſt thoſe poor People, becauſe not ſo ſubſtantially and abundantly verified; in faith whereof, we have here ſubſcribed.

Sara

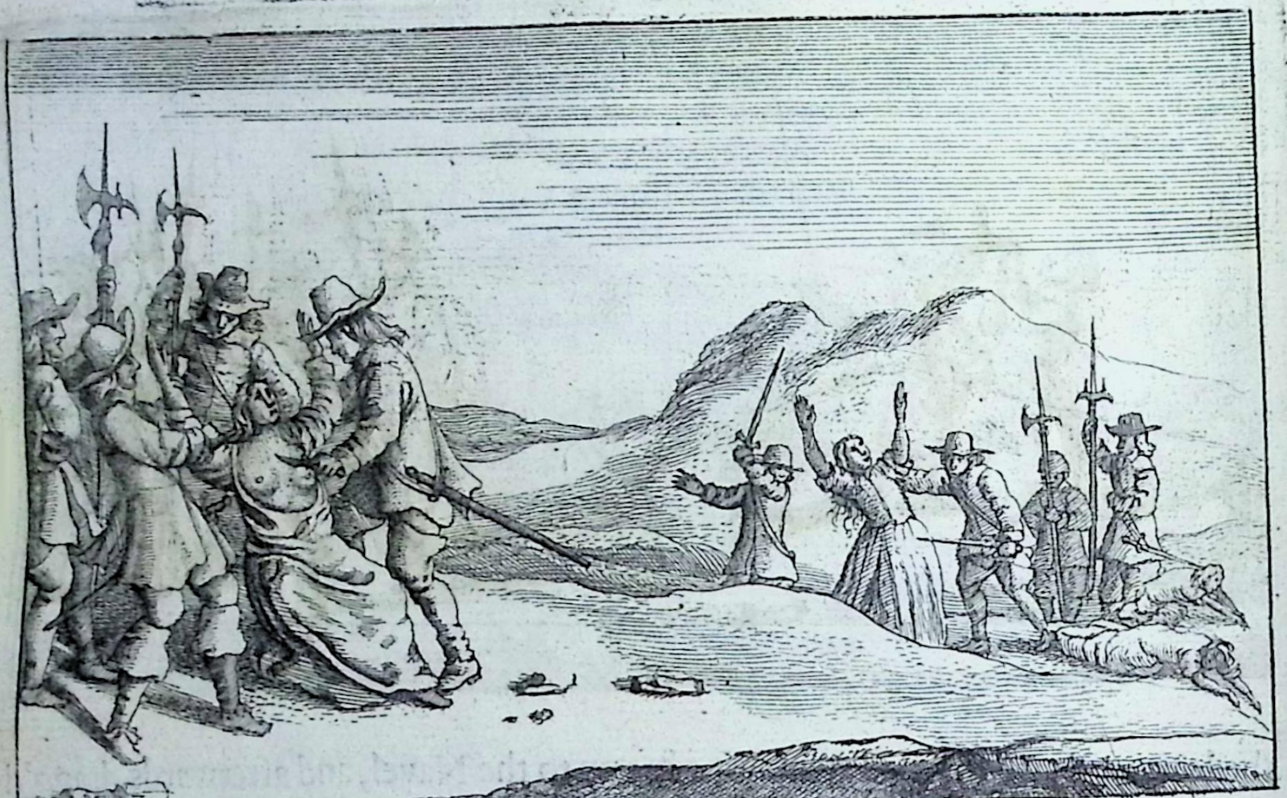
Sara Raſtignole des Vignes.

S*ara Raſtignole des Vignes*, about ſixty years of age, being overtaken in a certain place called *Eyrals*, by divers Souldiers, was by them commanded to ſay her Prayers, which ſhe having done, they urged her to repeat *Jeſus Maria*, but the poor Woman refuſing to do it, one of the Souldiers thruſt a Sickle into the lower part of her Belly, and ript her up to the Navel, and afterwards dragg'd the poor miſerable Creature upon the ground, being half dead, till another of them came and ſevered her Head from her Body. The Daughter in Law to this poor Woman, who was conſtrained to hide her ſelf in the Snow for the ſpace of two days after, without any ſuccour or nouriſhment, was an Ey-witneſs of this horrible Butchery.



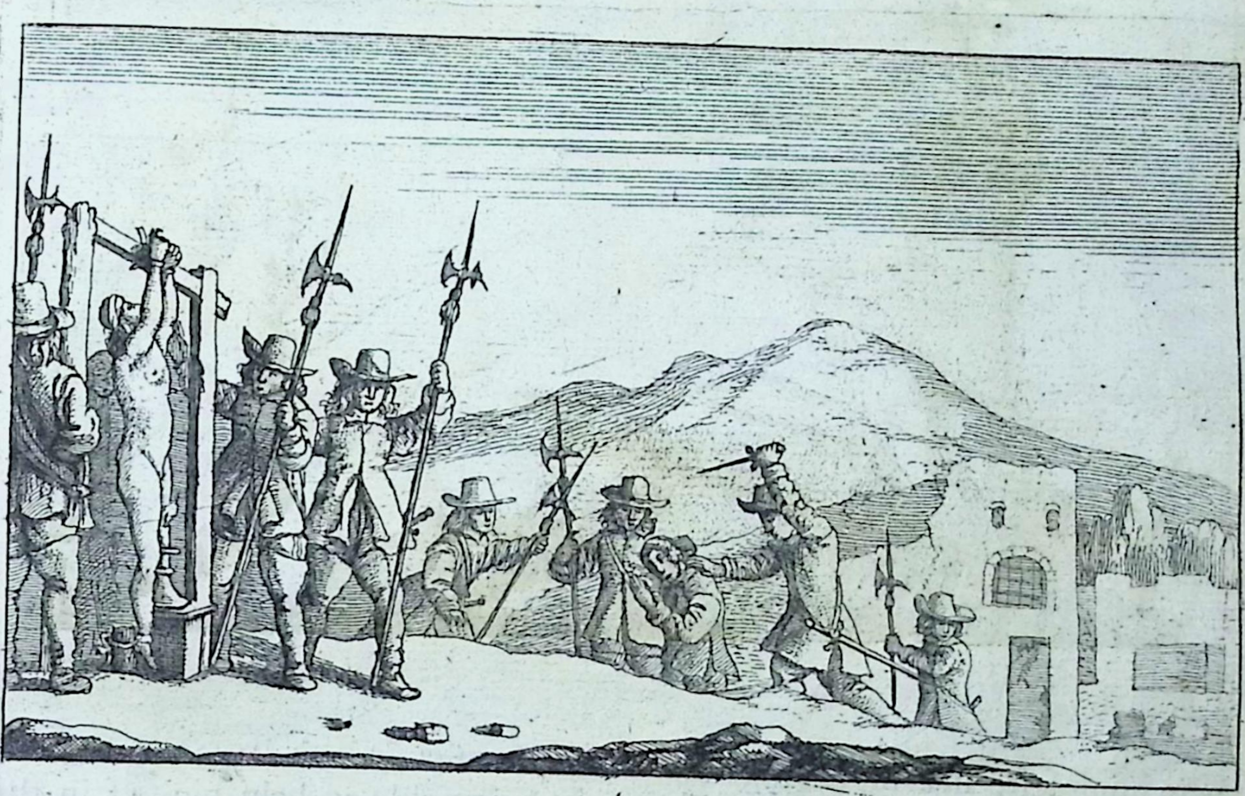
Martha Conſtantine of St. Giovanni.

A certain Woman of *St. Giovanni*, whoſe name (as is credibly believed) was *Martha Conſtantin*, the Wife of *Jacopo Barral*, after ſhe had ſeen ſeveral others before her moſt cruelly put to death, was her ſelf firſt raviſht, and then had her Breaſts cut off, and likewiſe part of her Privities, by ſome of the Souldiers, who alſo carried the ſame to *Macel* in *Piemont*, where they fried them, and ſet them before ſome other of their Comrades, whom they there met accidentally, making them believe that they were Tripes, but having eaten a good part thereof, they told them plainly, that they were no other than Womens Dugs, *&c.* This was taken ſo extremely ill by thoſe that had been thus beguiled, that immediately a Quarrel aroſe thereupon, and indeed not without ſufficient reaſon; for, all thoſe that had eaten thereof found it to be of ſo ill a digeſtion, and it lay ſo heavy in their Stomacks, that they ſtraightway fell grievouſly ſick upon it, and ſome of them died ſoon after. This is certified by one of *Dauphine*, a *Roman* Catholick, (whom it were eaſie to name, if need required) and he related the ſame to one *Andrea Javel* of *Pinachia*.



Jacopo Michalino of *Bobio* his Servant.

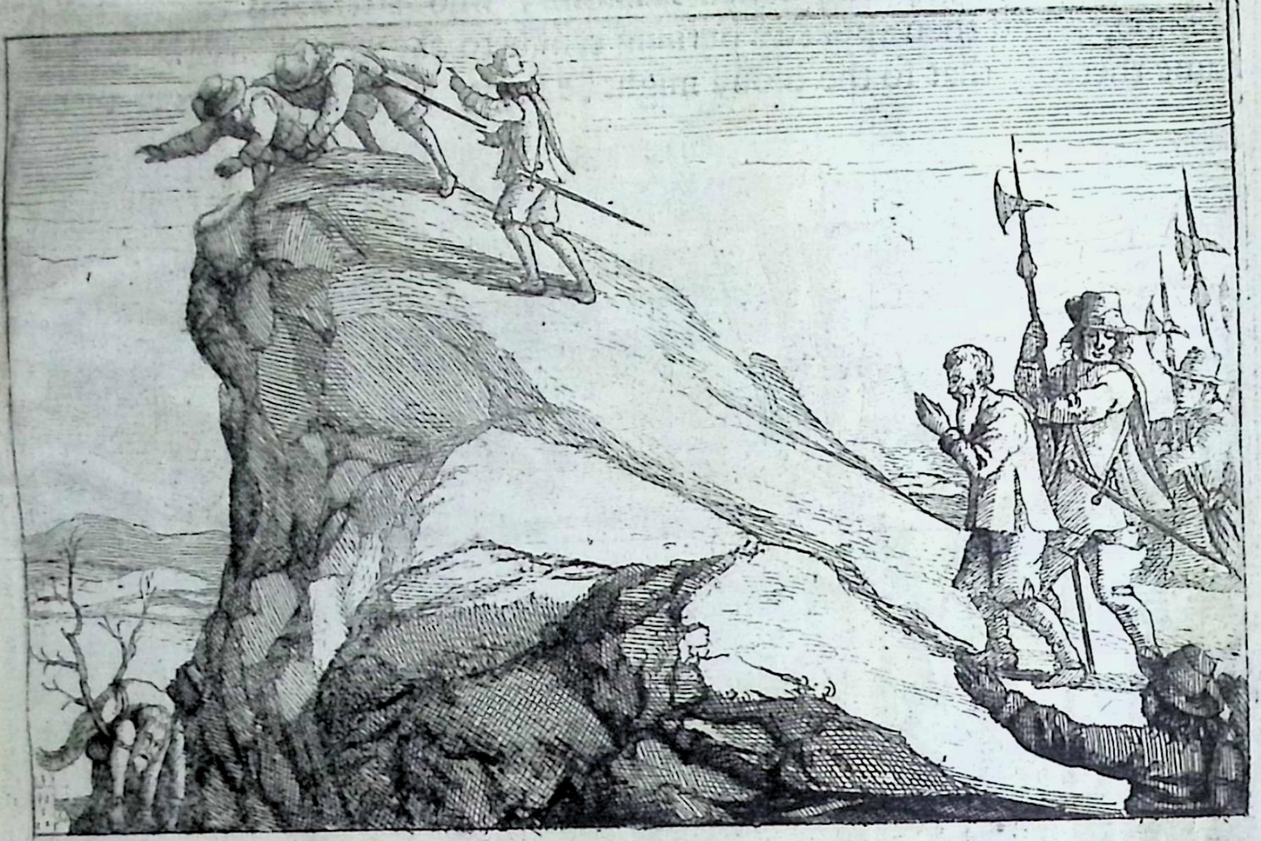
A certain man of *Traſiniere*, ſervant of *Jacopo Michalino* of *Bobio*, being taken priſoner the 8th. of *May*, received divers ſtabs with a Dagger in the ſole of his feet, and in his Ears, by the hands of one *Gulielmo Roche* a famous Maſſacrer of *Lucerna*, and another called *Mandolin*, who afterwards cut off his privy Members, and then applied a burning candle to the wound, frying it with the flame thereof, that ſo the bloud might be ſtopt, and the torments of that miſerable creature prolonged; This being done to their mindes, they tore off his Nayls with hot pincers, to try if they could by any means force him to renounce his Religion. But when nothing would do, they tied one of his Legs to the Marqueſs of *Lucerna's* Mule, and ſo dragg'd him along the ſtreets, till ſuch time as he had almoſt ended his painfull life, and then binding his head about with a Cord, they ſtrained and twiſted the ſame with a ſtaff ſo hard, that it made his Eys and Brains drop out of his Head; In the end, when they had ſufficiently ſatiated their appetites with all the variety of cruelties they could well deviſe, they caſt the dead Carkaſs into the River, that ſo both one and the other Element might be the better enabled one day to bear witneſs againſt their barbarous and inhumane actions.



Pietro

Pietro Simond of *Angrogna.*

Pietro Simond of *Angrogna,* about fourſcore years of age, was tied Neck and Heels together, and violently hurl'd down vaſt and formidable Precipices, but as he was falling down, he by the way met with a cragged branch of a Tree, and

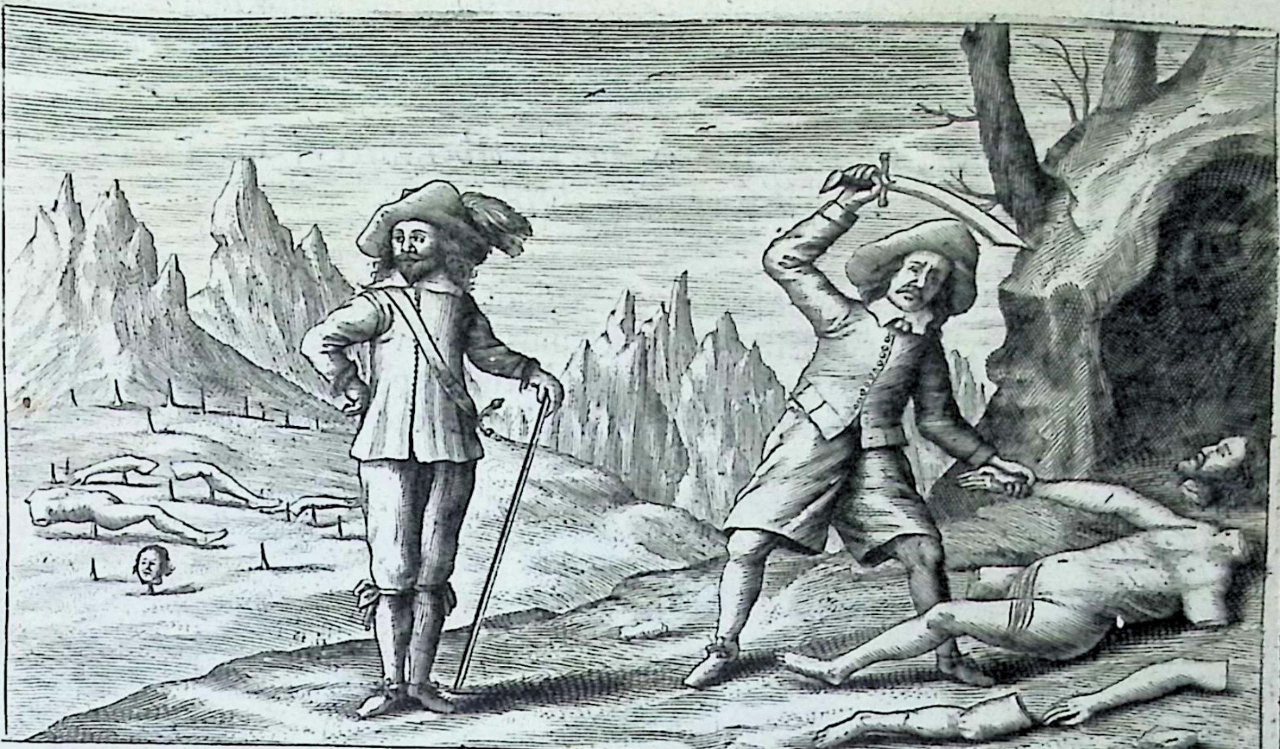


there hung faſt, in a moſt languiſhing condition for ſeveral dayes together (a moſt lamentable ſpectacle to behold!) not being able to help himſelf in the leaſt, nor indeed capable of the help of any other, by reaſon it was a Precipice altogether in-acceſſible: I leave the Reader to make out the reſt of this Tragedy, confeſſing my ſelf not able to expreſs it.

Eſaia Garcino of *Angrogna,*
and
Daniel Armands Wife of *La Torre.*

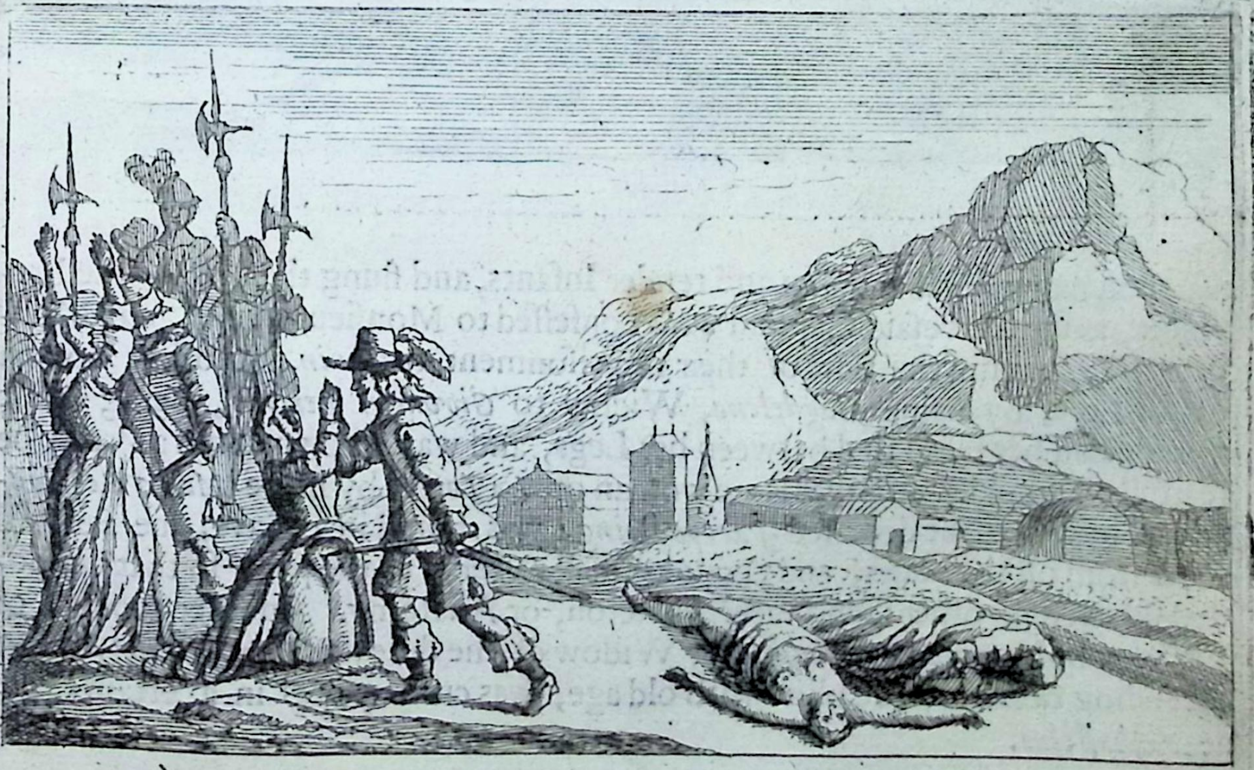
Eſaia Garcino of *Angrogna,* an old man of ninety years of Age, had firſt his body cut and hack'd in ſmall pieces, and then his head chopt off: The like alſo was in a manner done to *Daniel Armands* Wife of *La Torre,* the gibblets and mammocks of whoſe torn Carkaſs were ſtrawed along the High-way, and hung upon the Hedges.

Two



Two poor Women of La Torre.

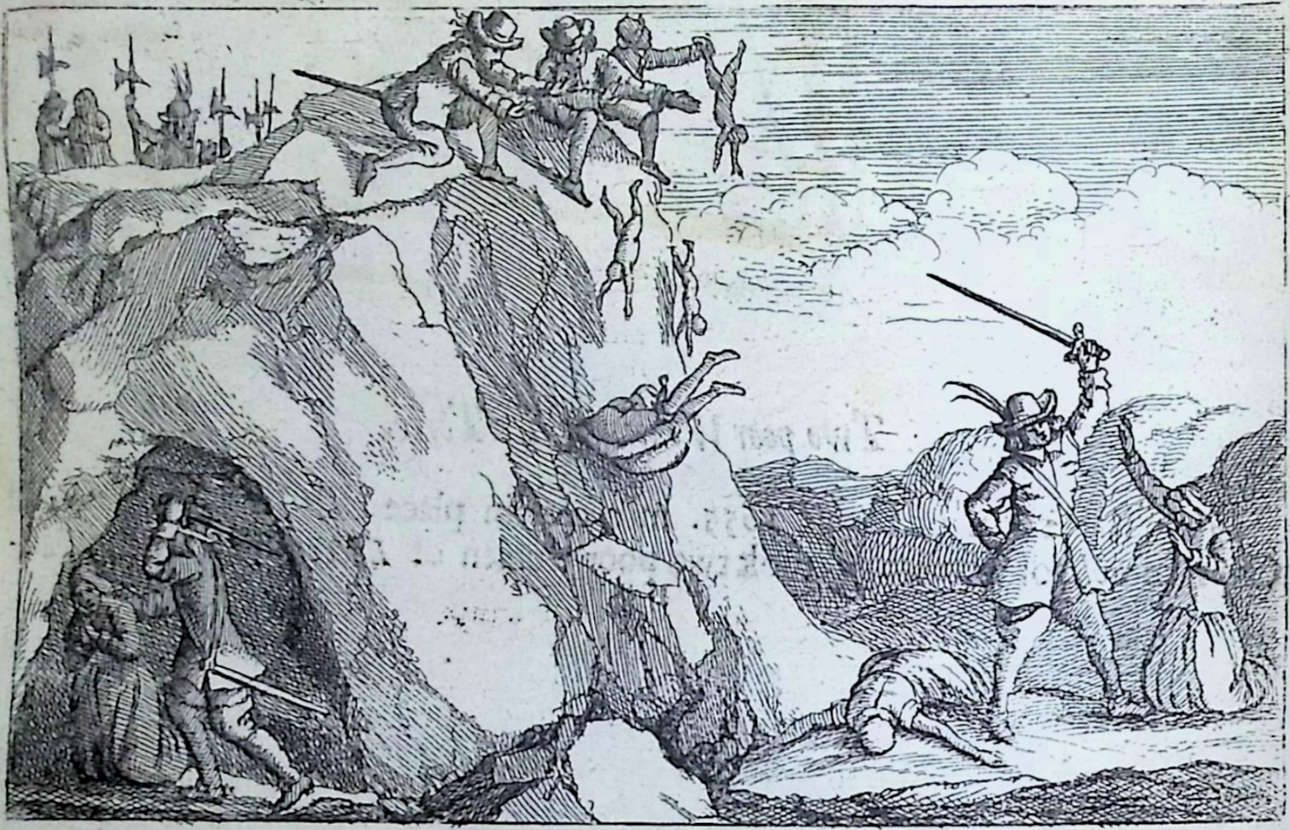
Upon the 22th. of *April* 1655. in a certain place called *La Sàrcena*, One Captain *Pola* of *Pancalier*, took two poor women of *La Torre*, and with a Fau-



chion ript up their Bellies, and left them groveling upon the Snow in this lamentable condition. And this was ſeen by Monſieur *Groſs* Miniſter of *Villaro.*

Four poor Women, one of Villaro, *and the other three of* La Torre, *with divers ſmall children.*

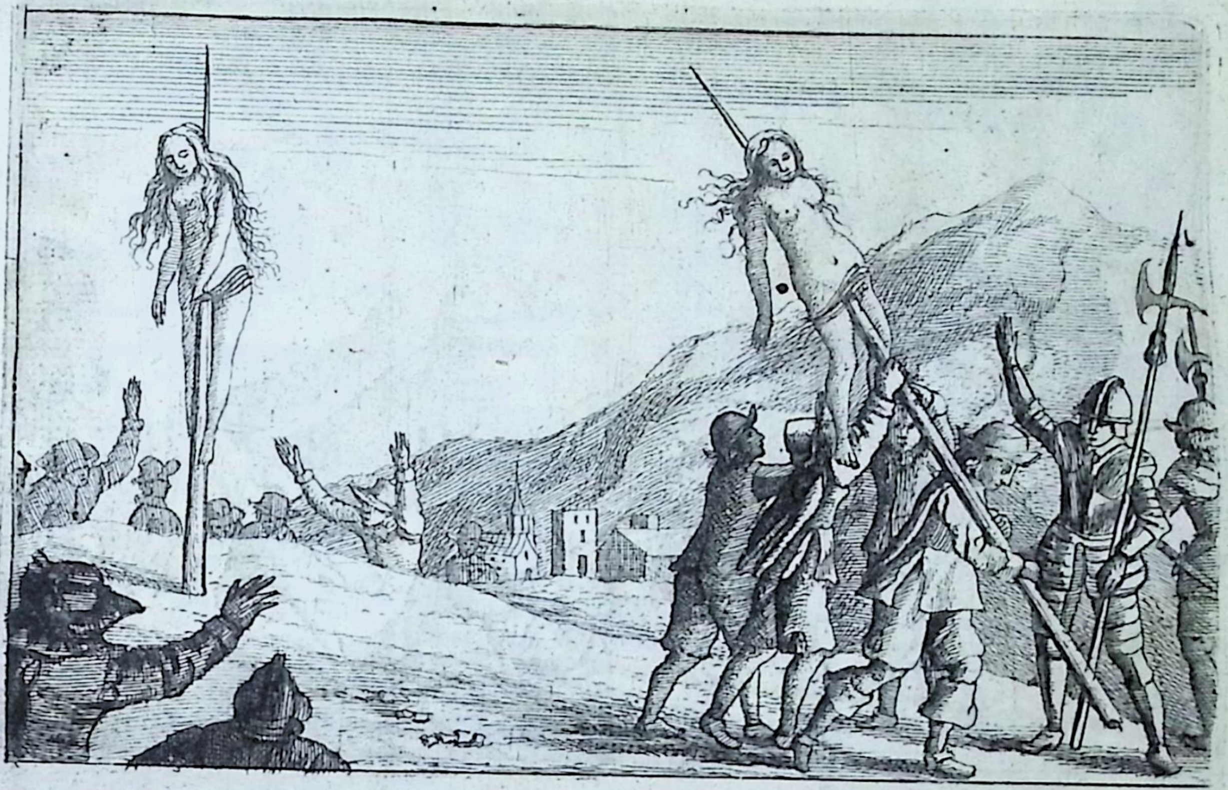
In the ſame place the Souldiers of *Bagnols* of *Pravillerm*, cut off firſt the Noſe, then the fingers, and laſt of all the hands of a very ancient and decrepit woman, then left her to languiſh and die in this deplorable condition, without having ſo much as a hand to guide a morſel of bread to her mouth. They also took many ſmall children and tender Infants, and flung them down the Precipices, as the aboveſaid Captain *Pola* confeſſed to Monſieur *Aghuit*, and Monſieur *Groſs*, during the time of their impriſonment at *Turin*. Another woman of *La Torre*, by name *Magdelena*, Widow to *Giovanni Bertino*, being ſtript naked, had her Head tied between her Legs, and was thrown down a Precipice fearfull to behold. Another lame woman of *La Torre*, by name *Maria Reymondet*, Widow of the deceaſed *Jacopo Coing*, was found in a Cave, the fleſh all ſlic'd from off the bones, and chopt as ſmall as herbs to the pot; ſo that her body appeared no other then a meer Skeleton, or Anatomy. Another woman of *Villaro* whoſe name was *Magdelena*, Widow of the deceaſed *Pietro Pilot*, being exceeding decrepit, and blind with old age, was cut in pieces in a certain Cave near *Chaſtelus.*



Anna

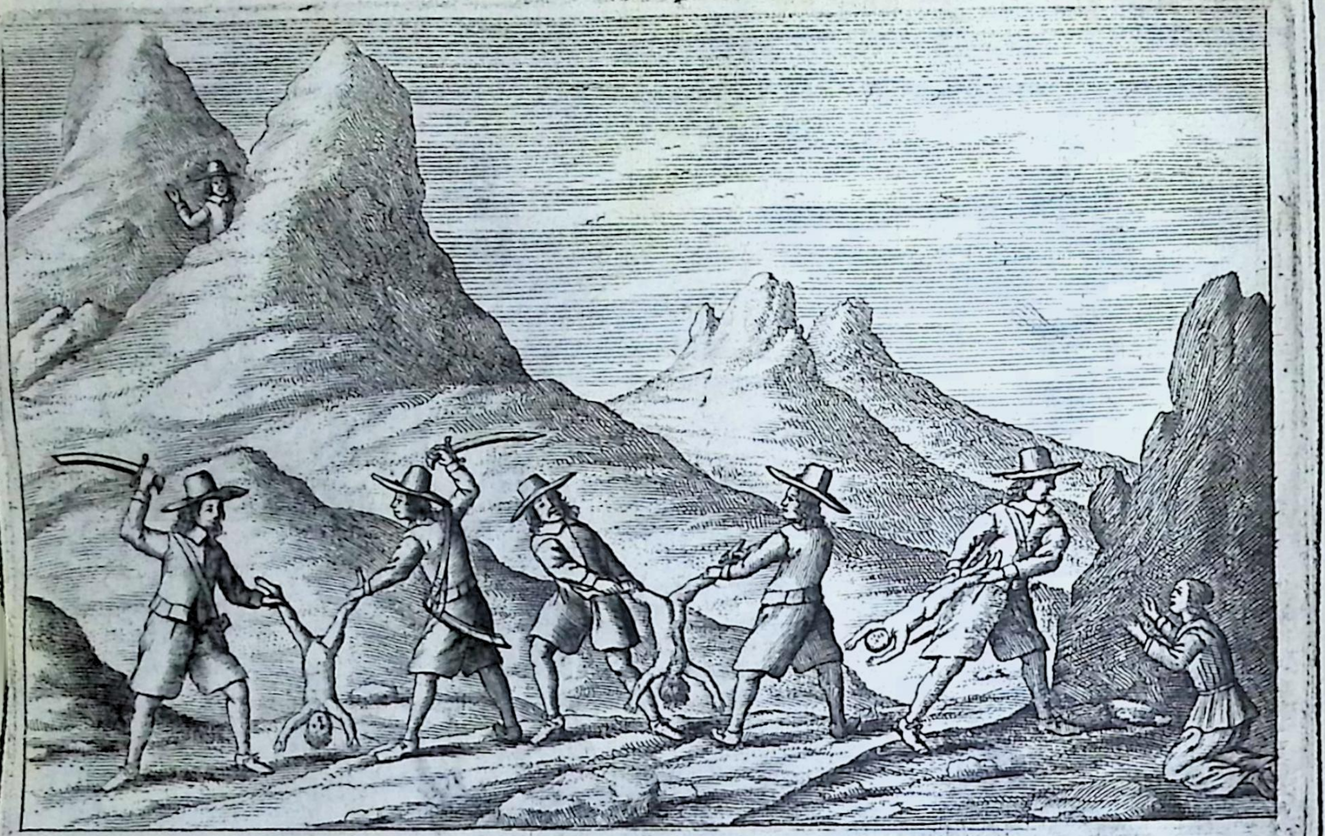
Anna Daughter to Giovanni Charboniere

Anna, Daughter to *Giovanni Charboniere* of *La Torre*, had a long Stake thruſt into her Privities, by ſome of the Souldiers, who in a barbarous way carried her upon their ſhoulders in manner of an Enſign, till they had wearied themſelves, each man in his turn, and then they ſtuck the other end down into the ground, and ſo left her hanging in the ayr upon the Stakes end, as a moſt formidable and horrid ſpectacle to all that paſſed by that way.



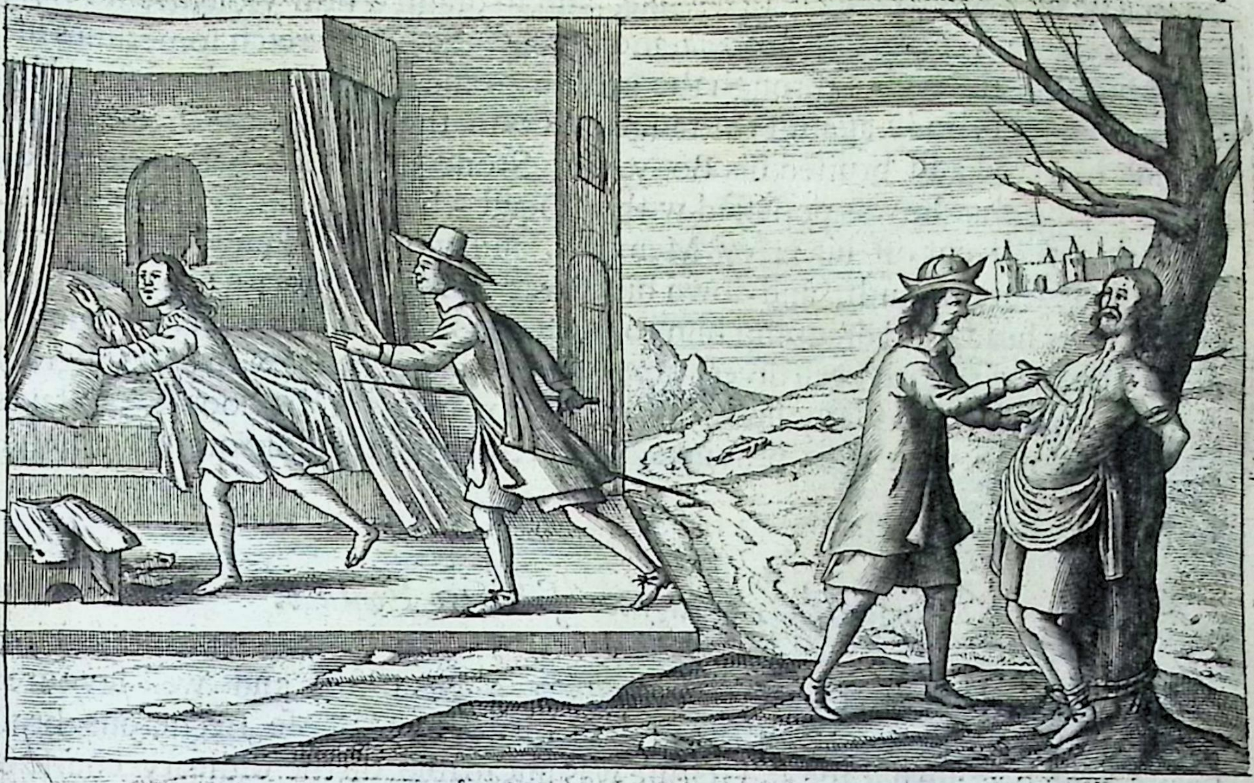
Giovanni Andrea Michialin.

Giovanni Andrea Michialin of *La Torre,* being taken priſoner, eſcaped miraculouſly, after he had beheld with his eyes three of his Children torn in pieces limb-meal, and the fourth that was not above ſix Weeks old, ſnatcht out of the arms of the Mother, it's ſwadling clothes taken off, and ſtript naked, and then its brains daſht out againſt the Rocks.



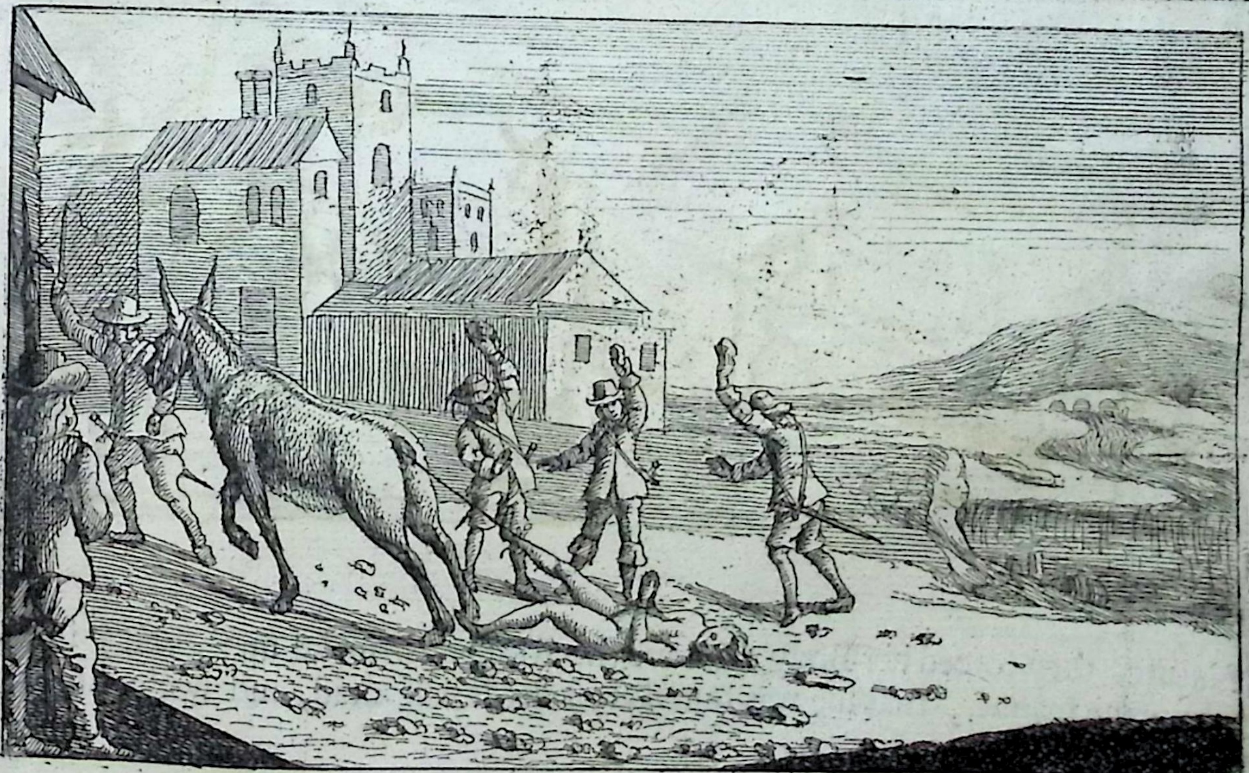
Jacopo Perrin, and David his Brother, of Villaro.

Jacopo Perrin, an Elder of the Church of *Villaro,* and *David* his Brother, were taken priſoners in their Beds, in a certain Village called *La Baudine,* and carried from thence to *Lucerna,* where they were clapt up in the *Marqueſs* his priſon, where they were moſt barbarouſly and inhumanely uſed ; amongſt other things, the bloudy Butchers of that place ſtript off the ſkin off their Arms and Legs by long ſlices, in the form of Leathern points, till ſuch time as they had left the fleſh quite bare, and at length they were miſerably ſtarved to death in the ſame priſon, where their Carkaſſes were likewiſe ſuffered to lye and putrifie.



Giovanni Pelanchion of Villaro.

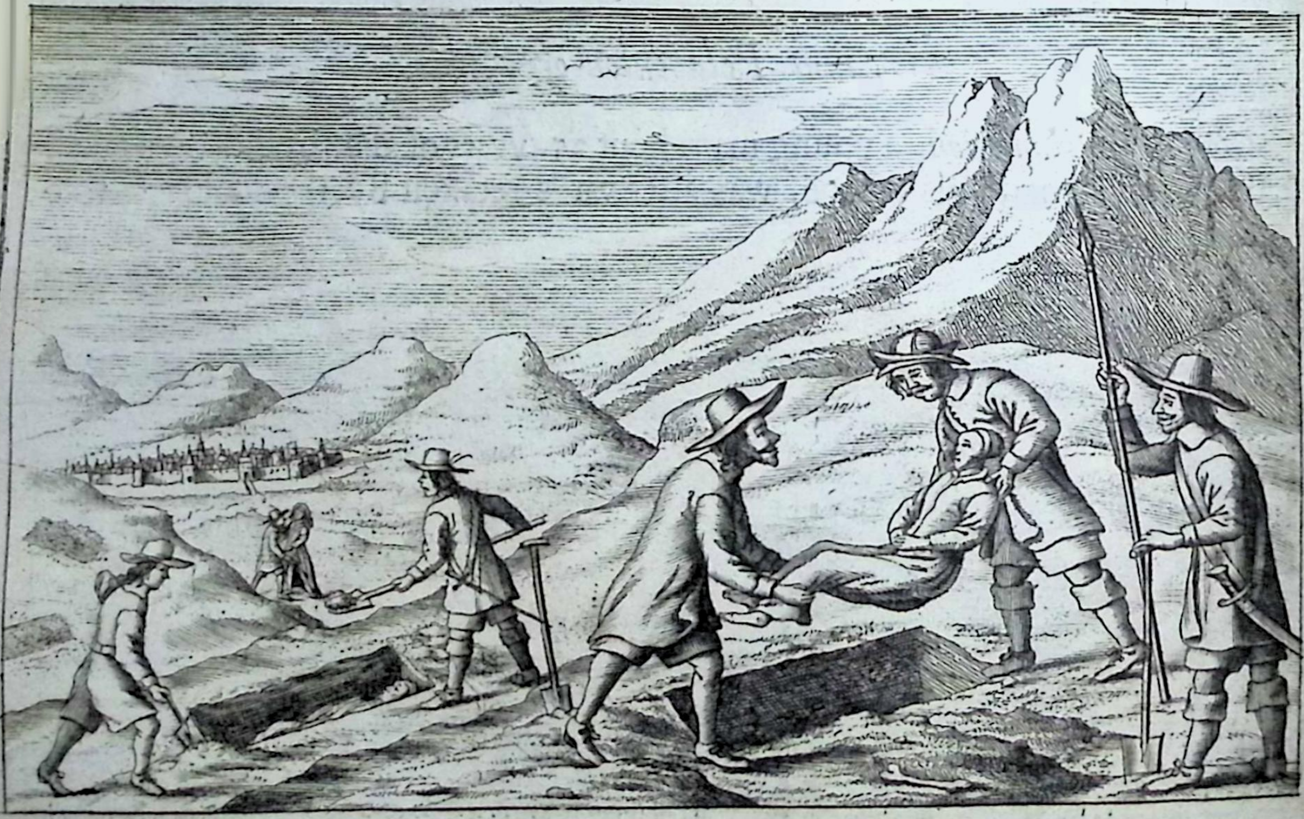
Giovanni Pelanchion, a young man about 25. years of age, having been taken priſoner, and made his eſcape, was afterwards retaken by the ſouldiers, who



tied one of his Legs to the tail of a Mule, and ſo dragg'd him violently through all the ſtreets and corners of *Lucerna*; and becauſe the poor wretch ſometimes lifted up his head and hands through the great pain and anguiſh that he ſuffered by the grating of his body againſt the ragged flints in the ſtreets, the hard-hearted Villains battered and bruiſed his Body with Stones and Brick-bats as he paſſed along, crying that he was poſſeſſed with a Devil which kept him from dying. After this they cut off his privy Members, and violently cramb'd them into the poor creatures mouth, and down his throat to ſtop his breath: At laſt they chopt off his head, and dragging him to the Rivers brink, there left him unburied. This cruelty hath been divers times verified in publike (with great regret) even by ſeveral of the Catholicks, as likewiſe by many of the poor Proteſtants themſelves who were then priſoners, and were made to look on this dolefull ſpectacle.

Magdalena, Daughter of Pietro Fontano.

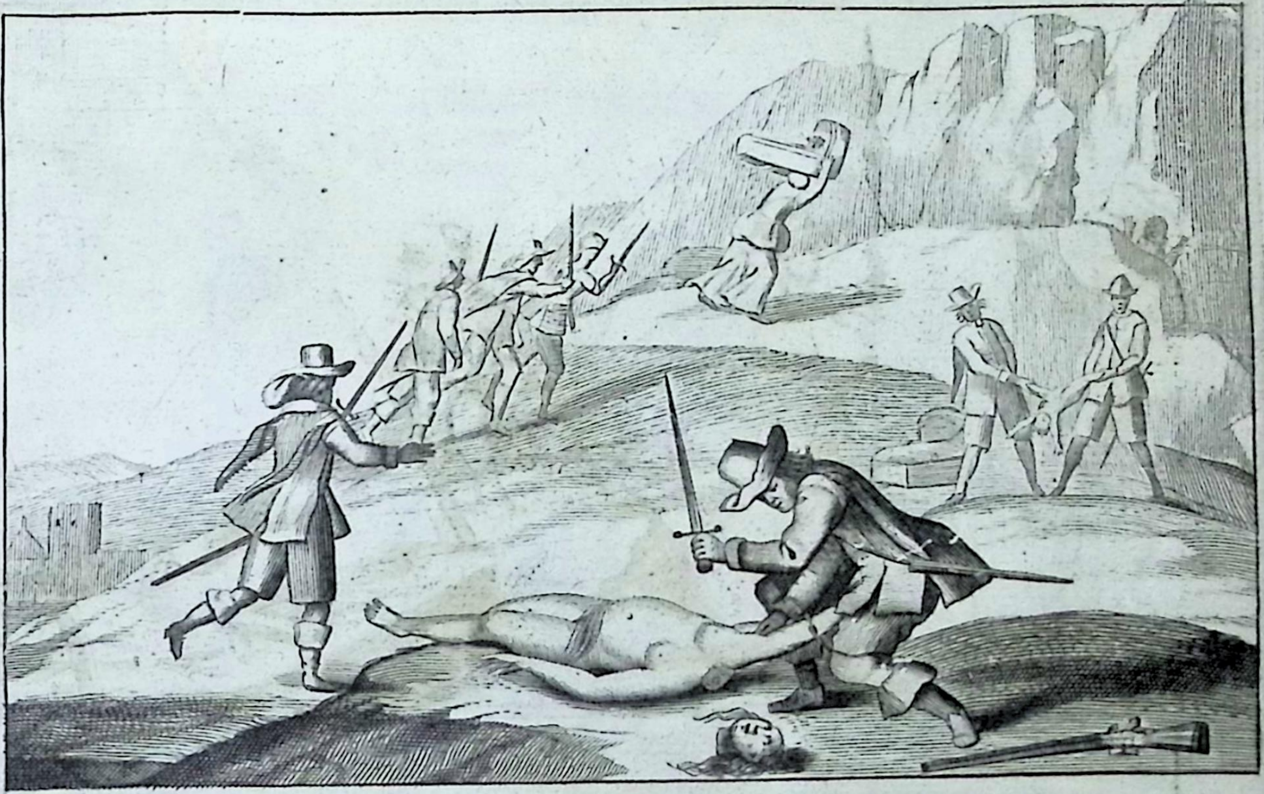
Magdalena, Daughter to *Pietro Fontano*, a beautifull and well-favoured Girl, about ten years of age, was taken by ſome of thoſe Lecherous bruit beaſts, and becauſe her age and ſtature was uncapable of the ordinary courſe of Nature, they forced her Body (I leave the Reader to make up the reſt) in ſo inhumane manner, that ſhe was found afterwards half dead, and wallowing in her own bloud.



A

A poor Woman of Villaro, with her young Infant.

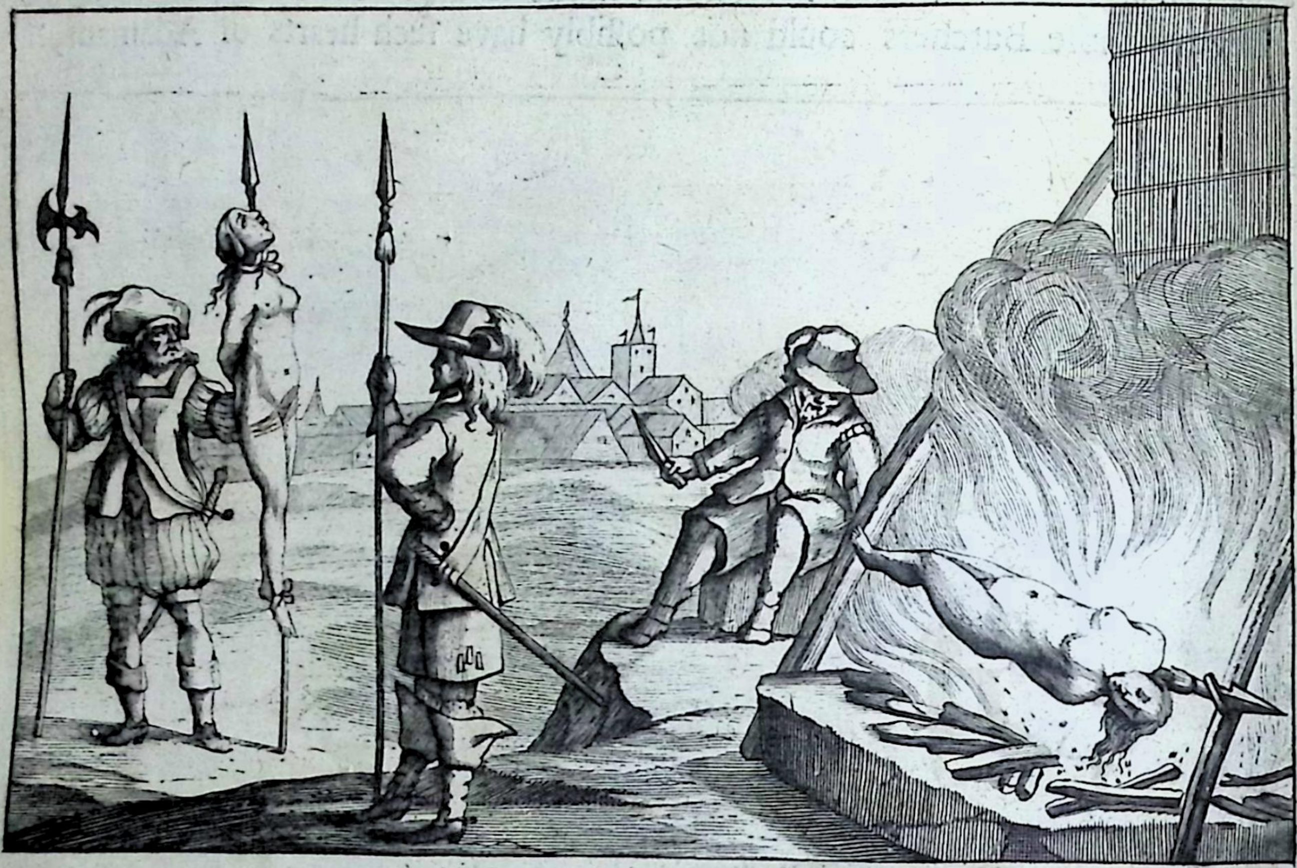
Giovanni Tolaſano, a Mercer of *Villaro*, as he was paſſing by the Hill of S. *Juliano*, ſaw a poor woman flying from the ſouldiers with a Cradle upon her head, wherein was a young ſucking Childe, but ſeeing ſhe was like to be overtaken by them, ſhe left her Cradle in the middle of the way, as verily believing thoſe Butchers could not poſſibly have ſuch hearts of Adamant, as to lay violent hands upon the poor innocent Babe, and ſo hid her ſelf not far from the place in the cleft of a Rock. But thoſe bloud-hounds having found the Infant in the Cradle, in a moſt Salvage manner took it out, and pull'd it into four pieces or quarters, and afterwards finding the Mother, raviſht her, then cut off her head, and left her dead body upon the ſnow.



The

The Daughter of Moyſes Long, of Bobio.

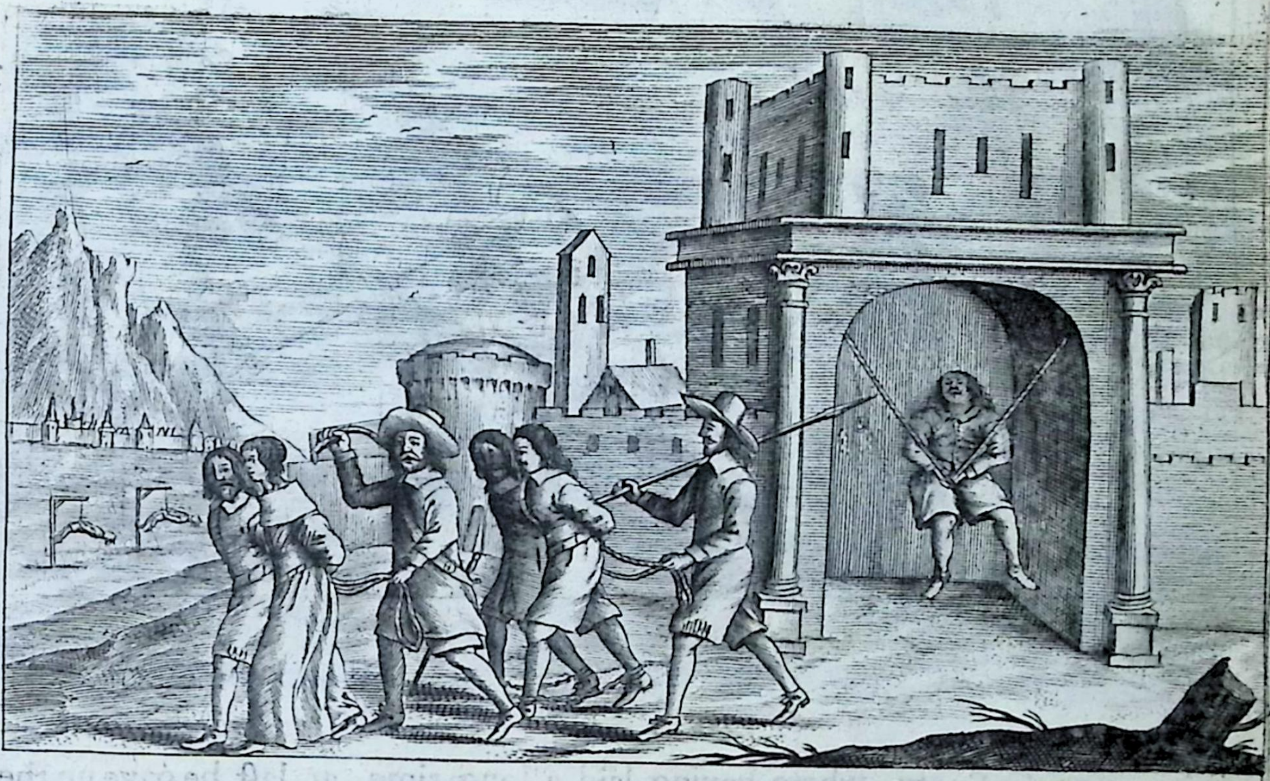
The Daughter of *Moyſes Long* of *Bobio,* about ten years of age, was taken by the Souldiers of *Piemont,* as ſhe was flying upon the Snow, who broaching her upon a Pike or Halberd, roaſted her alive upon a broad ſtone not far off from the place: when they had thus done, they cut off a ſlice of her fleſh, intending to have made a meals meat on her, but not finding it throughly roaſted, their ſtomacks would not ſerve them to eat it. This happened at *Villa Nouva,* hard by *Mireboc,* and the Authors of this barbarous Act, were heard by divers to tell the ſtory to their Comerades, in a vaunting and boaſting manner.



Jacopo

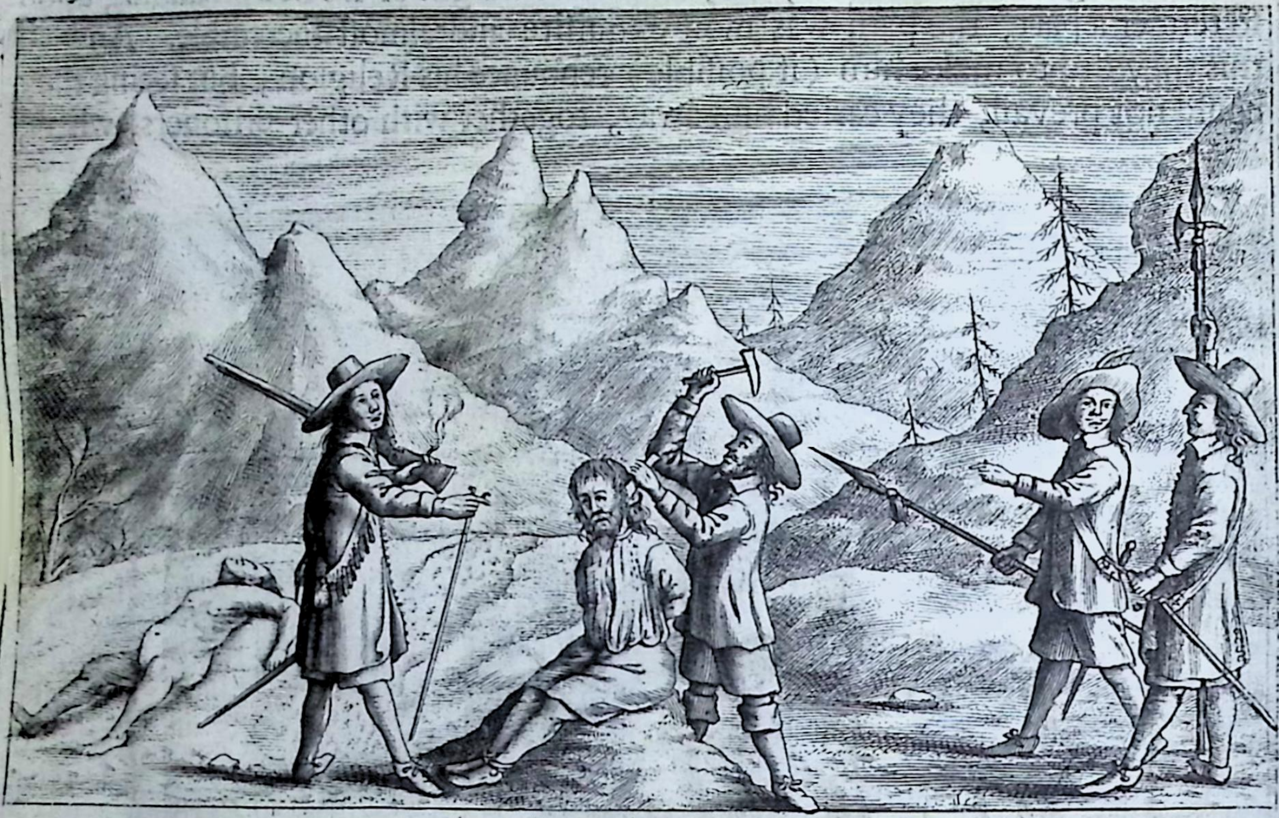
Jacopo Michelino of Bobio.

Jacopo Michelino, one of the chief Elders of the Church of *Bobio*, being taken priſoner, had his two hands tied to his privy Members, and afterwards hung upon a certain Gate in a moſt ignominious poſture; but alas the ſhame was nothing to the torments, for, the whole weight of his body hanging upon ſo tender a part, the pain was moſt exquiſite and almoſt incredible. And all this they did to make him (if poſſible) renounce his Religion; but ſeeing they could not prevail, they caried him away, together with other priſoners, where, after having with incredible conſtancy endured a world of other cruelties, he exchanged the ſufferings of this miſerable life, for the joys of a better. In like manner, *Pietro Gras*, during the time he was priſoner, ſaw two of the poor Proteſtants a little above *La Sarcena*, hanging in a moſt hideous manner meerly by their privy members, and their hands tied behinde them, till at laſt their very bowels were almoſt torn out, and thus they died with horrible pain and anguiſh.



Giovanni Roſtagnol of *Bobio.*

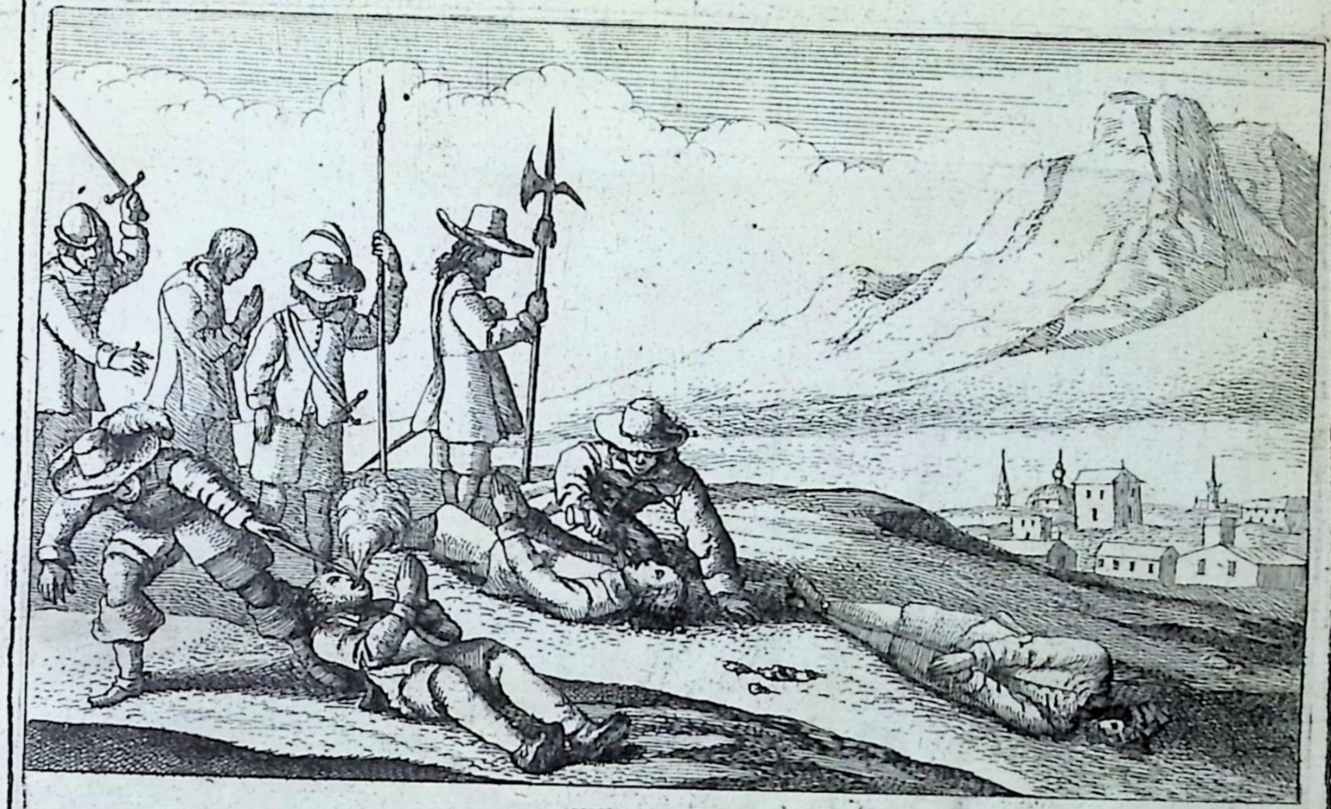
Giovanni Roſtagnol, being full fourſcore years of age, had his Noſe, his Ears, and other parts of his Body cut off, and left in this languiſhing and forlorn condition upon the Snow, where having laid a long time, at laſt he gave up the ghoſt.



Daniel

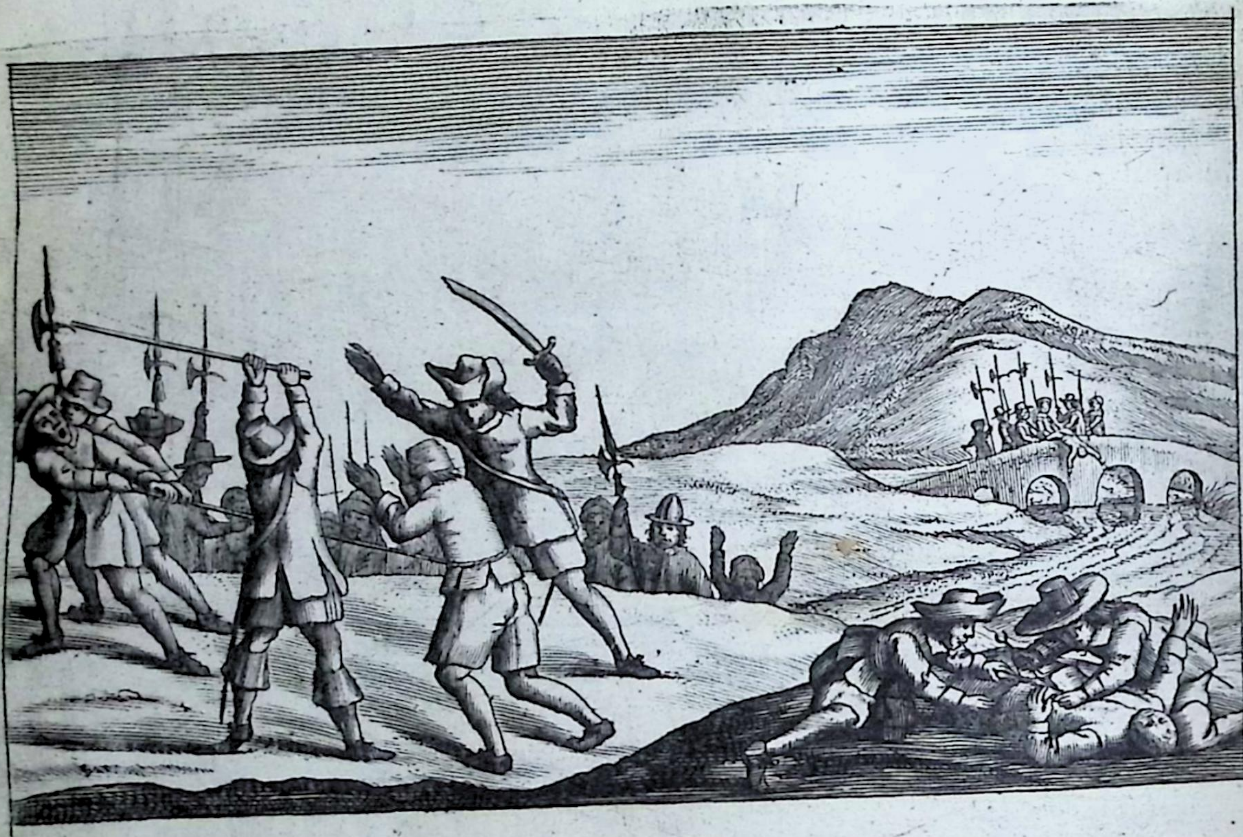
Daniel Salvagiol, and his Wife, with *Giovanni*, *Ludovico*, and *Bartholemo Durant*, and *Daniel Revel*, all of *Roras*, and *Paolo Reynaud* of *Bobio*.

Daniel Salvagiol, with his Wife, as likewiſe *Giovanni Durant*, *Daniel Revel*, *Ludovico* and *Bartholemo Durant*, Brothers, all of *Roras*, and *Paolo Reynaud* of *Valguichiard* in *Bobio*, were taken by the Souldiers, who cramming Gun-powder into their Mouths, and down their Throats, ſet Fire to the ſame, and ſo tore their Heads in flitters. I leave the *Chriſtian* Reader to make what Reflections he pleaſe upon this deviliſh and prodigious uſage of the poor Saints of *Jeſus*.



Jacopo di Ronc.

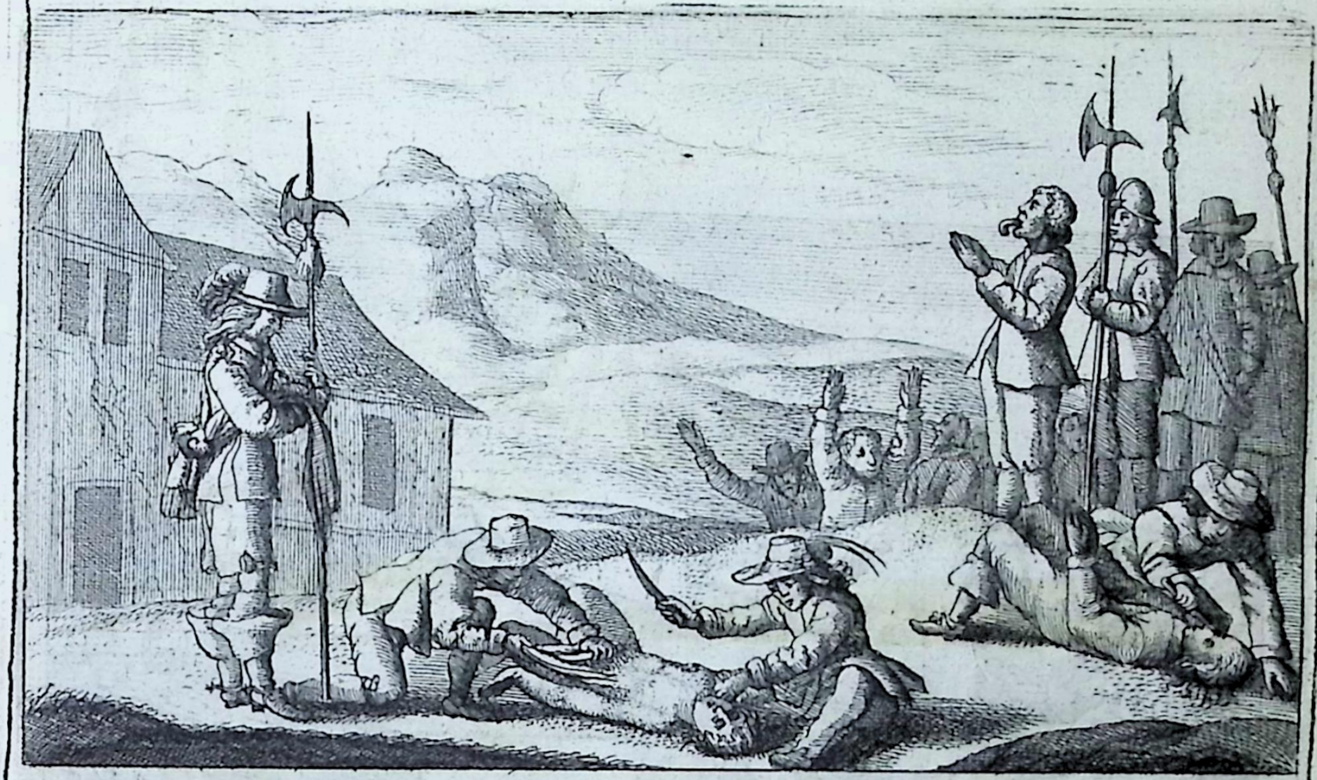
Jacopo di Ronc, a School-maſter of *Roras*, being ſtript ſtark naked, after that they had tore off his Nails with Pincers,and made a thouſand Holes in his Hands with a Daggers point, was dragged by a Cord that was faſtened about his Middle, through the Bourg of *Lucerna*, and every ſtep as he marched along, one of the Souldiers on one ſide cut off a Piece of his Fleſh with a Fauchion, and another on the other ſide gave him a great Blow with a Staff, crying in the following words *E ben Barbet andares tu à la Meſſa?* that is, *Well! what ſayeſt thou now* Barbet, *wilt thou yet go to Maſs?* To which the poor Creature with an incredible conſtancy, as long as he was able to ſpeak, made anſwer, *Piu preſt la Mort, que la Meſſa! amaſſeme preſt per amour di Dio!* that is, *Much rather Death, than the Maſs! Diſpatch me quickly for the love of God!* By and by came one *Villelmin Roche*, a famous Perſecutour, who as ſoon as ever he ſaw him, cried out, *Lo, here's the Miniſter of* Roras, giving him a deadly Blow athwart the Head with a Back-ſword, after which he cauſed him to be brought to the Bridg *L'ayal*, and cutting off his Head, threw him into the River of *Pelis*, which rolled the dead Body down as far as *Bubliana*, where it was found and buried.



Paolo

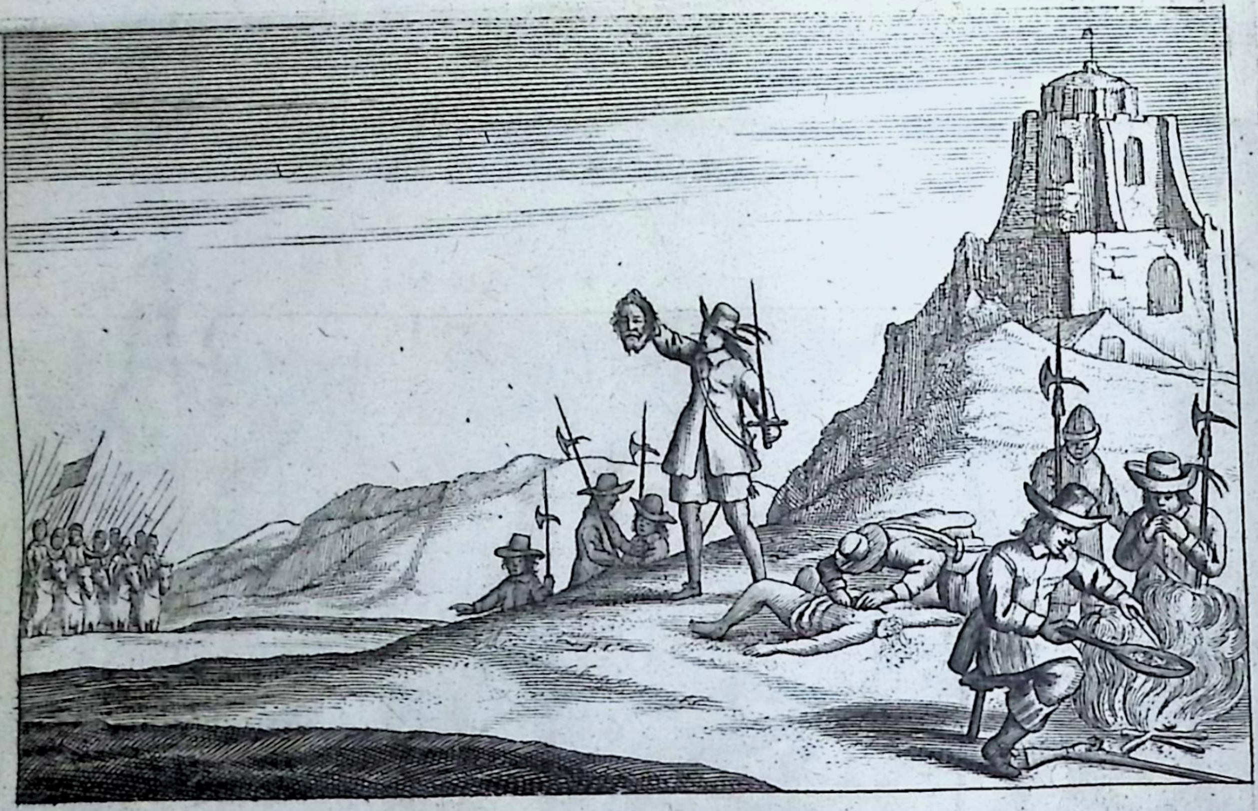
Paolo Gatnier.

Paolo Garnier of *Roras* being taken by thoſe Murderers, they firſt violently pull'd out his Eys, and cut off his privy Members, thruſting his Yard into his Mouth: and in this poſture expoſed him to publick view for ſeveral days together. But being not content with this, they afterwards in a moſt butcher-like manner ſtript this poor Creature alive, and then cutting the Skin into four parts, hung the ſame up, in four Windows of four of the principal Houſes of *Lucerna.*



Daniel Cardon of *Roccapiatta.*

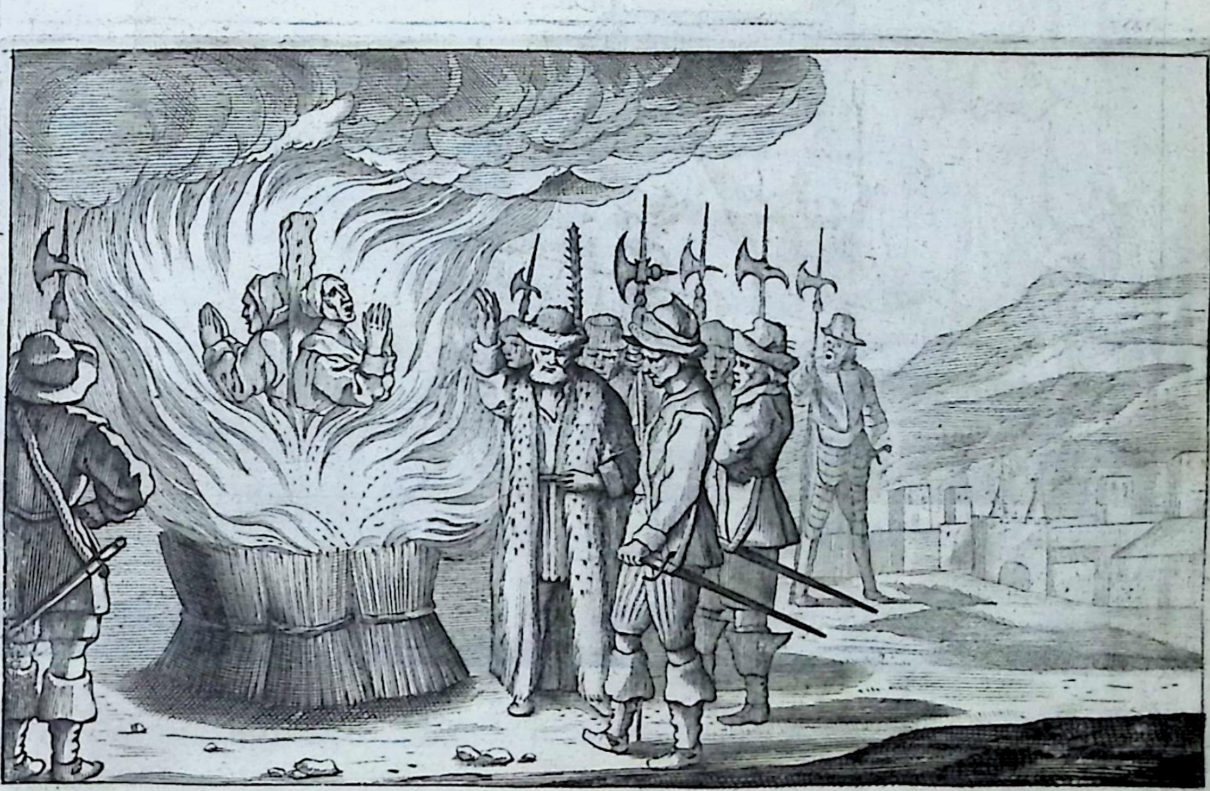
Daniel Cardon of *Roccapiatta*, being taken by ſome of the Souldiers a little above the Temple of *S. Giovanni*, they cut off his Head, and then took out his



Brains, and frying the ſame, eat them up, they alſo cut open his Stomack, and were taking out his Heart to fry that and eat it, but they were affrighted by ſome of the poor Peoples Troops that were coming that way.

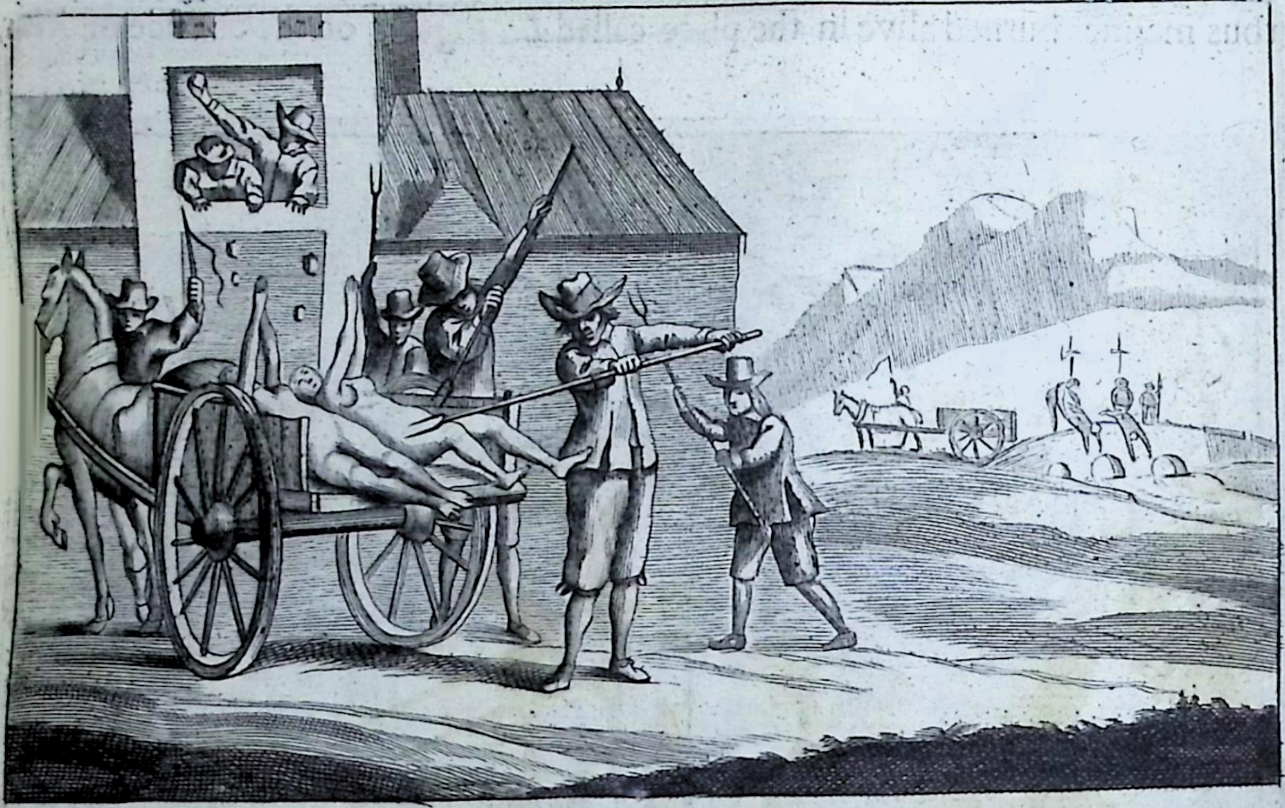
Margarita Revel of *La Cartere*, and *Maria de Pravillerm* in *S. Giovanni*; as likewiſe *Madona Lena* and *Jeanna Batzan* of *La Torre*, the third eighty, the firſt fourſcore and five, and the other two ninety years of age, of whom the ſecond and the third were blinde.

Margerita Revel of *La Cartere* of the age of fourſcore and five years, the Mother in Law of Captain *Paolo Genoulat*, and *Maria di Pravillerm* of the age of ninety years and blinde, both of *S. Giovanni*, were taken, and in a moſt barbarous manner burned alive in the place called *Les Vignes*, on the one ſide of *Angrogna*; which was ſeen and hath been atteſted by *Judith Grand*, and by the Wife of *Matthieu Jordan* of *La Torre*, as alſo by *Maria* Daughter of *Jacobo Davide*. In like manner were handled *Madona Lena*, and *Jeanna Batzan*, both of *La Torre*, the laſt ninety, and the firſt eighty years of age, and blinde.



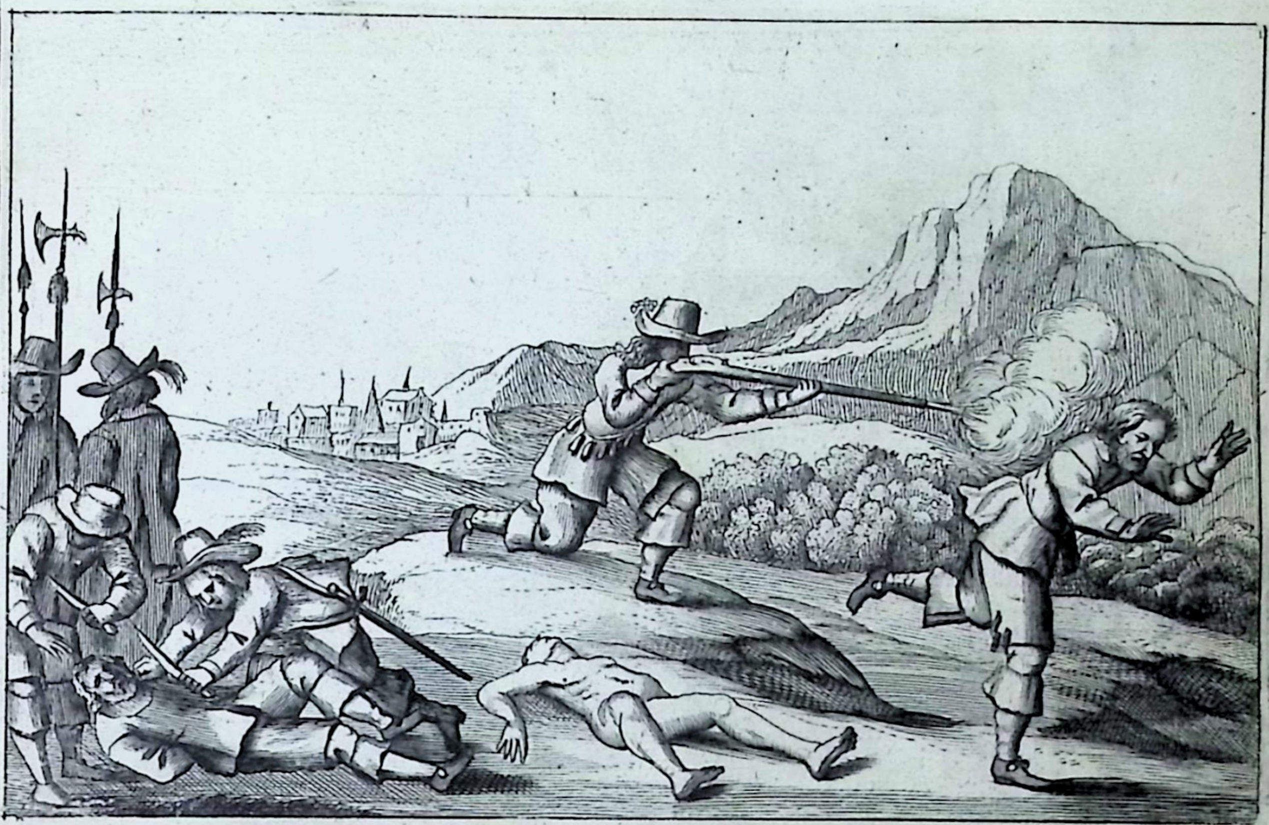
The Widow of the deceaſed *Giovanni Ugon* of *La Torre.*

A certain Widow of the deceaſed *Giovanni Ugon* of *La Torre,* who had lain extreme ſick for three years together, was taken by the Souldiers, and together with one of her Daughters, drawn upon a kinde of a Car, through the Streets of *La Torre,* where, as they paſſed along, ſome of thoſe Sons of Bloud, ſtab'd their Bodies with Prongs, Pitch-forks, and other ſuch like Inſtruments, others bruiſed their Bodies with Flints, and afterwards flung them into the River of *Angrogna,* where they ſoon diſpatcht them with Flints and Bats: the truth of which is atteſted by ſeveral of the Papiſts themſelves, and that with an abhorrency of ſo abominable a Cruelty.



Paolo Giles of *La Torre.*

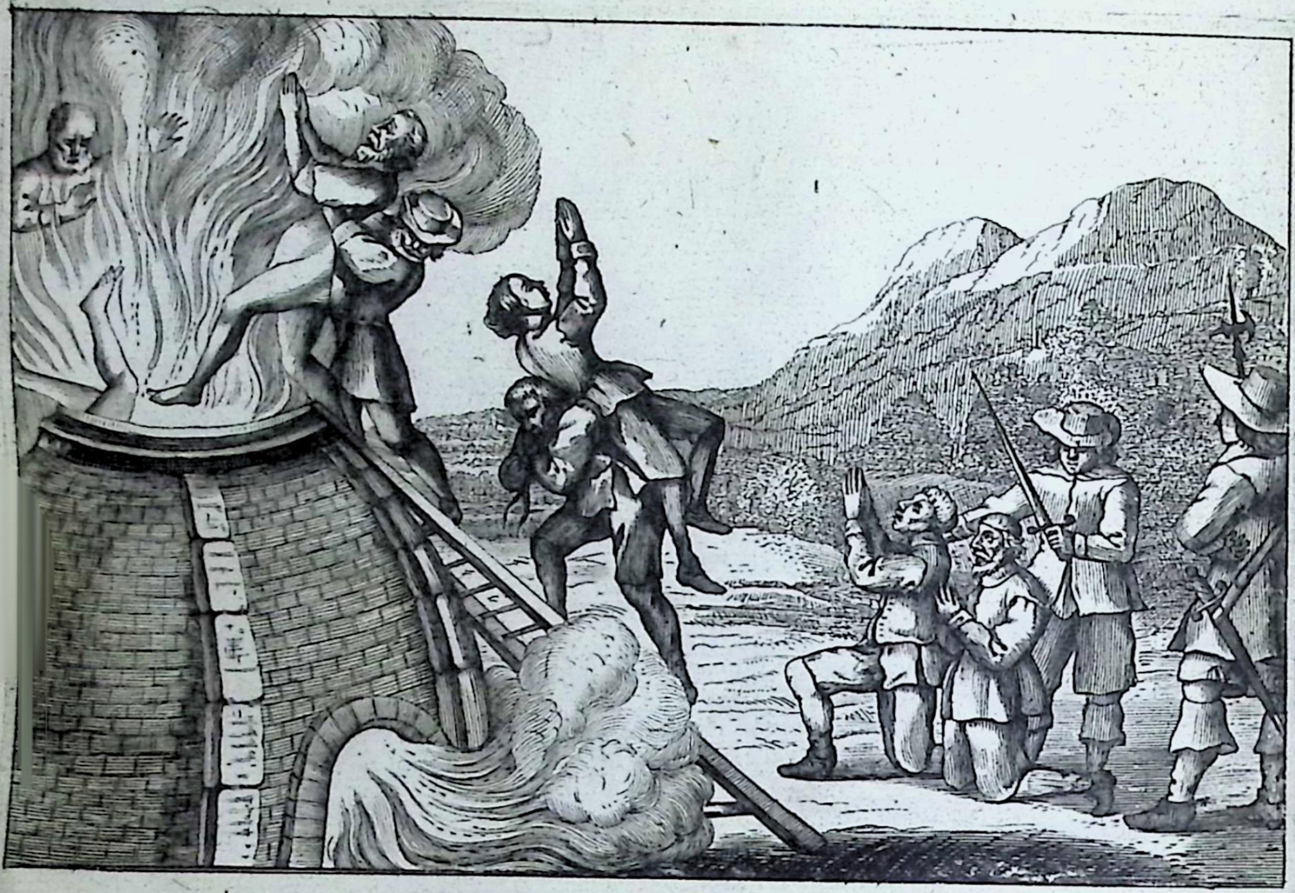
Paolo Giles of *La Torre,* as he was flying from the Murderers, received a Shot on the Neck, in a certain place called *La Combe di Macanail,* after which they ſlit



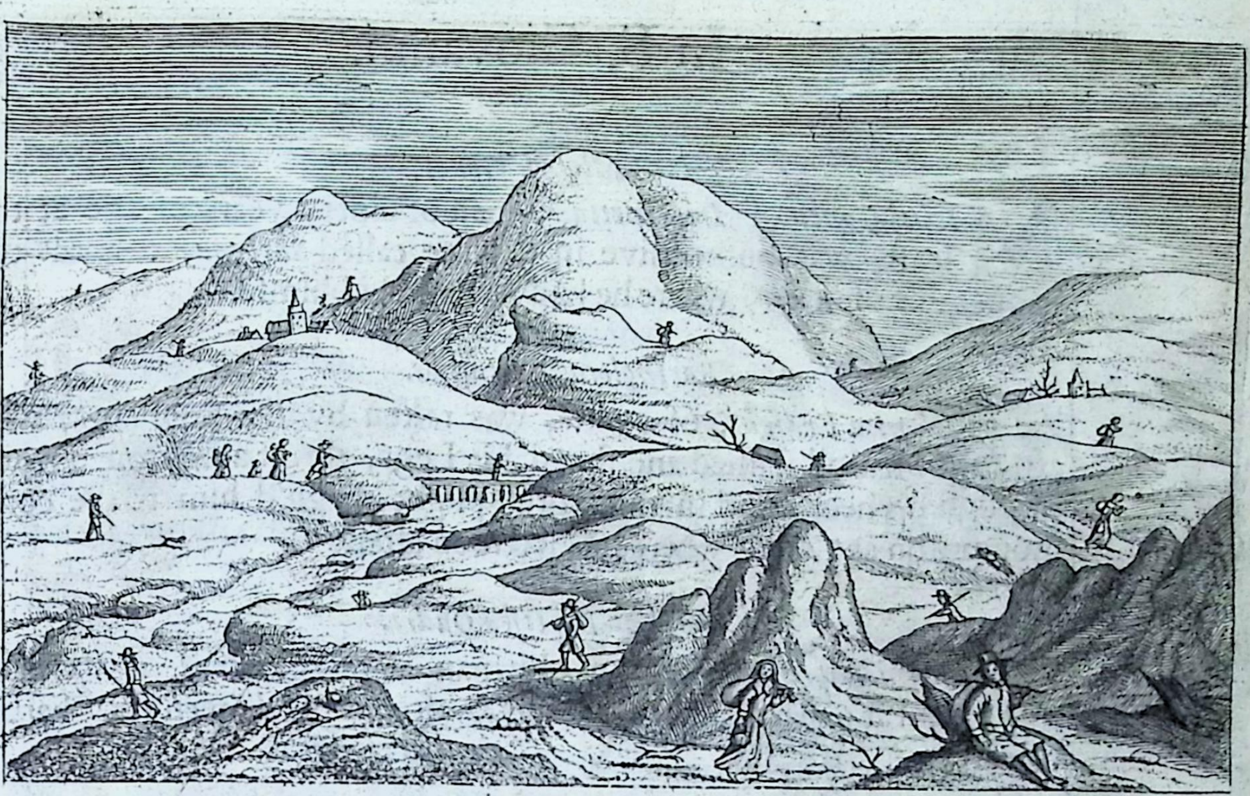
all his Face through the Chin and Noſe, and then having diſpatcht him, left his Carkaſe to be eaten by the Dogs.

Eleven Men forced to throw one another into the Fire.

Mr. *Groſs* Paſtour of *Villaro* in *Bobio,* told the Authour, during his abode at *Geneva*, that being at *Pignerolio*, he heard ſeveral perſons affirm in the preſence of *Monſieur de la Simone Major* of *Pignerolio*, that ſome of the Murderers having taken eleven Men at *Garcigliana*, heated a great Oven or Furnace red hot, and cauſed thoſe poor Creatures to throw one another into the ſaid burning fiery Furnace ſucceſſively; and when it came to the laſt Man, they themſelves threw him in alſo.



It is a thing moſt certain likewiſe, that very frequently thoſe Bloud-hounds purſued and hunted out Multitudes of thoſe poor Proteſtants among the Rocks and Mountains, by the very traces of their bleeding Feet and Legs, which had been ſorely cut and mangled by the Ice and Flints which they met with by the way, in their Flight.



The foregoing Relations are ſome choice Stories pick'd and cull'd out of the Heap, to preſent the Reader with in their lively Idea's. Theſe that follow, are a Meſs of Cruelties, which may very well ſerve for the ſecond Courſe, many of them being notoriouſly cruel and barbarous, and every ſyllable of them verified by moſt authentick Atteſtations, which the Authour reſerves by him for ſeveral weighty Reaſons, being ready to give any ingenious perſon all poſſible ſatisfaction therein.

In S. Giovanni.

Michel Gonet.

M*ichel Gonet* of *Lucernetta*, a man of ninety years of age at the leaſt, was burnt alive in a place called *Sarcena*, towards the Mountains of *Bobio*, where he had fled and hid himſelf.

Bartholomeo Fraſche.

Bartholomeo Fraſche, of *Fenile*, was taken by the Souldiers, who after they had all ſlaſhed and ſliced his Legs, thruſt a poyſoned Knife through his heels, and in this wofull plight dragg'd him to the common priſon at *Turin*, where he died ſoon after.

Giovanni Baptiſta Oudri.

Giovanni Baptiſta Oudri, an old man of S. *Giovanni*, was cruelly murthered at a place called *La Sarcena*, after he had been very barbarouſly uſed.

Magdalena la Peine.

Magdalena la Peine, a woman of about thirty five years of age, being purſued cloſe by the Enemies, and knowing what meaſure ſhe ſhould receive from them, choſe rather to caſt her ſelf down a Precipice very formidable to behold, then to fall into the hands of ſuch bloudy Butchers.

Marguerita Revella.

Marguerita Revella, a woman of about fourſcore and five years of age, together with another woman of ninety, and blinde with very age, by name *Maria di Pravillerm*, were burnt to death.

Maria Davi.

Maria, the Daughter of *Jacopo Davi*, was murthered by the Souldiers.

Michele Bellino.

Michele Bellino, with one *Anna di Pol Bochiardino*, and *Giovanni Pietro Marguet*, their ſervant, were beheaded by the hands of *Cattalino*, and *Franciſco Lemna* of *Briqueras*.

Daniele Pellene.

Daniele Pellene was maſſacred in *Angrognia*.

Michele Pariſe.

Michele Pariſe was beheaded at *Cavor*.

Giovanni Danna.

Giovanni Danna, was burnt alive in a Barn, at a certain place called *La Maria*, in *Angrognia*.

Daniele Gonin, and *David Chianforan.*

Daniele Gonin, and *David Chianforan*, of *La Piene* were cruelly maſſacred.

Pietro Mallanots Daughter.

The Daughter of *Pietro Mallanot*, a Counſellor of S. *Giovanni*, was rolled from the top of a Precipice, to the bottome, with her Brother, a little infant of eight moneths old, in her Arms, and two days after they were found by their Father quite dead, upon the Snow, both the Girle, and the little infant her brother in her arms.

Giovanni, Son of Pol Pariſe.

Giovanni, Son of *Pol Pariſe*, with his Wife and childe, as alſo the Daughter of *Giovanni Prin*, were all fearfully murthered; eſpecially the Wife of *Pol Pariſe*, who was hurled down a mighty Rock, with a little infant in her arms, and three days after, was found dead with the little childe alive, but faſt claſped between the Arms of the dead Mother, which were cold and ſtiff, inſomuch that thoſe that thus found them, had much ado to get the young childe out.

Paolo Chiariet's Wife.

The Wife of *Paolo Chiairet*, together with two ſmall Infants, was inhumanely put to death.

Joſepho Chiairet, and *Paolo Garniero.*

Joſepho Chiairet, who had received a wound in the fight a little before, was flay'd at *Lucerna*, and had the Greaſe taken out of his body. The ſame likewiſe done to *Paolo Garniero*.

Maria Peul.

Maria Peul was maſſacred.

Mattheo Turin.

Mattheo Turin being taken at *Angrognia*, was carried from thence and maſſacred at *Lucernetta*, cloſe by the Bridge of *Lucerna*, and his Carkaſs was afterwards eaten by the Dogs.

Marguerita Saretta.

Marguerita Saretta, was ſtoned to death, and her dead body caſt into the River from off the Bridge of *Balfre* in *Angrognia*.

Joſhua Albarino.

Joſhua Albarino, was made Priſoner, and afterwards privily made away, ſo that he was never more to be found, nor was it at all known what became of him.

Laurentio Port.

Laurentio Pont, was murthered at *Bubbiana.*

Cypriano Baſtia.

Cypriano Baſtia was inhumanely ſtarved to death at *Luſerna*, and his dead body afterwards caſt to the Dogs.

In Angrognia.

Jacopo Simond, and *Catharina Coiſſone.*

C*Atharina Coiſſone* a poor lame woman, and fourſcore years old, was dragged bare-foot, to a certain place called *Chiodet*, where they cut off her head, and left her body unburied upon the Snow. The like was alſo done to *Jacopo Simond.*

Iſaiah Ricca, and *Catharina Simond.*

Iſaiah Ricca, and *Catharina* the Wife of *Pietro Simond*, a decrepit old woman, were taken by the feet, and hurled down the Precipices of the ragged Rocks, in a manner dreadfull to behold. The laſt of theſe, *viz. Catharina*, had firſt her brains daſht out againſt the Rocks, before ſhe was thus thrown down the Precipices.

Jeanna Praeſſuch.

Jeanna a poor innocent, the ſiſter of *Antonio Praeſſuch*, had her head cut off in a certain place called *Gachet*, and her body caſt into the cleft of a Rock, whence it was with very much difficulty taken out ſome days after.

Bartholomeo Odin.

Bartholomeo Odin, a poor man of at leaſt fourſcore years of age, was firſt thrown down ſome part of the Rocks; and it happening that he was not quite dead with the fall, he was afterwards in a barbarous manner diſpatcht by the Souldiers, who left his dead body naked and unburied.

Davide Fenovil, and the two Daughters of Stephano Chiauvia.

Davide Fenovil, who had been lame for above twenty years before, as alſo the two Daughters of *Stephano Chiauvia*, had firſt their heads chopt off, and afterwards their bodies thrown down the Precipices.

David Ricca.

David Ricca, was murthered in a Barn, and afterwards the Barn was thrown down upon his dead body (a better grave then the reſt of his fellowes had.)

Laurentio Odino,
Pietro Coga,
Thomas Benech,
The Mother and a Siſter of *Paolo Giouvio*,
} all cruelly murthered.

Antonio Bertino.

Antonio Bertino, flying for his life to the higher part of *Angrognia*, had firſt his Noſe, Paps, and Privities cut off, and then his head cleſt in twain.

Two Children of Giovanni Pont.

Two Children of *Giovanni Pont* were murthered, and then their bodies burnt and conſumed to aſhes.

Daniel Bonet a Reverend Elder,
and
Davide Fraſchia,
} maſſacred.

Giovanni Revel.

Giovanni Revel was firſt uſed in a horrible and barbarous manner, and then had his head cut off by *Gulielmo Roche*, for anſwering him upon his Interrogates, that he would live and dye in the *Proteſtant* Religion.

Jeanna Bonetta.

Jeanna Bonetta, above fourſcore years of age, was cruelly put to death.

Maria Genolat.

Maria, the Wife of *Giovanni Genolat*, although a very aged woman, was firſt abuſed by the Souldiers, and then to the ground.

Joſepho Pont.

Joſepho Pont, had firſt a wound in the Reins of the back, and then his body cut off in the middle, which was found in this lamentable condition a while after at *La Roche Maneod* unburied, and not to be approached by reaſon of its noyſom ſmell.

At

At La Torre.

Mattheo Peloux.

M*Attheo Peloux,* of *Pravillerm,* inhabiting formerly at *Chabriols,* was taken at *La Comba* of *Villaro,* and having received firſt a wound in his body, by a Muſquet-ſhot, was burnt alive in the Church of *De Combe.*

Daniele de Maria.

Daniele de Maria, being fled into a certain place called *Clotigat*, and lying there ſick, after he had ſeen two of his own children murthered before his eyes, was himſelf barbarouſly diſpatched in his bed.

Maria Remondet.

Maria Remondet, Widow of the deceaſed *Jacopo Coing,* a lame woman, after ſhe had lain five Weeks in a Cave, her body was found cut in pieces, and minced (as the Proverb is) *as ſmall as herbs to the Pot.*

Juditha.

Juditha, Widow of the deceaſed *Daniele de Roſtagnol,* being fourſcore years old, was a long time dragg'd up and down upon the ground, and at length they cut off her head.

Magdalena Grand.

Magdalena Grand, the Wife of *Giovanni Grand,* as ſhe was flying for her life, fell into a deep River, and was drowned.

Magdalena the Mother of *Daniele Reymond,*
Daniele Martino, } maſſacred.
Mattheo Bertino, and *Marguerita* his Wife,

Philippo Viton.

Philippo Viton was maſſacred in a certain place called *Pertuſel.*

Magdalena Armand.

Magdalena, Widow to the deceaſed *Jacopo Armand,* was murthered at the mouth of a Cave at *La Sarcena.*

Three Infants of *Pietro Fine* were ſtifled in the Snow.

Paolo Belin, together with his Mother and Daughter, were maſſacred.

Giovanni Charboniere.

Giovanni Charboniere, Son of the deceaſed *Antonio,* was maſſacred, and his Daughter (who was an innocent) was firſt ſtript ſtark naked and then had a long Stake driven through her belly, whereof ſhe died.

Lucia Beſſon.

Lucia the Wife of *Pietro Beſſon*, a woman very great with childe, and not far from the time of lying down, as ſhe was flying for her life, was ſo affrighted with the diſmal cries and ſcreetchings of ſome that were murthered not far from the place where ſhe was, that ſhe was brought a bed upon the Mountain *Julian*, where ſhe was afterwards found dead, with the Infant that was newly born, and two other ſucking children lying by her.

Franciſco Gros.

Franciſco, ſon of the deceaſed *Valerio Gros*, a Miniſter, was taken, and while he was yet alive, had his body cut in ſmall Gibblets, in the preſence of his own wife (to add to the miſery) and afterwards the ſame men took two of their ſmall children, and moſt cruelly murthered them.

Thomas Margher.

The Sieur *Thomas Margher*, an Elder of *La Torre*, being hunted from his Houſe and habitation to a place called *Mirobocas*, was there miſerably ſtarved to death with hunger and cold.

Three infants of *Stephano Millan*, maſſacred.

Juditha Revelin, with ſeven Children.

Juditha Revelin, and her ſeven Children, great and ſmall, were all barbarouſly murthered in their beds.

Joſepho Michialino, and his three Children.

Joſepho Michialino, was murthered, and three of his Children were ſtifled in the Snow.

Daniel Revelino, maſſacred.

Anna Armand.

Anna the Widow of *Daniel Armand*, a woman about 75. years old, was taken at a place called *Tagliaretto*, and there cut in pieces by the Souldiers of *Cavor*.

Anna Armand,
Faci Magnet,
Daniel Coin and his Mother,
Giovanni Cynard,
} all cruelly maſſacred, and moſt of them beheaded.

Anna Mallanot, an innocent, inhumanely butchered.

Magdalena Creſpin, cruelly beaten to death.

Giovanni Roſſet, together with his Wiſe, and three of his children, maſſacred.

Paolo Giaquino died in priſon at *La Torre*, through hard and cruel uſage.

Jacopo Pecols Wife and Son,
Marguerita Fontana,
Magdalena Ugon,
Laurentio Malanot's Wife,
Marguerita Bonets,
were all thrown down the Rocks at *Tagliaretto*, and ſo died miſerably.

Gaſpar Fayol's Wife.

The Wife of *Gaſpar Fayol* was firſt taken Priſoner, and after they had forced her to labour hard for them about cutting of Corn, and other Harveſt work, at laſt came behinde her and cut off her Head as ſhe was thus labouring with much diligence.

Jacopo Roſſeno.

Jacopo Roſſeno refuſing to ſay *Jeſus Maria*, being firſt moſt cruelly beaten with Sticks and Clubs, and having received ſeveral Shots in his Body, had at laſt his Head cloven in two by the Souldiers.

Anna Giaymet.

Anna the Wife of *Giovanni Giaymet* of *La Torre*, had her Head cut off between *Bagnoli* and *Cavor*, and her Body expoſed to wilde Beaſts.

Three Children of *Giovanni Dominico*, and *Marguerita* his Wife.

Three Children of *Giovanni Dominico*, with one who belonged to him, by name *Filaſtre*, were burned alive together in a Houſe, at *Bruneto* in *Tagliaretto*.

Two Children of *Stephano Milano Franceſquino*, (both of them dumb Creatures) were moſt unmercifully and ſavagely murdered.

Bartholemi Bertinet.

Bartholemi Bertinet, the Son of *Jacopo Bertinet*, was murdered at *Famolaſe*, becauſe he would not put off his Hat, and worſhip a certain Temple in that place, as he was paſſing by it, and had his dead body expoſed to the wilde Beaſts.

Bartholemi Giamet.

Bartholemi Son of *Bartholemi Giamet*, as he was flying for his life, was ſmothered in the Snow at the Hill of *St. Juliano*.

Suſanna Giacquin.

Suſanna the Daughter of *Paolo Giacquin*, as ſhe was making reſiſtance againſt a certain Souldier that would have abuſed her, and by chance had puſht him down a Rock, was cut in pieces by ſome other Souldiers that came that way juſt at the ſame time.

Maria Bellin, and *Maria Paglias*.

Maria Widow of the before deceaſed *Jacopo Bellin*, and *Maria* Widow of the before deceaſed *Giovanni Paglias*, were both maſſacred, and their dead Bodies afterwards devoured by wilde Beaſts.

Marguerita Chialmis, and *Marguerita Bonetta* were both murdered.

Pietro Richiardon, together with the Wife of *Giovanni Allova, alias Ben*, and *Marguerita Copin*, were all maſſacred.

Giovanni Pallias.

Giovanni Pallias, a poor Peaſant of the Communalty of *La Torre*; being taken Priſoner by the Souldiers, after all manner of Reproaches and Scorns which thoſe of the Convent and Town caſt upon him, both in Words and Actions, was by ſpecial Order of the Marqueſs of *Pioneſſa*, dragged by the Hangman to a certain place not far from the Convent, where the ſaid Marqueſs was himſelf in perſon; when he came thither, the Marqueſs plaid the Under-Sheriff, (a worthy Imployment for a Gentleman of his quality) and commanded the Hangman to place the poor Peaſant at the foot of a Ladder, which was ſet up againſt a Tree, and to prepare all things for Execution; at which time the Monks and Maſs-prieſts who had conducted the condemned Innocent from his Priſon to the Gallows, (and who indeed ought to have ſhewn him the way up the Ladder alſo) did not ceaſe to uſe all the Arguments which either the Devil, or their own Invention could poſſibly furniſh them with, to ſhake the Faith and the conſtancy of this poor Creature: but all in vain; for, ſo far was he from being affrighted with the pale face or terrours of Death, that all his Expreſſions or outward Geſtures plainly demonſtrated the inward Extaſies and Joys of his Heart, to ſee himſelf *accounted worthy to ſuffer for the Croſs of Chriſt*: and notwithſtanding they often preſſed him to remember the ſad Eſtate that he muſt leave his Children and Family behinde him in, he always anſwered them, that it was his hearty Prayer to Almighty God, that his Children might follow their Fathers ſteps, and die like himſelf: whereupon the Maſs Prieſts ſeeing all their Perſwaſions and Temptings were but as ſounding Braſs and tinckling Cymbals, they lent the Hangman their helping hands to end the poor man's miſerable days; and becauſe they could not ſhake him from his Principles, they haſtened to turn him off the Ladder.

Paolo Clement.

This Sieur *Paolo Clement*, an Elder of the Church of *Roſſana*, not many days after the Execution of the aboveſaid *Pallias*, was brought by the Monks and Maſs Prieſts to the very ſame place, where they ſhewed him the dead Body of the other, thinking thereby to ſcare him out of his Principles and Profeſſion; but the good man anſwered them with undaunted courage, that *they might be able to kill the Body, they could never be able to prejudice the Soul of a true Believer.* However, he aſſured them, that God would be the Avenger of all the innocent Bloud that they had ſpilt, (*Iddio ſarà la Vendetta di tanto ſangue inno-*

cente che ſi ſpande) and thereupon, having firſt uſed ſome ſpiritual Ejaculations, and prepared himſelf *to yield up his Soul to God that gave it,* he deſired the Hangman to diſpatch him. Now three or four days after the death of this holy and devout Man, the Marqueſs of *Pioneſſa* happening to paſs that way, one of his Souldiers diſcharged a Muſquet againſt the dead Corps, whereupon there guſhed out a Stream of freſh coloured Bloud, which the ſaid Marqueſs obſerving, told ſome that were near him, *Queſto ſangue crida vendetta. i. e. This Bloud cries for vengeance.* After this, both their dead Bodies were hanged up, each of them by one foot, upon a Tree, near to the Gate of *La Torre*; and when any Priſoner of the Reformed party paſſed by that way, they were compelled to go and kiſs thoſe dead mens privy members, that ſo they might put a like ignominy upon the Living and the Dead together. But by reaſon of the multitude of Bullets that were ſhot againſt them by the Souldiers paſſing that way, it was not long before they fell all in pieces.

Andrea Gillio, Son of *Pietro Gillio* Paſtour of *La Torre,* and *Bartolemi Copin,* were both cruelly maſſacred.

Magdalena Juliano.

Magdalena, the Wife of *Stephano Juliano,* was firſt wounded with a Shot which ſhe had received, and then had her Body cut all in pieces.

In Villaro.

Daniele Rambaut.

D*Aniele Rambaut* of *Villaro,* a Man charged with a numerous Family, was taken Priſoner and carried to *Payſana,* with ſeveral others his Neighbours, where after he had been a while impriſoned, and by no means to be wrought upon by the Monks & Maſs Prieſts to pronounce the words *Jeſus Maria,* (although preſſed to it with many Threats and Artifices) the Tormentours firſt cut off his Fingers, one after another, and then his two Hands, and laſt of all with a Shot in his Stomack gave him his deadly Wound: but (as their uſual cuſtome was) not contenting themſelves without exerciſing their malice upon the dead Bodies of the Proteſtants, they dragged his Carkaſe to the Rivers ſide, where it was eaten up and devoured by Dogs and wilde Beaſts.

Pietro Chabriolo.

Pietro Chabriolo the Son of *Joſepho Chabriolo* of *Villaro,* being taken by the Souldiers near the Houſe of one *Laurentio Durant,* they placed a great a great quantity of Gun-powder about his Body, and putting Fire to the ſame, tore him to pieces.

Pietro Bertino Maghit.

Pietro Bertino Maghit, of *Villaro*, was maſſacred in the Village of *Pertuſel*, having been firſt ſorely wounded with thoſe many Slaſhes and Cuts that he had received in moſt parts of his Body.

Pietro Mondon.

Pietro Mondon of *Villaro*, (whither he had formerly fled for Refuge) was overtaken by the Enemies as he was flying from his own Houſe towards the Mountains of *Chiapelet*, and there was cruelly murdered by them.

Giuditha Roſtagnol.

Giuditha the Widow of the afore deceaſed *Daniele Roſtagnol* of *Villaro*, had firſt her Head chopt off in a certain Cave of *Chaſtelus*, and afterwards her Body thrown down the Rocks.

David Geimet and his Mother.

David Geimet of *Villaro*, together with his Mother who was exceeding aged and decrepit, was barbarouſly murdered by the Souldiers among the Villages of *Mouſſa*.

Daniele Fellipone.

Daniele Fellipone had his Head hackt off from his Body as he was lying in his Bed in the Houſe of one *Giovanni Fiantino*, at *Villaro*.

Antonio Calieris.

Antonio the Son of the afore deceaſed *Samuele Calieris*, (a dumb and innocent Creature) was moſt inhumanely butchered, as he was ſitting by the fires ſide, at a place called *Clotillart*.

Peiron Minan.

Peiron Minan was caught by the Souldiers as he was making his Eſcape out of his own Houſe, and in a very cruel manner by them killed upon the place where they caught him.

Pietro Moninat.

Pietro Moninat and his Wife lying both of them extreme ſick and weak, were butchered at the Alpe of *La Rouſſa* by the Souldiers; who alſo finding in the ſame Houſe one of their Children, being a poor Infant, lame and impotent, cut off its Legs, and ſo left it in that miſerable plight. There was alſo in the ſame Houſe a poor Girl, another of their Children, who had been dumb from its Cradle, found by ſome of the Neighbours not long after, ſtarved to death for want of ſuſtenance.

Suſanna Fantino.

Suſanna, Widow of the afore deceaſed *David Fantino,* was cruelly murdered in the Village of *Liuzza.*

Davide Fontano.

Davide Fontano of *Villermino,* a man exceeding aged and feeble, was maſſacred in the Village of *Bezza,* and afterwards had his Body dragged up and down by the Souldiers in a moſt unſeemly manner.

Giovanni Gaio.

Giovanni Gaio, Son of the afore deceaſed *Antonio Gaio* of *Pravillerm,* who had formerly fled to *Villaro* for Refuge, was maſſacred in his Flight towards the Mountains of *Balmedaut.*

Daniele Benech with his two ſmall Children.

Daniele Benech, an Inhabitant of *Villaro,* was taken by the Souldiers in one of the Villages of *La Cercena,* who firſt cut off his Noſe, his Ears, and other parts of his Body, till ſuch time as they had diſpatched him; and afterwards left the mangled pieces upon the Hedges and Buſhes of the ſaid place. There were alſo two ſmall Children of the aboveſaid *Daniele Benech* ſtifled in the Snow at the ſame time, for want of a Father to lead and conduct them.

Daniele Garre.

Daniele Garre, Son in Law to the Sieur *Mondonis,* was moſt unmercifully murdered by the ſame Souldiers, who had diſpatched the aboveſaid *Benech,* in the Village of *La Cercena.*

Maria Gril.

Maria Widow of the afore deceaſed *Daniele Gril Bourgoin* of *Villaro,* was horribly murdered by the Souldiers at *Macanail* near *La Cercena,* whoſe Body was afterwards eaten up and devoured by wilde Beaſts.

Pietro Berardo.

Pietro Berardo of *Villaro,* being purſued hard by the Souldiers towards the Mountains of *Balmedaut,* his Foot unhappily ſlipt in a narrow paſſage as he was flying, and ſo he fell down the ſide of an high Rock, where he was afterwards found dead.

Maria Pelanchion.

Maria the Widow of the afore deceaſed *Daniele Pelanchion* of *Villaro,* being taken by the Souldiers at *La Combe delli Carbonieri,* after they had abuſed her, they ſhot her almoſt to death, and then flung her into the River of *Valguichiart:* this poor Woman being not quite dead, with much pains and many ſhifts, (very pitifull to behold) got out of the River again, and laid her ſelf down in the Sun, hoping by the heat thereof to be ſomewhat revived and refreſhed; but the Souldiers perceiving that, took her again, and faſtening a Rope to her Feet, dragged her to the Bridg, and there they hung her up by the Feet; in which poſture they ſhot her to death, and afterwards left her ſtark naked upon a Rock.

Maria Monino.

Maria the Wife of *Daniele Monino,* was taken by the Souldiers in the Village of *Liuzza,* who having broken her Jaws in pieces, and given her a very deep Cut in the Neck, ſo that her Head was half on and half off, left her in this languiſhing condition, where, after enduring unſpeakable Torments for divers days together, ſhe departed this miſerable life.

Maria Negrino and her Daughter.

Maria Widow of the afore deceaſed *Davide Nigrino* (a poor Begger of *Villaro)* together with a Daughter of hers who was an Innocent, were both of them inhumanely maſſacred in the Village of *Bozza,* and their dead Bodies afterwards thrown into the adjoyning Woods.

Anna Arduino.

Anna Widow of the afore deceaſed *Arduino,* was maſſacred in the Mountains of *Chiapelet,* where alſo her Body was left unburied.

Suſanna Bals.

Suſanna Widow of the afore deceaſed *Samuele Bals* of *Villaro,* was taken by the Souldiers in the Village of *Balmedaut,* who after they had abuſed her at their pleaſure, ſhut her up between two Stone Walls where ſhe was miſerably ſtarved and pined to death.

Daniele Bert.

Daniele Bert of *Villaro,* endeavouring to defend his Wife from the Rage of the Souldiers, was by them maſſacred in the Village of *Liuzza.*

Suſanna Calvio.

Suſanna the Wife of *Jacopo Calvio* of *Villaro,* being ſorely wounded by the Souldiers at *Cercena,* got into a Barn that was there cloſe by; which the Souldiers perceiving, they ſet fire to the Barn, and ſo burnt her Body to Aſhes.

Faci Magnet.

Faci Magnet was murdered in the Village of *Pertuſel,* at a certain place called *La Maiſonetta.*

Daniele Pelanchion.

Daniele Pelanchion of *Villaro,* was maſſacred in a certain Village called *Meinet,* cloſe by *Brezza.*

Catharina Fontano.

Catharina, Widow of the afore deceaſed *Daniele Fontano*, was maſſacred among the Villages of *Bezza*, where ſhe was found afterwards with the very Sword wherewith ſhe was killed, ſticking in her bowels. It may be thoſe that were ſo bloudy to thruſt it in, had not the heart to pluck it out again.

Magdalena Rouſſa.

Magdalena Rouſſa, a poor Innocent, had her Head chopt off by the Souldiers upon the Mountains of *Chiapelet*.

Micheli Bertino.

Micheli Bertino, was cruelly murdered by the Souldiers upon the Mountains of *La Cercena*.

Stephano Perino.

Stephano Perino, a very aged man of *Villaro*, was maſſacred cloſe by his own Houſe, which in a manner adjoyned to the Town.

Daniele Bertino, his Childe.

A Childe of *Daniele Bertino*, who had been from the Womb both Dumb and an Innocent, was by the Enemy burnt in a Barn at *Balmedaut*.

A Woman and a young Childe whoſe Names are unknown.

A certain perſon who was living in the Year 1656. and an Inhabitant of *La Torre*, aſſured the Authour during his abode at *Geneva*, that being upon the Mountains of *Villaro*, he himſelf ſaw a young Infant not above three Moneths old, together with a Woman who was unknown to him, taken by thoſe Murderers, and hurled down the Precipices of the Rocks, in a manner moſt barbarous and fearfull to behold.

Stephano Monino,
Giovanni Albareo,
Pietro Albareo,
Giovanni Calve,
Pietro Bert.
} all maſſacred.

Of

Of Bobio.

Giovanni di Savetto.

G*Iovanni di Savetto della Combe, della Feriera,* in the Communalty of *Bobio,* was found dead upon the Snow, where he had been maſſacred, with a little Infant (whom the Murderers, as it's probable, had ſpared) ſleeping in it's Fathers arms: and thus though the Father was murdered, yet the young Infant by a ſpecial Providence was preſerved.

Paolo Armand.

Paolo Armand, being extreme ſick and weak, was taken by the Souldiers at a place called *La Vota di Croſonna,* and by them hackt in pieces.

Andrea Bertono and *Joſepho Catalino.*

Andrea Bertono, a very ancient and lame Man, was taken at a certain place called *Serre de Cruel,* where he had firſt his Breaſts cut off, and then he was cruelly murdered by thoſe bloudy Butchers: and to teſtifie their hatred againſt him for his perſeverance in his Religion, they cut out his Bowels after his Death, and with their Halberds hacked his dead Body in pieces. And not far off from the place where this was done, *Joſepho Catalino* was alſo maſſacred.

Daniele Michialino.

Daniele, the Son of *Davide Michialino,* in the very ſame place where *Catalino* was maſſacred, was taken by the Souldiers, and beſides other ill and cruel uſage, had his Tongue plucked out with great violence and torments.

Martha Giraudina.

Martha Giraudina, an old Woman of about fourſcore years of age, had her Head chopt off by ſome of the Maſſacrers.

Conſtantia Bellione.

Conſtantia Bellione de Sibaud, after having had her Body hacked and mangled in moſt parts thereof, was diſpatched with ſeveral Bullets that were ſhot into her Bowels; and after ſhe was dead, they cleft her Head with a Hanger.

Juditha Mondon.

Juditha Mondon was beaten to death in a moſt ſavage manner with Clubs and Staves.

Daniele Bertinat.

Daniele Bertinate, (alias Maxiet) was cut in pieces at *Villa Nuova.*

A Childe of *Franciſco Charboniero* maſſacred.

Davide Paglias, and *Paolo Genre,* with two Infants.

Davide Paglias and *Paolo Genre* endeavouring to eſcape each of them with a little Infant in their arms, were at laſt tired, and by that means overtaken by their Purſuers, and ſo both Men and Infants cruelly put to death.

Stephano Billior.

Stephano Billior, a poor old man of at leaſt fourſcore years of age was moſt barbarouſly killed in his Bed.

Giovanni Rovetto.

Giovanni Rovetto was maſſacred near the Fort of *Mireboc,* whoſe Corps lay a long time naked upon the Rock, and was afterwards thrown into the River.

Davide Pecole, Son of *Jacopo Pecole,*
Giovanni, Son of *Joſepho Favatiero,*
Jacopo, and *Pietro Biglior,* Brothers,
Franciſco Brother to *Paolo Genre,*
ſhot to death by the Souldiers, and left upon the Snow.

Micheli Genre.

Micheli Genre, a young man of *Bobio,* was thrown off the Bridg of *La Torre,* down into the River of *Angrognia,* where, as he was praying with his Hands lift up to Heaven, he was partly ſtoned and partly drowned.

Franciſco Genre.

Franciſco Genre, having firſt received a Wound by a Shot in his Body, was thrown down the Rocks at a place called *Valguichiart.*

Stephano Baridono,
Moyſe Bongiorno,
Daniele Gras Son of *Pietro Gras,*
Catharina Gonetta,
Suſanna Vy, alias Ruffit,
all cruelly and barbarouſly maſſacred.

Davide Armand.

Davide Armand, had his Head knocked and beaten with a Hammer till he died, with moſt ſenſible pains and torments.

Jacopo Baridono.

Jacopo Baridono, was taken Priſoner at *Villaro,* and from thence carried to *La Torre,* where after the Tormenters had to their mindes ſufficiently afflicted him with burning Matches between his Fingers, his Lips, and other parts of his Body, till he died with meer pain and anguiſh, they cauſed his dead Corps to be carried out by two of his fellow priſoners, and by them to be thrown into the River of *Pelice*; but afterwards, better bethinking themſelves how they might be revenged againſt the dead Corps, and ſuppoſing the River too honourable a Burying place for an Heretick, they compelled thoſe that caſt it in, to fetch it out again, and lay it at the Brink of the River, where, after they had expoſed the ſame to all manner of Ignominies, it was at laſt eaten up by the Dogs.

In Roras.

The Wives of *Joſepho.Garniero, Joſepho Pellenc,* and *Stephano Revellio.*

THe Wife of *Joſepho Garniero,* the Wife of *Joſepho Pellenc,* and the Wife of *Stephano Revellio,* were all moſt prodigiouſly aſſaſſinated and murdered at the time when the Army fell upon the Borders of *Roras*; where, among other paſſages, there was one very remarkable concerning *Marguerita* the Wife of *Joſepho Garniero,* and Siſter to Captain *Joſua Gianavel*; for ſhe having received a Shot in one of her Breaſts, as ſhe was giving Suck to a little Childe with the other, was yet ſo hearty and couragious, that ſhe exhorted her Huſband with many pathetical expreſſions, to *endure the Croſs with patience,* and to *hold out to the end*; neither did ſhe at all deſire any favour of the Maſſacrers, ſave onely to ſpare the Life of her innocent Babe; which accordingly they did, but immediately gave the Mother another Shot into her Body, whereof ſhe died, and afterwards the Infant was found alive in the dead Mothers arms, and ſo miraculouſly preſerved.

Iſaiah Mondon.

Iſaiah Mondon, having a long time hid himſelf in the cleft of a Rock, where for many days together he had nothing but a few leaves of unwholſom hearbs to feed upon, was at laſt found out by the Souldiers, and near to the Bridge of the River called *La Lucerna,* was moſt unmercifully handled by them. From thence they dragg'd him (being no better then half dead) towards the Town of *Lucerna,* but the poor man when he was able to march no further, fell down upon his Knees, beſeeching his Executioners to diſpatch him ſpeedily, who accordingly were ſo civil as to gratifie him in his requeſt, and thereupon what with their Swords, and what with their Piſtols, they ſoon ended his miſerable dayes, crying out in a ſcoffing and deriding manner, *Kill this Barbet! Kill this Barbet,* who refuſes to become a Chriſtian. All this was done near to the *Rocca di Lucerna.*

Ludovico Pellenco and his Wife,
Paolo Richardo,
Ludovico Torno and his Mother,
Maria, the Wife of *Jacopo Durando*, an old woman of fourſcore years and upwards,
Micheli Salvagiot,

all of them horribly maſſacred, and ſome of their bodies cut and torn in pieces.

Giovanni Barrolino, and his Wife.

Giovanni Barrolino and his Wife, were caſt alive into a Pond or Pool, where they were ſeveral times plunged and thruſt under the water with Prongs and Pitch-forks, and at laſt diſpatched with Stones and Brick-batts.

Maria Revel.

Maria Revel, having received a ſhot in her body, fell down in a manner dead, but afterwards recovering ſo much ſtrength as to get upon her Knees to pray unto God, the Enemy diſpatched her.

Giovanni Salvagiot.

Giovanni Salvagiot, as he was returning from *Bagnol*, after the Peace was concluded, and paſſing by a Chappel without pulling off his Hat, and making obeyſance thereto, was murthered, and his body left unburied.

Giovanni Gayo, and two of his children; *Daniele Garniero* and his Son; a Daughter of *Giovanni Morglio*; *Giovanni Feliero*, *Giovanni Miroto*, *Bartholemi Morglio*, and *Giovanni Salvagiot*, another of the ſame name with the aboveſaid.

Giovanni Gayo, and all the reſt above-named, were cruelly maſſacred in a certain *Cave*, where they had hid themſelves, thinking to be more ſecure in that place then any other. Theſe poor creatures finding themſelves diſcovered, fell upon their Knees and begg'd their lives of their Maſſacrers, of the moſt of whom they had a long time before had a particular and perſonal knowledge, and who had always made profeſſion to be their very good friends, for indeed they were no other then their neighbours of *Lucerna*, *Bubbiana*, *Barges*, *Bagnolo*, *Cavor*, and the adjacent parts. But the mercy of thoſe men being altogether cruelty, the kindeſt ſalute they could then afford their old acquaintance, was with Muſquets, Swords, and Piſtols: which the poor people perceiving, and being not deſirous to behold the lamentable ſpectacle of each others miſery, kneeled down in a ring, and thruſt all their heads (with their faces towards the ground) into certain Fearn-brakes and other ſuch ſtuff, which they had got into the Cave, thinking to have lain thereupon inſtead of beds, in which poſture they were all miſerably ſhot to death, and their dead bodies afterwards horribly mangled and cut to pieces.

In Roccapiatta.

Jacopo Barral, and his Wife.

Jacopo Barral and his Wife, having been taken priſoners by the Earl of *San Secondo*, were three or four dayes after carried out of the Priſon to a certain place about a quarter of a *Piemont*-mile diſtant, and there were ſhot to death: The very ſame Executioners did alſo cut off the womans breaſts.

Giovanni Bonino.

Giovanni Bonino (alias *Grangiot*) was taken in his flight by the French Troops, near *Val Peroſa*, and there miſerably hackt to pieces with their Hangers.

Antonio Guigou.

Antonio Guigou, being come to *Periero* with a deſigne to change his Religion at the inſtigation of *Conte Borichard*, it pleaſed God ſo to touch his heart that he repented him of his reſolution, and thereupon endeavoured to make his eſcape. But being caught again by the Troops of the *Marqueſs* of *Galeas*, and handled with exceeding great cruelty becauſe he would not yeeld to go to Maſs, as they were carrying him priſoner towards *Prali*, and in their way paſſing by a Precipice, the poor man, to avoid the hands of his tormentors, leapt down the ſide of a Rock, and ſo was daſht to pieces.

Beſides the above-named cruelties, there were brought to the Authors hands a multitude of other Relations, which, becauſe he had them not ſufficiently verified, he thought fit rather to omit, then to inſert them among thoſe whom he found to be undoubtedly true. Beſides this, the ingenuous Reader can never expect that all thoſe cruelties which were exerciſed upon thoſe poor creatures in ſo many dark corners and by-places, ſhould be brought to light. The truth is, theſe which are here ſet down may abundantly ſuffice to demonſtrate the curſed and helliſh cruelties of their Popiſh and bloudy Enemies. All therefore which I ſhall here add, ſhall be onely a Catalogue of the Names of ſome of thoſe poor *Proteſtants*, who miſerably periſhed in Priſon, or in their own defence, together with the reſt who were detained Priſoners; And all theſe in their order as follows.

A Catalogue or Liſt of the Names of thoſe poor *Proteſtants* in the Valleys of *Piemont*, who died in Priſon at *Turin*, and other places, ſo far as they have come to the Authors hands.

Of S.Giovanni.

David Reymont, ſervant to the Marqueſs of *Lucerna.*
Giovanni Roſel, in the Priſon of *Lucerna.*

Of Angrognia.

Giovanni Arnoul.
Giovanni Pietro Raggio.
Sidrac Buffa.
Giovanni Benech.
Magdalena Wife of *Stephano Odin.*
Stephano Mondon, with his Wife and three children.

Of Pramol.

Jacopo Colalino.
Captain *Bartholemi Jahiere.*
Giovanni his Son.
Jacopo Long.
Bertino Long.
Jacopo Jaquet.
Giovanni Bondrano.
Pietro Andrion.
Giovanni Collatino.
Giovanni Beus.
Giovanni Son of *Paolo Bormons.*
Michele Granget.

of

Of Angrognia.

Giovanni Arnold.
Giovanni Pietro Raggio.
Sidrac Buffa.
Two of the ſame Name, *viz. Giovanni Benech.*
Magdalena the Wiſe of *Stephano Odin.*

A Catalogue or Liſt of the Names of thoſe poor *Proteſtants* in the Valleys of *Piemont* who died in fight.

Of S. Giovanni.

Daniel Arnoul.
Bartholemi Mallanot.
Daniel Bouvier.
Giovanni Jaime.
Paolo Garniero.
Pietro Ollivet.
Bartholemi Mahet.
Jacopo Gayot.
Pietro Sibille.
Antonio Lantare.
Giovanni Danna.
Giovanni Brocher.
Joſepho Chiayret.
Joſepho Lantaré.
Giovanni Gonino.

Of Angrognia.

Captain *Michele Bertino.*
Giovanni Muſſeton, ſon of *David.*
Antonio Bertino.
Pietro Coiſſone.
Giovanni Bertot.
Battiſta Forniero.
Daniele Fraſchia.
Bartholemi Mallan ſon of *Daniel.*
Stephano Junon.
A ſon of *Elias Gygnous.*

Of *La Torre*.

Pietro Chabriolo.
Jacopo Bonnetto.
Pietro Fine.
Giovanni Charbonnier.
Jacopo ſon of *Giovanni of Glodo.*
Pietro Richiardon.
Stephano Meglie.
Bartholemi Grigl.
Giovanni Pilone.
Jacopo Roſſane ſon of the deceaſed *Elias.*
Giovanni ſon of *Pol Roſtagn.*
Giovanni Morglie.
Mattheo Eynard.
Jacopo Ugon.
Joſepho Chiarret.
David Copin.
Bartholomi Martina.
Paolo Belin.
Pol Bonetto ſon of *Jacopo* an Elder.

Of *Villaro*.

Giovanni Brunerol Balls.
Giovanni Albareo.
Pietro Albareo.
Pietro Bert.
Stephano Monino.
Giovanni Calue.

Of *Bobio*.

Jacopo, and *Pietro*, the ſons of *Giovanni Biglior.*
Two who went by the name of *Giovanni* the ſon of *Samuel Genre.*
Giovanni Gras.
Jacopo Balma or *Caſſarel.*
Stephano Graſs.
Pol Pontet, and his ſon *Giovanni.*
David Pecoul.
Giovanni Faratier of *di Joſepho.*
Pietro Giaymonat.
Joſepho Arduino.
Stephano Gras, alias *Biglior.*
Giovanni Roet.

Of

Of Roras.

Jannet Morgle.
Daniele Salvagiol and his ſon.
Bartholomi Morglie.
Ludovico Tourn.
Bartholemi Durand, and *Ludovico* his Brother.
Daniel Revel.
Giovanni Pariſe.

Of Roccapiatta.

Daniele Cardon.
Two whoſe names were *Auguſtino Roſtaino*, whereof one was the moſt conſiderable member of that Church.
Daniele Martinat and his two ſons.
Daniele Bieynat.
Philippo Romans.
Giovanni Paſquet ſon of *Peyret.*
Giovanni Giouve.

A Catalogue or Liſt of the Names of thoſe poor *Proteſtants* in the Valleys of *Piemont*, who were detained Priſoners and refuſed to be reſtored, or ſet at liberty, notwithſtanding all ſupplications or interceſſions to that purpoſe.

Of S. Giovanni.

Maria daughter of *Daniele Filipet* at *Paiſana.*
A ſon of *Stephano Meli* an Elder.

Of Piemont.

Bartholomeo ſon of *Daniele Beſſon*, detained at *Foſſan*, at Captain *Leuron's* houſe.
Maria daughter of *Laurentio Odin*, at *Turin.*
Maria daughter of *Jacopo Ricca*, at *Coni.*
Jeanna daughter of *Catherina Riqua*, at *Cavor.*
Two infants of *Giovanni Arnold* detained, one at *Turin*, and then ranſomed at *Lucerna* for a French-crown, by a ſouldier, who was a *Bavarian.*

Of La Torre.

Two daughters of the deceaſed Mr. *Gilles*,
With one daughter of the deceaſed *Daniel Pellin.*
One daughter of *Giovanni Chianforan*, detained at *Turin.*
Two daughters *de Baptiſte Giovel.*
A ſon of *Bartholemi Arnoul*, detained at *Turin.*

Of Villaro.

Giovanni, ſon of the deceaſed *Daniele Marinet*, detained at *Scarnafix.*
Paolo Pelanchion, ſon of the deceaſed *Daniele*, detained by the Prieſts.
Suſanne, daughter of the deceaſed *Giovanni Brunerol*, detained at *Villa France.*
Paolo, ſon of the deceaſed *Daniel Geimonat*, detained at *Raconis.*
David Combe Magne, detained at *Pignerolio.*
Maria, daughter of the deceaſed *David Fantino.*
Pietro Pelanchion, detained at *Queyras.*

Of Bobio.

Two male children of *David Charbonier*, alias *Feé*, detained at S. *Front.*
Catherina, daughter of *Stephano Barridon*, detained at the houſe of *Giovanni Caimus.*

Of Roras.

Anna, daughter of *Giovanni Aghit.*

The End of the Second Book.

THE THIRD BOOK OF THE HISTORY OF THE EVANGELICAL CHURCHES in the Valleys of *Piemont*.

CHAP. I.

The Court of Savoy's Factum, *or Narrative of the ſeveral Tranſactions in the Valleys of* Piemont *in the Year* 1655. *upon occaſion of the Report that was ſpread abroad of a Maſſacre of the Proteſtants in thoſe parts, printed and publiſhed in the* Italian, Latin, *and* French *Tongues.*

The true Originals whereof, are to be ſeen, together with the other original Pieces of this preſent Hiſtory, in the publick Library of the famous Univerſity of *Cambridg*.

Foraſmuch as on the one ſide it is the part of a true and faithfull Hiſtorian, to make a naked Relation of whatſoever he pretends to give the World a ſatisfactory Account of, and where ever there is matter of conteſt, or where ſeveral contrary parties and intereſts fall under the ſubject of his Diſcourſe, to give every one (yea though it were the Devil himſelf) his due: and on the other ſide, that the Reader may not have one eye open, and the other ſhut, and that he may the better be enabled to make a right judgment of all things, after a ſerious hearing and weighing the Reaſons of both ſides, according to that of the Tragedian,

Qui ſtatuit aliquid, parte inauditâ alterâ,
Æquum licèt ſtatuerit, haud æquus eſt judex.

I ſay, upon this ground, and for this Reaſon, I thought it might be very acceptable, and indeed neceſſary, after I have given an ample Narrative of the late Maſſacre, (though backt and propt with never ſo evident, and authentick proofs) to inſert alſo what the Court of *Savoy* plead in their own vindication, for ſuch horrid and barbarous Cruelties.

Me thinks I hear the ingenuous and *Chriſtian* Reader, thus controverting the matter, and divining the Reaſons thereof in his own private thoughts. *Fain would I know what the behaviours of thoſe of the Court of* Savoy *was in this affair; and how they could ever think to carry the matter ſo, as to ſatisfie the World! Did they plainly and openly deny the Fact? that were to deny a noon-day-truth, and to abuſe the World in too groſs a manner! or did they openly avow the ſame? certainly they would be more tender of their own Reputation, than by a voluntary confeſsion, to expoſe themſelves and their Prince to the hatred of the whole World!*

The plain truth is, this could not but be a very critical time with thoſe of that Court, who knew right well, that the cry of the poor Peoples Bloud was already gone abroad into all the Quarters and Corners of the World, and that it was now high time to be thinking of ſome way to prepoſſeſs the mindes of men, at leaſt with ſome plauſible pretexts, for the juſtification of their proceedings! and where the buſineſs was too foul, there to palliate and diſguiſe it! A minute of which Apology was drawn to the life by a Jeſuitical Pen, (the which the Reader may as eaſily diſcern in this Writing, as *Daniel* did the print of the feet in the Houſe of *Bel)* and afterwards publiſhed both in *Italian*, *Latin*, and *French*; and had not the Authour had ſome peculiar Advantages of diving into, and in ſome meaſure ſounding the bottome of thoſe Deſigns, and to evidence the contradiction and falſity thereof, by ſuch undeniable Arguments, as will better appear in the ſequel of this Diſcourſe, poſſibly it might have gained ſome credit and belief in the World, at leaſt it could have done no leſs than exceedingly have abated the Reputation of the foregoing Chapter. Now to the end that the Authour may not hereafter be cenſured for having either added, diminiſhed, or any way adulterated or ſophiſticated the genuine ſenſe of this their Relation, he hath inſerted the ſame in its original Expreſſions, as followeth.

Relatione de' Succeſſi ſeguiti nella Valle di Luſerna, nell'anno 1655.

SVa Altezza Reale li. 25. *di Gennaio* 1625. *comandò à'ſuoi Sudditi della Religione preteſa riformata, mediante un'Ordine dell'Auditore Gaſtaldo di ritirarſi frà trè giorni, ſotto pena della Vita nella Valle, e finaggi d'Angrogna, e nelle Terre di Rorata, Villaro, e Bobbio con ſuoi borghi, abandonando l'habitatione, e beni nelle altre Terre della detta Valle, con facoltà però di vendergli, tutto che foſſero detti beni confiſcati per eſſerſi acquiſtati contro l'eſpreſſa diſpoſitione de gl'Ordini. Della giuſtitia di queſto comando, che è il fondamento di tutto, ſi da una ſcrittura à parte, per non render queſta ſoverchiamente proliſſa.*

Ubbidirono li predetti della Religione preteſa riformata à detto Ordine ritirandoſi, e nel medemo tempo mandarano à ricorrere à S. A. R. rimoſtrandole eſſer detto Ordine contrario alle loro conceſſioni, e ſupplicandola di volerlo rivocare.

Fù loro per parte di S. A. R. riſpoſto eſſer l'Ordine, conforme alla giuſtitia, & alla diſpoſitione de precedenti, con tuttociò ſi contentava ſentir quello, c'haveſſero potuto allegar contro d'eſſo, e far loro anche qualche gratia, ogni qual vol-

A Narrative of the ſeveral Tranſactions in the Valley of Lucerna, in the year 1655.

HIs Royal Highneſs upon the 25. of January 1655. commanded his ſubjects of the pretended Reformed Religion, by vertue of an order of his Auditour Gaſtaldo, to tranſport themſelves, within three days, upon pain of death, into the Valley and confines of Angrognia, the Lands of Rorata, Villaro, Bobbio, and the Villages thereunto belonging, as likewiſe to quit their habitations, and the goods which they poſſeſſed in other parts of the ſaid Valley; nevertheleſs they had liberty to ſell thoſe goods, although they were confiſcated, (as having been purchaſed contrary to expreſs order.) The juſtice of which command, which is indeed the ground of all the reſt, we have made appear by another writing apart, to avoid prolixity in this.

In obedience to this command, thoſe of the pretended Reformed Religion, did accordingly retire within the limits preſcribed, notwithſtanding at the ſame time they ſent Deputies to his Royal Highneſs, declaring this command to be contrary to their ancient Conceſſions, and therefore petitioned that it might be revoked.

His Royal Highneſſe's anſwer to them was, that this Order was conformable both to juſtice and the intent of their former Conceſſions. Yet nevertheleſs, That he was contented graciouſly to hear what they could alledge to the contrary, yea moreover that he would be yet favourable to them in caſe they would ſend Deputies to *Turin*, furniſhed with full Commiſſion, drawn up in a due and legal form, with whom the Conceſſions might be examined, and afterwards whatſoever ſhould be found equitable, might be concluded and ratified. But withall, in receiving theſe favours from his Royal Highneſs, they ſhould promiſe inviolably to obſerve the conditions annexed thereunto; And in the mean time they were warned not to be diſobedient, or return to the places which they had then relinquiſhed.

This admonition was reiterated by divers Miniſters of ſtate, and members of a Committee conſtituted for that very end and purpoſe, conſiſting of the chief Counſellors of State, and of Juſtice, as alſo by the Marqueſs of Pionezza, partly by word of mouth, and partly by a long Letter, wherein he exhorted them not to omit ſending Deputies with ſuch Letters of procuration; And beſides all this Chriſtophoro, Earl of Lucerna, (as he was commanded) expreſly mentioned to them the favors that his Royal Highneſs would be inclined to accord unto them.

Notwithſtanding, they always refuſed to ſend Letters of Procuration in a due form, yea on the contrary, they often ſent Deputies with Letters, that never ſo much as paſſed through the hands of a Notary, and invalid, having given up themſelves to the advice of certain ſeditious perſons, who were ring-leaders in the Rebellion, which was, not to ſuffer themſelves to be wrought upon ſo far as to come up to an accommodation in any thing, though they knew the ſame to be never ſo juſt and neceſſary according to the true meaning and interpretation of the Conceſſions

ta haveſſero mandati à Torino Deputati proviſti di Procura in buona forma, e legale, coi quali doppo l'eſame delle conceſſioni poteſſe ſtabilirſi ciò, che ſi haveva à fare, e recevendo eſſi gratie da S. A. R. prometeſſero validimente l'oſſervanza delle conditioni appoſte ad eſſe gratie; avertendogli però di non diſubbidir intanto, e di non retornar ne' luoghi già abandonati.

L'iſteſſo fù loro replicato da diverſi Miniſtri, dal corpo d'una intiera Congregatione compoſta de principali Conſiglieri de Stato, e di giuſtitia, e dal Marcheſe di Pianezza in voce, & in iſcritto con una longa lettera, nella quale gli eſortava à non laſciar dimandar i loro Deputati con tal Procura, e di più il Conte Chriſtoforo di Luſerna eſpreſſe loro (come ne teneva ordine) le gratie, che S. A. R. voleva loro accorcordare.

Ricuſarono però eſſi ſempre di mandar dette Procure in buona forma, e diverſe volte mandarono Deputati, ma con Procure non ricevute da Notaio, & invalid; eſſendo perſuaſi de alcuni ſeditioſi e capi della rebellione di non metterſi à ſegno d'aggiuſtar coſa niſſuna, che ſecondo la diſpoſitione delle *conceſſioni di loro AA. RR. foſſe ad eſſi fatta conoſcer neceſſaria, e di non diſputar del puonto dell'habitatione in modo che ſe ſi foſſe fatto conoſcer eſſer ingiuſta la loro pretenſione poteſſero reſtar impegnati a dipartirſene.*

Nell' iſteſſo tempo ſcriſſero ad alcuni Stati ſtranieri, chiamando loro Conſiglio di ciò, che doveſſero fare in queſto caſo, e trà gli altri ſcriſſero a Miniſtri di Geneva, & accluſero nelle loro lettere altre indirizzate à Direttori di quella Città ſopra l'iſteſſo ſoggetto.

Riſpoſero i Miniſtri di Geneva, il loro parere eſſer, che ricorreſero più, e più volte à S. A. R. per ottener la rivocatione di dett'Ordine, e quando ben foſſero ributtati, non laſſiaſſero di novamente ricorrere, ma alla fine ſe non potevano ottenere cos'alcuna, ubbidiſſero al loro Sourano.

Aggionſero, che per non mettergli in colpa, non havevano recapitate le lettere loro à Direttori di quella Città, con queſte formali parole, ne vobis vitio vertatur. *Un ſolo de' Miniſtri di Geneva, riſpondendo al Miniſtro della Peroſa, fu di contrario parere; e diſſe, che Biſognava moſtrar i denti al Lupo.*

Di tutto queſto coſta per l'autentico proceſſo formato, e per le depoſitioni de'prigioni eſaminati giuridicamente, che S. A. R. ſi offeriſce di far vedere ouunque ſio biſogno.

Da che ſi può raccogliere quanto ſia falſo il ſuppoſto, che l'Ordine de' 25, di Gennaio predetto, riguardaſſe la Re-

of their Royal Highneſſes: As likewiſe not to bring in queſtion the Point of Habitation, leſt they ſhould be compelled to quit their pretenſions, in caſe they ſhould be convinced, that what they demanded, was unjuſt.

At the very ſame time, they writ Letters to Forreign States, deſiring their counſel, and how they ought to behave themſelves in this buſineſs. Amongſt others, they wrote to the Miniſters of Geneva, in which they incloſed alſo other Letters to the Governours of that City, to the ſame purpoſe.

The Anſwer of the Miniſters of Geneva was, That if they would be guided by them, they ſhould continue their Requeſts to his Royal Highneſs, for the obtaining of a revocation of the ſaid Orders; and though they ſuffered a repulſe, yet they ſhould not deſiſt to renew their inſtances. Yea, if after all, they could obtain nothing, they ſhould nevertheleſs obey their Soveraign.

They added moreover this, That they had not delivered their Letters directed to the Governours of that City, leſt it ſhould redound to their prejudice, (this was their own very expreſſions, *Ne vobis vitio vertatur*) And of theſe Miniſters, there was but one of the contrary judgement; who indeed in a Letter of his, told the Miniſter of Peroſa, that this was the time to ſhew their teeth to the Wolf.

All which appears by the Authentick Proceſs made, and by the Depoſitions of the Priſoners, who were legally examined, which alſo his Royal Highneſs offers to make evident, when ever there ſhall be occaſion.

From whence it may be gathered, how falſly it is ſuppoſed, that the Orders of the 25 of January aforeſaid, had reſpect either to their Religion or Conſciences, ſince that even the Miniſters of Geneva themſelves adviſed them to yield obedience to the ſame.

In Order to this Affair, the Inhabitants of the ſaid Valleys appointed and held a General Aſſembly, in which were preſent the Inhabitants of St. Martino, and Peroſa, who with the reſt conſulted about the buſineſs, (and the Letters were openly read.) And the truth is, that whole Aſſembly, but eſpecially thoſe of St. Martino, and Peroſa, with ſome of the chief Incendiaries of this Rebellion, did give a ſufficient proof, that their reſpect towards their own natural Prince, was much inferiour to that of the Miniſters of Geneva towards the Duke of Savoy.

In ſum, their Concluſion was, never to yield obedience to any ſuch Order, and that Arms were to be taken up whenſoever they ſhould be forbidden to return to their houſes, (which now they had quitted) That the Eſtates by them unlawfully purchaſed, beyond the prefixed limits, ſhould not be ſold to any Catholick whatſoever, and that thoſe ſhould be ſeverely puniſhed, who ſhould open their lips to the contrary, or ſhould ſhew the leaſt inclination to turn Catholicks. For the performance of all which, they all took a ſolemn Oath, the Miniſters thereto adjoyning an Act of Excommunication, againſt all thoſe who ſhould ſell their Eſtates to Catholicks.

This being done, they returned by their own Authority into the places prohibited (notwithſtanding they ſtill acted their buſineſs by way of Deputations, as if they had had no intention at all to break out into an open Rebellion) And that with ſuch, and ſo great contempt of his Royal Highneſs Authority, as cannot ſufficiently be expreſſed.

ligione, e conſcienza loro, mentre gli ſteſſi Miniſtri di Geneva gli conſigliavano d'oſſervarlo.

Fecero indi un' Aſſemblea generale gli habitanti delle predette Valli, nella quale intervennero quelle di S. Martino, e della Peroſa: ſi miſe il negotio in conſulta, li leſſero le lettere, moſtrarono tutti in eſſa, maſſime però quelli di S. Martino, e della Peroſa, che furono con alcuni particolari i principali iſtigatori à queſta ribellione, d'haver molto minor riſpetto per il ſuo Principe naturale, che i Miniſtri di Geneva per il Duca di Savoia.

Concluſero pertanto di non ubbidir mai à tal Ordine, di prender le armi ſempre, che ſi pretendeſſe d'obligargli à non ritornar nelle Caſe abbandonate, di non vendere ad alcun Cattolico verun fondo degli acquiſtati illecitamente fuori de'limiti, e di maltratare chiunque parlaſſe in contrario, ò trattaſſe di farſi Cattolico; ſopra di ciò preſtarono un giuramento univerſale, & i Miniſtri vi aggiunſero una Scommunica per chi vendeſſe beni à Cattolici.

Ciò fatto continuando eſſi ſempre le negotiationi per il particolare delle Procure, come ſe la loro riſolutione non foſſe ſtata di dare in una aperta ribellione, ſe ne ritornarono di propria autorità ne' poſti prohibiti con tanto ſprezzo dell'autorità di S. A. R. quanto non ſi può baſtantemente eſpremere.

Non laſciò però l'A. S. R. di patientare ancor qualche giorni, e di far loro rimoſtrare da alcuni de' Conte di Luſerna l'errore, che facevano, e la neceſsità di ripararlo, ma fù il tutto in vano, onde riſolſe la medema Altezza di mandare il Marcheſe di Pianezza con circa 500. fanti d'Ordinanza, e qualche Militia, e 200. Cavalli, non tanto per mortificarli con tal alloggio (benche non eceſsivo) quanto per vedere ſe ſi potevano ridurre, negotiando per mancamento di Procure con i medemi Agenti delle Communità, à qualche ſtabilimento, e ſodisfattione del giuſto, e del Principe.

Nel medeſimo tempo, che partì da Torino il Marcheſe vennero i Deputati delle Valli in detta Città con una nuova Procura, ma non differente eſſentialmente dalle già rifiutate come invalide a ricorre non iſtra ordinario ardire, come ſe non foſſero già ſtati conſtituiti colla diſubbidienza in reato, e come ſe non haveſſero fatta la riſolutione ch'havevano fatta, e non voleſsero far altro, che burlarſi.

Tuttociò non oſtante, non furono ritenuti à Torino (benche ſi foſse potuto ſenza mancare à Paſsaporti dati loro, che non erano validi, dal tempo, che eſsi havevano formalmente diſubbidito) ma furono rimandati in pace à Luſerna, e rimeſsi al Marcheſe de Pianezza, che s'incaminava, à quella volta, il quale etiando nella giornata, che fece da Lombriaſco alla Torre, ſi offerì

His Royal Highneſs did indeed ſuffer their manners for ſeveral days together, and ordered certain perſons of the County of *Lucerna*, to lay open before them their errour, and the neceſſity of amending the ſame. But finding all in vain, he reſolved to ſend the Marqueſs of Pianezza thither with 500. foot belonging to his Train of Artillery, beſides ſome other of the Militia forces, and 200. horſe, not onely to puniſh them by quartering upon them the ſaid Army, (who were not however very many) but alſo to ſee whether in lieu of the Letters of Procuration which were wanting, thoſe affairs might yet be immediately tranſacted with the very ſame Agents of the Communalties, in ſuch ſort that they might be brought to yeild to ſuch an Accommodation as might ſatisfie both Juſtice, and their Soveraign.

Now at the ſame time that the Marqueſs of Pianezza ſet out from Turin, there came to the ſaid City, the Deputies of the Valleys with new Letters of Procuration, but not eſſentially differing from thoſe that had been already rejected as invalid, and that as boldly, as if they had been far from having been already convicted of any diſobedience, and as if they had made no ſuch reſolution as is above ſpecified, and in a word, intended to make no other then a ſport of the buſineſs.

Notwithſtanding all which, they were not detained at Turin (which truly might have been done without any infringement of the Paſport given them, as being of no force from the time of ſo formal a diſobedience) but they were ſent back in peace to Lucerna, their Negotiation being referred to the Marqueſs Pianezza, who as he was yet upon his journey thither, between Lombriaſco and La Torre, ſignified by the Earl and Prior Rorengo of the ſaid Valley, that he would favourably hear them, and encline to all reaſonable expedients for accommodating theſe affairs, as appears by ſeveral reciprocal Letters; but yet there was not one man that appeared before the ſaid Marqueſs, in order hereunto, nay, on the contrary their Miniſters cauſed papers to be diſperſed throughout the whole Valley, That it was now high time for all to take up arms, according to their former engagement.

The Marqueſs of Pianezza being now come within two miles of S. Giovanni, (and not much farther from La Torre) he ſent onely a ſingle perſon, who was accompanied with a Peaſant with Orders from his Royal Highneſs to the places aboveſaid, to prepare Quarters, each of them for about 300. footmen, and ſome horſe.

The Houſes in S. Giovanni were at this time all diſinhabited, all thoſe who were fit to carry arms, with many others of all the other Villages, particularly thoſe of San Martino and Peroſa, having already tranſported themſelves to La Torre, where they had a very conſiderable number of Muſqueteers.

This Order being preſented them at La Torre, their anſwer was, That the Marqueſs of Pianezza knew well enough that they were now at La Torre, contrary to the command of his Royal Highneſs, and that therefore it was ſuperfluous to ſend them his ſaid Highneſs Orders for the quartering of ſouldiers, and with this they threw the ſaid Order in a contemptuous manner at the Meſſenger who brought it; After which, the Marqueſs of Pionezza drawing up towards them with his Troops, they ſaluted him with a volley of Muſquet ſhot, which cauſed him to give forthwith

ancora loro per mezzo del Conte, e Prior Rorengo de Signori di detta Valle di ſentirgli, e portarſi ad ogni ragionevol ripiego, come coſta dalle lettere ſcritte ſcambievolmente ſopra queſto negotio, ma non comparue alcuno da lui, anzi i Miniſtri fecero ſparger biglietti per tutta la Valle, che dicevano, ch'era tempo all'hora di prender tutti le armi, è far ciò che havevano promeſſo.

Giunto il Marcheſe de Pianezza à due miglia di lontananza del Borgo di S. Gio. e poco più dalla Torre inviò un huomo ſolo accompagnato da un Paeſano con un'Ordine in iſcritto per parte di S. A. R. à detti due luoghi d'allogiar ciaſcuno 300. circa fanti, e qualche Cavalli.

S. Gio. ſi trovò dishabitato, e li habili al porto d'armi con molti di tutte le altre Terre, & etiandio di S. Martino, e della Peroſa ſi erano portati alla Torre, ove ſi trovò buon numero di moſchettieri.

Preſentato dunque l'Ordine alla Torre fù riſpoſto, che ben ſapeva il Marcheſe di Pianezza, ch'eſſi ſtavano alla Torre contro gli Ordini di S. A. R. e che però era ſuperfluo mandar loro Ordini d'alloggio, per parte della medema Altezza, e coſi gettarono con diſpregievol modo averſo il mandato il detto Ordine, & accoſtandoſi dopò qualche tempo il Marcheſe di Pianezza colle Truppe, lo ſalutorono con buone moſchettate, onde egli

facendo

faciendo dare le medeme Truppe, s' impadronì per forza del luogo con pochiſſimo ſangue, e ſe ne fuggirono i ribelli al favor della notte, e della montagna, ſenza eſſer ne auche ſeguitati.

Loggiarono indi tutte le Truppe in detta Terra, alla quale però non ſi fece maggior male di quello ſogliono fare, etiandio gli amici, quando in corpo groſſo ſi mettono in un Villagio, che ſi trova diſhabitato, che è ſervirſi delle coſe, che vi ſono: i ſuoi Borgi però, che continuarono le oſtilità ſino à mandar per molti giorni moſchettieri per la Montagna ad attaccare il quartiero maggiore della Terra, furono conquiſtati colla forza, e ſaccheggiati. Onde fù il Marcheſe neceſſitato di rinforzarſi, come fece con alcuni Reggimenti gionti in Piemonte dell' Armata Franceſe.

Queſta sì inſolente, & inaſpettata reſiſtenza, benche obligaſſe il Marcheſe à rigori, volle nondimeno far preceder la dolcezza, & inſinuar, come fece con una ſcrittura, che ſi rimiſe à quelli indurati, che non ſepevano prender partito, ò ſtrada di ſortrarſi dal meritato caſtigo, col dar à S. A. R. qualche ſodisfattione.

Comparvero in ſeguito di detta ſcrittura i Deputati di quelle Terre, ma non ſeppero mai proporre alcun partito di ſodisfattione, onde diſſe loro il Mar-

command to thoſe very Troops, who falling on with violence, rendered themſelves Maſters of the place in a very ſhort time, and with the effuſion of little or almoſt no Bloud; and the Rebells by the advantage of the Night, and the Mountains, fled without being at all purſued.

This done, the Souldiers took up their Quarters in the ſaid La Torre, to which they did no other hurt or dammage, than an Army of Friends are wont to do, when they come in a great Body into a Village forſaken by the Inhabitants, which was, to make uſe of what they there found. True it is, that the neighbouring Villages, who continued Acts of Hoſtility, and who for ſeveral days together ſent their Musketiers by the way of the Mountains to aſſault the Head Quarters of the Army in La Torre were vanquiſhed by force, and ſacked. And thereupon the Marqueſs of Pionezza was alſo neceſſitated to increaſe his Army, by the addition of ſome of the French Regiments, which were then in Piemont.

This inſolent, and unexpected ſtubborneſs of the Rebells, although it afterwards conſtrained the Marqueſs of Pianezza to take a ſtricter courſe, yet it hindered him not from trying firſt by all milde ways to ſoften their ſpirits, and to this end he ſent a Letter, which was accordingly delivered unto them, wherein he admoniſhed thoſe ſtiff-necked People, to take ſome courſe, whereby they might avoid the puniſhment due unto them, and give his Royal Highneſs ſome kinde of ſatisfaction.

Upon the ſubject of this Letter, the Deputies of ſome places did indeed aſſemble, but could never finde in their hearts to propound any Expedient for ſatisfying their Prince: whereſore the Marqueſs told them,

that as their Brethren had committed a moſt grievous crime by refuſing to quarter Souldiers (to which Rebellion they alſo had been aſſiſting) ſo now they ought to endeavour yet to repair that fault, by receiving and quartering thoſe Troops which ſhould be ſent them by Order; and that if they yielded to this, they might with more honour to His Royal Highneſs, treat of the means to give him ſatisfaction. At which time it was likewiſe declared unto them, that the Towns of St. Giovanni and La Torre, with the Villages depending, could not poſſibly be comprehended in ſuch a Treaty, as being uncapable now of either receiving Souldiers to quarter with them, or their Princes pardon; and leſt any controverſie ſhould ariſe from thence, the Marqueſs confirmed it to the Deputies by a clear and diſtinct writing.

At firſt, the Inhabitants of Angrognia refuſed to accept of what was propounded, becauſe their neighbours of La Torre and St. Giovanni were not included: Whereupon the Marqueſs was compelled to put his Souldiers in battel-array, for the aſſaulting of thoſe Rebels; but at length they ſubmitted, and did receive without reſiſtance, in the lower part of the Valley, a Regiment, and the Curraſiers of Livorno: But foraſmuch as all the Inhabitants of thoſe places had forſaken their dwellings, and would not furniſh the ſaid Troops with any thing for their ſubſiſtance, being themſelves retired to the higher part of the Valley, the Marqueſs was compelled to ſend the Regiment of Granſe with an Order to quarter in that higher part.

He who commanded the ſaid Regiment, was Mr. De Petitbourg, a profeſſor of the pretended Reformed Religion, and he whom they call

cheſe, che come havevano i loro confratelli cominciato il graviſſimo loro delitto, rifiutano l'alloggio, & eſſi aſſiſtitogli in queſta ribellione, coſi cominciaſſero ance à ripararlo, ricevendo in alloggio le Truppe, che ſarebbero loro inviate, con un'Ordine: che ciò fatto ſi ſarebbe trattato con dignità di S. A. R. delle ſodis fattioni da draſele: fù loro nel medemo tempo dichiarato che in queſto trattato non potevano entrar S. Gio. e La Torre con ſuoi Borghi, come che non erano in tempo di ricever, ne alloggio, ne gratia: e perche non naſceſſe controverſia ottorno à tutto queſto, ne remiſe il Marcheſe à Deputati una ſcrittura ben chiara, e diſtinta.

Rifiutarono da principio quelli d'Angrogna d'accettar queſto partito, ſe non s'includevano La Torre, S. Gio. & obligarono il Marcheſe à metter le Truppe in battaglia per andargli ad attacare, ma finalmente piegarono, & ricevettero ſenza reſiſtenza nella parte inferiore il Reggimento, e Corazze di Livorno, ma diſhabitando tutti, e non ſomminiſtrando loro coſa veruna per il mantenimento per eſſerſi ritirati all'alto, fù neceſſitato il Marcheſe dimandare (pur con un'Ordine) il Reggimento di Granſé, perche ſi alloggiaſſe nella parte ſuperiore.

Comandava à detto Reggimento il Signor di Petitbourg, profeſſante la Religione preteſa riformata, della quale pur anco era l'Ajutante, che ſi gli diede

diede; Al primo, mentre ſi marciava, & era in teſta delle Truppe, diſſe il Marcheſe di Pianezza che gli racommandava ſopra il tutto di trattar il meglio ch' haverebbero potuto quelli d' Angrogna, di procurare l' allogio nella parte ſuperiore, e la ſuſſiſtenza ſi, ma pacificamente, e di non far alcuna hoſtilità, ſe il Paeſano non reſiſteva. Dette Signor Pettibourg, ſi ſtima huomo tanto d' honore, che non ſi dubita ſia per controvertire tal verità, ne allegare, c' habbia mai havuto alcun' Ordine contrario à queſto, e l' Aiutante, ch' é dell' iſteſſa Religione, può dire, ſe mai é ſtato comandato di dar ordine alcuno hoſtile contro quegli habitanti, mentre eſſi colle renitenze loro, ſi foſſero aſtenuti dal provocar la Soldateſca à maltrattargli, il che anche quanto alle perſone, non ſi fece mai, ſe non nell' atto del combattere, e ſenza toccar alcun inhabile al porte d' Armi.

Volendoſi dunque loggiar il Reggimento di Granſé, conforme alli Ordini havuti, trovò, i Paeſani in arme, ſe li mandò loro tre, ò quattro perſone avanti per acquietargli, e per dir loro, che ſi veniva conforme al concerto per alloggiar pacificamente, e con eſſe s'accompagnò anche certo d' Angrogna, chiamato il Giacone, il quale volſe andar ſolo per parlar à ſuoi (dicevo

Ayde de Major, who cauſed all the Orders which were given him to be put in execution. Now the Marqueſs of Pianezza gave command to him who was the chief and marched in the head of every Troop, recommending the ſame above all, to the ſpecial care of the ſaid M. de P. B. to treat thoſe of Angrognia in the mildeſt manner they could poſſibly, as alſo to take up their Quarters, and proviſion for ſubſiſtance in the higher part of the Valley, but peaceably, and without the leaſt act of hoſtility, in caſe the Peſants made no reſiſtance. This Sieur de Petitbourg hath the reputation of a perſon of ſo much honour, that there's no queſtion to be made, but he will readily atteſt the truth hereof, and that he will never ſay he ever received any Order to the contrary. As likewiſe his Aſſiſtant, who is a Profeſſor of the ſame Religion, is able to ſay, whether ever he was commanded to give Order for the committing any act of hoſtility upon the Inhabitants, while they behaved themſelves with moderation, and abſtained from provoking the Souldiery evilly to intreat them; which notwithſtanding was never done, but in the very heat of the Diſpute, and without laying violent hands upon any perſon uncapable of bearing Arms.

Now the Regiment of Granſe coming for quarter, in conformity to the Order they had received, they found the Peſants up in Arms; whereupon they ſent three or four perſons before to appeaſe them, and to ſignifie unto them, that they were come according to Order to quarter in a peaceable manner: With theſe four was joyned a certain perſon of Angrognia, by name Giacone, who would needs have undertaken to have gone alone, to ſpeak to thoſe, (his own Countreymen, as he ſaid) and to perſwade them to reaſon. But the ſaid Giacone was no ſooner arrived amongſt them, but they let fly a great volley of Muſquet-ſhot at thoſe who came along with him, continuing all ſorts of hoſtility as before. Upon this, all the ſaid Troops were conſtrained to go with their ſwords in their hands, to make themſelves Maſters of all the Habitations of Angrognia, as likewiſe of the Poſt which is called Il pra del Torno, and afterwards, to ſeize upon the cattel, and other things which the Peſants had conveyed thither; the greateſt part of the men being fled, and not a ſoul either then or afterwards being there to be found, whether women, old men, or children, having all of them timely withdrawn themſelves from thoſe parts.

All theſe things above-mentioned were put in execution by the Regiment of Granſe, under the command of Mr. de Petitbourg; who ſeeing that thoſe of Angrognia were yet diſſatisfied, and returned to their habitations which they had before quitted, to renew their skirmiſhes, and to bring upon themſelves freſh ruines, forſook his ſaid Regiment, who notwithſtanding remained there for the ſpace of two or three days after. However, there was no occaſion at that time, either for them, or any other Troops, of further action, ſave onely ſome Diſputes they had with certain Peſants, who endeavoured to regain the Poſts which they had loſt, as likewiſe to ſeize upon ſome more cattel which they had diſcovered, and to demoliſh ſome few houſes which the Peſants made uſe of, for the continuing and repeating their acts of hoſtility. Neither can it ever be juſtly proved, that there was any other thing there acted, or any perſons be-

egli) e perſuadergli all'iſteſſo: ma ſubito, che fu gionto da loro fecero eſſi una gran ſalve alle perſone, colle quali il Giacone era venuto, & indi cotinuarono ogni ſorte d'hoſtilita ſi che furono neceſſitate tutte le Truppe colla ſpada alla mano d'impadronirſi di tutte le habitationi d'Angrogna, e del Poſto, chiamato il Prà del Torno, & inſeguito ſi reſero patroni de' beſtiami, & altre coſe, che vi trovarono, fuggendo la maggior parte de gli huomini, e non eſſendoſi, ne all'hora, nemai incontrato da quella parte, ne donne, ne vecchi, ne figlivoli, che più da buon' hora havevano preſo partito.

Furono le ſuddete coſſe eſequite, comandando al Regimento di Granſé il Signor di Petitbourg, il quale redendo, che gli Angrognini ancor non contenti, ritornavano à ripigliar i laſciati alloggiamenti, à rinovar le ſcaramuccie, tirandoſi ſopra nuove rovine, ſi parti dal ſuo Corpo il quale però fermatoſi ivi due, ò trè giorni doppo, non hebbe occaſione di far altra coſa (come neanche le altre Truppe) che qualche ſcaramuccia coli Paeſani, mentre tentavano ripigliar i poſti perduti qualche nuova preda di beſtiame più naſcoſto, e la demolitione di quelle caſe, che ſervivano di ritirata per rinovar ſempre più le loro hoſtilita, ne con verità ſi troverà, che vi ſia ſtata altro, ne che manchino, ſe non pochiſ-

ſimi huomini, etiandio portanti le armi d'Angrogna.

Dall' altro lato, ove è la Valle del Pelice, e vi ſono i Villaggi del Villaro, e Bobbio li mandarono alcune Truppe commandate dal Marcheſe Galeazzo Villa, il Reggimento di Villa, e quello di Chamblay, il maggiore del quale chiamaſi Monſù di Montafon, come alcuni altri Ufficali, che ſono della Religione preteſa riformata, e poſſono atteſtar te ſi ſono, ò commeſſe, ò commandate da alcuno attioni crudeli. Le Terre del Villaro, e Bobbio non fecero reſiſtenza nell' allogiare ma diſhabitarano quaſi intieramente, e ſi riturono gli huomini ne' Borghi, e populationi ſuperiori con tutte le vettovaglie, onde conveniva al ſoldato, ò morir di fame, ò andarſi à cercar il vitto, col moſchetto in detti Borghi, ove non fù mai poſſibile per patienza, che ſi haveſſe, ne per rimoſtranze, che ſi mandaſſero à far loro d'ottenere acceſſo amicabilmente, ò in diffetto d'eſſo qualche vivere, ma volſero i predetti Borghi farſi forzare, ſaccheggiare, e bruggiare uno ad uno, mentre havevano l'eſempio delle Terre del Villaro, e di Bobbio rimaſte intatte, & ove quietamente vivevano quei pochi Paeſani, che vi erano rimaſti, à quali anche agiungendoſi etiando altri, che prima ritirati nella Valle de Queiras, poſcia ſi

ſides a very few men of Angrognia, and thoſe bearing arms, found dead upon the place.

On the other ſide, where lieth the Valley of Pelice, together with the Villages of Villaro, and Bobbio, there were ſome Troops who were commanded by the Marqueſs Galeazzo Villa, Now the Regiment of Villa, and that of Chamblay, whoſe Majors name is Monſu di Montafon, as likewiſe ſeveral other Officers, who make profeſſion of the pretended Reformed Religion, are able to atteſt, whether ever there were committed, or commanded any action of cruelty in thoſe places. Thoſe of Villaro and Bobio made no reſiſtance at all in the quartering of them, But yet they did in a manner all of them quit their habitations, retiring with all their proviſions into the Villages, and Cantons of the upper parts of the Valley, by which means, the ſouldiers were put to this ſtrait, either to die with hunger, or elſe to go and ſeek for victuals with their muſquets in the ſaid Villages; neither was it ever poſſible, notwithſtanding all the patience they could deviſe to uſe towards them, and the Remonſtrances they could make to them, to obtain an amicable acceſs, much leſs to perſwade them to part with any proviſions of Victuals; Thoſe people chuſing rather to ſuffer themſelves to be ſacked, and burnt, one after another, although they had as a precedent before their eyes, the inhabitants of Villaro and Bobio, who remained yet untoucht, and who lived in peace, (that little handfull of them that was left behinde) to whom were joyned alſo ſome others, who had at the firſt withdrawn themſelves into the Valley of Queiras, and afterwards returned back into their own Countrey, to whom likewiſe was given a portion of his Royal Highneſs Ammunition bread. At this time, it rained extraordinarily in the Plain, and proportionably the tops of the Mountains were covered with deep ſnow, whereby many, who ſeeing the aboveſaid Villages thus loſt, thought to have ſaved themſelves in the Valley of Queiras, but by the way, and in their flight, were overtaken by the ſnow, and ſo miſerably periſhed. Others thinking to eſcape with their whole families, many of their little ones being quite tired out, what with heavy burdens, and what with the badneſs of the way, were left behinde in the ſame ſnow, where ſome of them were afterwards found dead, together with ſeveral men and women, who had been ſtifled and buried in the great Balls or Sheets of ſnow that fell from the Mountains. As for thoſe young children, who were found alive, they were taken up in that wofull plight almoſt dead with cold, and uſed with all the care, and charity imaginable, being afterwards diſtributed throughout all Piemont, and a Regiſter was kept, of their names, and of the places where, and the perſons to whom they were thus diſpoſed, which may be produced, if occaſion require. In like manner, thoſe women who were made priſoners, were with all the care imaginable taken out of the hands of the ſouldiers, to whom there was given a reward in lieu thereof, and ſet at liberty, or (if they deſired it) were placed out at ſervice in Piemont, and of thoſe alſo there was a Roll or Regiſter kept. This was now the greateſt mortality that happened, which notwithſtanding exceeded not the number of 200. adding together both thoſe who periſhed in the ſnow, thoſe who died with cold, and thoſe who were ſlain with the ſword. By all

riducevano à ritornar alla Patria, ſi fece dalla monitione di S. A. R. dar il Paine. In queſto tempo piovette ſtraordinariamente alla pianura, e fioccò ſmiſuratamente nell' alto della Montagna, onde molti, che perduti i predetti Borghi penſavano ſalvarſi nella Valle de Queiras, reſtorano miſerabilimente preſi nella neve; altri penſando di ſalvar le famiglie, & i figlivoli piccoli, ſopra fatti del peſo, ò dalla fatica della mala ſtrada gli abandonavano nell'iſteſſa neve, ove alcuni ſe ne ſono trovati eſtinti, e molti huomini, e donne etiandio oppreſſe dalle valanche della neve. Quanto à figlivoli, però quelli, che ſi ſono trovati vivi ſi ſono preſi coſi maltrattati dal freddo, come erano, & ſi è fatto loro ogni poſsibil carita, e ſi ſono diſtribuiti per il Piemonte con liſta, é regiſtro, che s'hà alla mano per ogni biſogno; onde ſi può ſapere, chi ne hà tolti à nudrire, & in che luogo, Le Donne fatte prigioni, con ogni cura ſi ſono tolte à i ſoldati, dando loro, etiandio mercedi, e ſi ſono, ò meſe in libertà, ò collocate (ſe l'hanno deſiderato) à ſervire in Piemonte, e di ciò ſi hà anche una liſta alla mano, e quà fù la maggior mortalità, che non eccedette però il numero di circa 200. ſe mettiamo inſieme i morti nella neve dal freddo con li ucciſi dal ferro. Dalche *tutto ſi può vedere quanto ſiano falſe le calunnie de'ribelli, che per eccitar commiſerationi per ſe, & odio contro chi gli hà caſtigati, ſpargono, che ſi ſia adoperata ogni crudeltà contro ogni ſeſſo, & età di perſonne (che mai ſi troverà vero) A particolari di Bobbio, e dell' Villaro accordò anche il Marcheſe di Pianezza, conforme alla promeſſa fatta loro di trovar temperamenti per il loro perdono, ſe ſi diſponevano d'allogiar pacificamente, una capitulatione, la quale ſi legge ſottoſcritta da alcuni Capi di Caſa, nella quale aggiuſtò loro l'eſcritio della Religione preteſa riformata, e le conditioni del loro perdono colla riſerva ſolo dell'approvatione di S. A. R. la quale non volle darla, perche ſi conveniva ſolo con pochi particolari, e coſi ſenza ſicurezza alcuna dell' oſſervanza per parte loro. Col progreſſo poi d'alcuni giorni molti diſhabitorono, e molti ſi offerirono volontariamente alle Cattolizatione, à quali ſi fece un ſalvocondotto di due anni per ſtar nelle Caſe loro con promeſſa della gratia al fine d'eſsi, ſe non ſacevano coſa contraria, e non incorrevano in nuove diſubbidienze à S. A. R. il che ſi prattico anche con diverſi altri particolari d'altre Terre venuti ſpontaneamente ad offerirſi alla Cattolizatione, e con altri auche detenuti, che fecero inſtanza d'eſſervi ammeſsi, e non ſi potè loro rifiutare.*

which it will eaſily appear, how falſe the calumnies of the Rebels are, who to render themſelves the objects of pity, and thoſe who chaſtiſed them, of hatred, publiſh to the world, that there was exerciſed all manner of cruelty upon all ſorts of perſons, of all ages or ſexes whatſoever; which can never be evidenced or made good. The Marqueſs of Pianezza having promiſed to ſome particular perſons of Villaro and Bobio, to finde ſome expedient for the obtaining their pardon, conformable to the promiſe he had formerly made them, they were enclined to receive and quarter the ſouldiers in a peaceable manner, as is to be ſeen in a capitulation ſubſcribed by the heads of ſeveral houſes, wherein was granted to them the exerciſe of the pretended Reformed Religion, and wherein were ſpecified the conditions of their pardon, with a reſerve onely of his Royal Highneſs approbation, which indeed he would not give them, becauſe the accord was made onely with a few particulars, and conſequently without any ſecurity or aſſurance, for the due obſerving the ſame on their part. Within a few days after, many quitted their habitations, and many offered themſelves to become Catholicks, to whom were given a *Salvo condotto* or Protection, to abide in their houſes for the ſpace of two years, with a promiſe of pardon at the end thereof, in caſe they acted nothing againſt his Royal Highneſs, and did not renew their rebellion. The ſame courſe was taken with divers others, who came thither, from other particular Villages, who voluntarily embraced the Catholick Religion, as alſo with ſome who being detained priſoners, made their requeſts to be admitted as members of the ſame, and that in ſo earneſt a manner, there was no ſaying them nay.

The Land of Rorata, conſiſting of about 25. families or thereabouts, was not at all medled with before that time. And the Marqueſs of Pianezza believed that they would not behave themſelves worſe then thoſe of Villaro and Bobio had done, and thereupon granted them likewiſe a *Salva guardia.* But *Gioſuè Ginavello* reſolving that his rebellion ſhould ſurpaſs that of all the reſt, came with a ſquadron of ſouldiers that were the inhabitants of that place, whom he himſelf commanded, and aſſaulted ſeveral Catholicks not far from Lucerna, and ſet men in Ambuſcado in ſeveral Poſts near Rorata, although that place had never received any other but graces and favours, of which the Marqueſs finding them ſo altogether inſenſible, reſolved to attain and break (as he did) the ſaid ſquadron of *Gioſuè*, whereof ſome were kill'd upon the place, and others made their eſcape among the Precipices of the Mountains, and after that to deſtroy the neſt of ſuch like aſſaſſinats, by the demoliſhing of this place of Rorata, which was notwithſtanding before this time, diſinhabited.

As to the Valleys of San Martino and Peroſa, which were the ſubjects of his Royal Highneſs, the Marqueſs of Pianezza could do no leſs then make them feel ſome part of the chaſtiſement due to that their temerity, as having taken up Arms againſt their Soveraign, without having been grieved in the leaſt by him, or moleſted about any matter whatſoever, meerly to foment and maintain the Rebellion of thoſe of Lucerna.

However, he deſired them that they would by ſome kinde of ſatisfaction have avoided the neceſſity of a chaſtiſement, and to this end invited them by Letters, which were ſent through the hands of Sieur de la Ber-

La Terra di Rorata, che ſolo di 25. Caſe in circa, non ſi era toccata, penſava il Marcheſe di Pianezza, che non doveſſe far peggio, che Villaro, e Bobbio, e coſi le accordò una Salvagardia. Ma Gioſuè Ginavello volſe, che la ſua ribellione s'avanzaſſe ſopra tutte le altre, e parciò venne con una ſquadra di qu'ella Patria, di cui egli ſi fe capo, ad attaccar alcuni Cattolici non molto diſcoſto da Luſerna, e ſi miſe egli in armi in certi poſti poco diſtanti di Rorata, ſenza haver mai ricevuto quel luogo, altro che gratie, e favori. Onde vedendoſi così malvagia corriſpondenza ſi riſolſe d'attaccar, e rompere (come ſi fece) detta ſquadra del Gioſuè, della quale reſtarano nel campo alcuni, & altri colla fuga per quelle balze ſi ſalvorono, indi di disfar il nido di ſimili aſſaſſini colla della demolitione della già dishabitata Rorata.

Nella Valle di S. Martino poi, e nella Peroſa ſoggetta à S. A. R. non poteva dimeno il Marcheſe di Pianezza di far ſentire qualche parte del caſtigo dovuto alla temerità loro, mentre ſenza eſſer, ne offeſi, ne ricercati di coſa veruna per parte di S. A. R. havevano preſe le armi contro d'eſſa, per ſoſtener la ribellione di quelli di Luſerna.

Deſiderava però egli, che qualche ſodisfattione loro faceſſe ceſſar la neceſſità del caſtigo, e perciò gl'inuito per lettere, che paſſarono per mano del Signor della

Bertoniere; Commandante per Sua Maeſtà Chriſtianiſſima in Pinerolo, & mandar à trattar de' ſuoi intereſſi, ma non vollero mai riſpondere; Indi inviò il Conte Bochiardo uno de' Signori della Valle di S. Martino in eſſe Valle à rimonſtrar loro il proprio errore, e la convenienza di ripararlo, che chiò mediante ſi ſarebbe evitato un'allogio, & un gran danno per il Paeſe: fù ben preſto diſpoſto l'univerſale, e fece al medemo Conte una ſcrittura, per la quale promettevano quei particolari di partire, e far le ſue diſcolpe, quali non eſſendo accettate, haverebero venduti i ſuoi beni, e preſo volontariamente l'eſilio: ma trattandoſi poi della ſicurezza dell'eſecutione di detta ſcrittura, e di dar per eſſa alcuni oſtaggi, furono talmente minacchiati da alcuni pochi capi de fattioſi, che non lo fecero. Onde fù neceſſario, e nella Valle di Peroſa, & in quella di S. Martino mandar allogio di Truppe, come ſi fece nella prima ſenza trovarvi altro che le mura, e nella ſeconda mandandoſi ſolo 250. huomini più toſto per fargli veder, che provar il meritato caſtigo.

Appena comparuero quelle Truppe, che quelli di Prahale vennero incontro al Marcheſe Galeazzo Villa, che le comandava, dicendogli che tutti volevano Cattolizarſi, coſa che molto avanti vi giongeſſero alcuni ſoldati,

toniere, then commanding for his moſt Chriſtian Majeſty in Pinerolo, to ſend ſome one to treat concerning their affairs and intereſts, but they would never return an anſwer. After this, he ſent to them the Count Bochiardo, one of the Lords of the Valley of San Martino, to declare and lay open before them their errour, and the convenience of making reparation for the ſame; by which means (he told them) they might prevent the Armies quartering upon them, and a great damage, which otherwiſe would be brought upon the Countrey: this his perſwaſion ſoon diſpoſed the mindes of the people in general, who accordingly gave a certain writing into the hands of the ſame Count, whereby the particular inhabitants of the ſaid Valley promiſed either to depart, or to make their juſtification, and in caſe their juſtifications were not accepted, that then they would ſell their eſtates, and voluntarily become Exiles: But afterwards, the queſtion being put for ſecurity, in order to the putting of the ſaid writing in Execution, and certain hoſtages being thereupon required of them, they were ſo threatned by ſome few ring-leaders of the Rebellion, that they refuſed to do the ſame. And hereupon it was neceſſary to ſend (as the Marqueſs did) ſeveral Troops to quarter both in the Valley Peroſa, and alſo that of San Martino, in the firſt whereof, they found nothing but bare Walls, and into the laſt were ſent onely 250. men, rather to let the people ſee, then feel their deſerved puniſhment.

Theſe Troops no ſooner appeared in the ſaid Valley, but the inhabitants of Prahale came to meet the Marqueſs Galeazzo Villa, who commanded them, and told him that they would all turn Catholicks; of which alſo very many of that Valley had aſſured the Miſſionary Father a long time before the ſaid Troops ever came to that place; yea and the greateſt part of the other Lands did the ſame thing. But in the mean while, as the Marqueſs Galeazzo returned with his Troops from the Village of Maneſtia to that of Prahale, and before that the ſouldiers had offered the leaſt abuſe to the inhabitants of San Martino or Peroſa, one Giaiero came to the Village of Perero, and there burnt the Prevoſtura, ſet fire to the Church of the Miſſionary Fathers, and took priſoners the Capucin Friers, treating them with all ſorts of cruelty, as alſo he did a Count of the ſaid place, ſpoiling the Church of the ſaid Miſſionary Fathers, and committing inſolencies againſt other ſacred things, not fit to be reported. Not to mention the impriſonment of one Captain di Villa whom they found alone, meerly upon this pretext, that he being a ſouldier, might poſſibly be expoſed to the like accident.

These troops took up their abode in the foreſaid Valleys for the ſpace of two or three days, without offering any offence to any perſon whatſoever (all the hurt they did was to the houſes of the Rebels!) and they were no ſooner departed, but immediately came Giaiero from Perero, and made an end of burning what he had begun, ſparing not any thing which belonged to the Catholicks, but committed all to the flames, and put to death many poor innocents, who had never the leaſt thought of troubling them, and who had moreover ſuffered great prejudice by the ſouldiery that was quartered in thoſe parts. And as many of them as did not fly, or were overtaken in their flight, loſt their lives, with which notwithſtanding they were not ſatiſfied, without the addition of extraor-

havevàno moltiſsimi di quella Valle detto al Padre Miſsionario, l'isteſſo fecero anche la maggior parte delle altre Terre, ma mentre il Marcheſe Galeazzo da Maneſtia ritornò colle ſue Truppe à Prahale, e prima, che nelle Valli di S. Martino, e Peroſa haveſſero i ſoldati fatto alcun'affronto alli habitanti, ſi portò Giaiero al Perero, ivi abbruggiò la Prevoſtura, diede il fuoco alla miſsione, e Chieſa; preſe prigioni i Padri Cappucini, e lì trattò con ogni crudeltà, & uno de' Conti d'eſſo luogo ſvaliggiò la Chieſa di detta Miſsione, & in eſſa altre coſe Sacre, fece inſolenze da non riferirſi, per non parlar della prigionia d'un Capitano di Villa trovato ſolo, perche come ſoldato poteva reſtar eſpoſto à ſimile accidente.

Due, ò trè giorni ſi fermarono ancor le Truppe nelle predette Valli, ſenza offeſa d'alcuna perſona humana, ma col ſolo danno di molte habitationi de' ribelli, indi partirono, & ſubito il Giaiero ritornato al Perero finì di bruggiar ciò, che prima haveva cominciato; non laſciò coſ'alcuna de' Cattolici, che non deſſe alle fiamme, e ſi miſe à far morir quei poveri innocenti, che mai havevano ne anche penſato di dargli diſpiacere, e che anzi havevano ricevuto eſsi molto incommodo della ſoldateſca ivi alloggiata, e quanti non fuggirono, ò fuggendoſi laſciarono cogliere, non camparono la vita, la quale non ſi contentarono di togliergli, ſe non vi aggiongevano *crudeltà ſtraordinaria, continuate etiandio contro i cadaveri: liſteſſo fecero contro le caſe, beni, e perſone de' Cattolici delle Valle predetta di S. Martino, e Peroſa, ſi che non ven'è reſtato ultr'avanzo, che alcuni pochi, che ſcampati miracoloſamente, e facendo il giro negli ſtati di S. Maeſta Chriſtianiſ. ſono poi venuti à ricorrere alla pieta di S. A. R.*

Ciò fatto ſi portò il Giaiero à S. Secondo, lo bruggiò in gran parte, trucidorono barbaramente i due PP. Miſſionarii con alcune donne e figlivoli, ſi ſaccheggiò, e bruggiò la Miſſione, il giorno ſeguente bruggiò la Chieſa e Caſſina di Miradolo. Poco doppo il Gioſué Grimaldo venne, doppo haver ſaccheggiato in quei contorni, à bruggiar Lucernetta, paſſò al Villaro, & ivi fece alcuni prigioni de Cattolizzati: Altre volte vi è ſtato, & hà fatto archibuggiar alcuni perche ſi erano Cattolizzati. Finalmente dopò l'incendio, e ſaccheggio di moltiſſime Caſſine di Garzigliana, S. Secondo, e Brigheraſco, e la ſecondo volta venuto à S. Secondo il Giaiero, & ivi hà tagliato a pezzi tuttociò, che vi hà trovato d'Ufficiali, e Soldati, ſenza dar quartiero, neanche ad una di Paeſani, hà preſo prigione il P. Miſſionario, & anche incrudelito della più, ſtrana maniera del Mondo contro i cadaveri de'defonti, e ſi dice per certo, che ciò è ſtato contro la parola, e la Capitulatione fatta di renderſi: benche il

extraordinary cruelties even againſt their dead bodies. They did the very ſame thing againſt the perſons, houſes, and eſtates of all the Catholicks of the Valleys of San Martino, and Peroſa aboveſaid, inſomuch that there were none left, except ſome few, who having miraculouſly eſcaped the rage of thoſe people, took their flight through the Dominions of his Majeſty, and came and caſt themſelves at the feet of His Royal Highneſs, to implore his pity and compaſſion.

This done, the ſaid Giaiero went to San Secondo, and burnt a great part thereof down to the ground, and barbarouſly murthered two Miſſionary Fathers, together with ſeveral women and children, ſackt and burnt all things belonging to the Maſs, and the day after they burnt the Church and Veſtry of Miradolo. And Gioſua Grimaldo, after he had ſackt and ruined the places thereabouts, went to burn Lucernetta, and ſo paſſed to Villaro, and took priſoners ſeveral of thoſe who had but lately turned Catholicks: Yea, he came there yet a ſecond time, and ſhot to death ſome who had turned Catholicks as aforeſaid. Finally, this Giaiero, after the firing and ſacking of very many Veſtries in Garzigliana, S. Secondo, and Brigheraſco, came the ſecond time to S. Secondo, and there cut in pieces all thoſe Officers and Souldiers he found, not giving quarter to any, no, not ſo much as to any one of the Peſants! He alſo took priſoner the Miſſionary Father, and exerciſed the ſtrangeſt cruelties in the World againſt the dead bodies of thoſe whom he had ſlain; and it is reported for a certain truth, that all this was againſt his word given, and capitulation made with him in the rendring themſelves up priſoners; although the truth is, we find not this otherwiſe juſtified, then by the report of one or two which were there left alone, who had been grievouſly wounded.

This is a true Relation of what paſſed in the Valley of Lucerna, whereby every man may ſee, with what impudence thoſe Rebels, who have forcibly brought deſtruction upon themſelves, do now think to ſpread abroad ſuch ſtrange Reports as they do, thinking thereby not onely to excite the compaſſions of the World towards them for their ſo deſerved chaſtiſement, but alſo to give a ſiniſter impreſſion againſt thoſe, who have with much moderation inflicted the ſame upon them, who ſo barbarouſly and inhumanely behaved themſelves (thinking themſelves not inferiour to their own Prince) againſt thoſe perſons over whom they had no authority at all, and by the moſt extravagant, and moſt unheard of manner of revenge that ever was practiſed, againſt the moſt innocent people in the world, their neareſt Countreymen and Kinſ-men, and ſuch as had not any knowledge or part in thoſe troubles which had happened.

non eſſer ſcampato, che uno, ò due malamente feriti, non permetta che ne poſſa conſtare.

Queſto è il vero racconto de' ſucceſſi della Valle di Lucerna, ne' quali può ogn'uno ſcorgere conchefronte i Rebelli, che à viva forza ſi ſono tirati la rovina adoſſo, penſino di diſſeminare quei ſtrani racconti, che vanno facendo per eccitar, non ſolo comiſeratione del loro tanto meritato caſtigo, ma ſiniſtro concetto contro chi l'hà loro giuſtamente, e moderatamente ſtabilito, mentre eſſi con tanto barbarie & inhumanità ſi ſono portati, quaſi à gara del ſuo Principe contro perſone, contro le quali non havevano autorità veruna, e per lo più colla più ſtravagante, & inudita forma di vendetta, che mai ſi ſia praticata contro i più innocenti, & i più congionti à loro di Patria e Sangue, e quelli, che non hanno havuto cognitione, non che parte de' travagli, che ſi ſono addoſſati.

Somma delle ragioni & fondamenti con quali S. A. R. s' e moſſa a prohibire alli Heretici della Valle di Luſerna l' habitatione fuori de limiti tolerati.

I.

L'Ordine delli 25. Gennaio 1655. publicato dall' Auditore Gaſtaldo per commando di S. A. R. contro quelli della Religione preteſa Riformata è talmente fondato nella giuſtitia, nella ragione, e nella forma delle Conceſsioni gratioſe de ſereniſsimi Predeceſſori dell' A. S. R. che da alcuno non può eſſer meſſo in controverſia ſe ne vuole conſiderar i fondamenti.

II.

La prima Scrittura che ſi produce ſopra queſta materia è in data delli 5 Juglio 1561. ſottoſcritta come ſi ſuppone da Monsù di Raconigi Filippo di Savoia con promeſſa di far la ratificar da S. A. regnante in quel tempo ch' era il Sereniſſimo Duca Em. Filiberto. In queſta ſono ſtabiliti i limiti per l'eſſercitio della Religione preteſa Riformata, cioè per le Valli di Luſerna (laſciate à parte le altre Valli, delle quali hora non ſi diſputa) Angrogna, Bobbio, Villaro, Valguichiara, e Rorata con il Tagliaré & Rua de Bonetti finaggio della Torre.

A Summary of the Reaſons and Grounds which moved his Royal Highneſs to prohibit the Hereticks of the Valley of Lucerna to inhabit beyond their preſcribed Limits.

I.

THe Order of the 25. of January, publiſhed by the Auditour Gaſtaldo, according to his Royal Highneſs command, againſt thoſe of the pretended Reformed Religion, is ſo well grounded upon Juſtice and Reaſon, and ſo conformable to the gracious Conceſſions of the moſt ſerene Predeceſſours of his Royal Highneſs, that it cannot be called in queſtion by any who will but duly weigh and conſider the grounds of the ſame.

II.

The firſt Writing which is produced upon this matter bears date the 5th. of July 1561. ſubſcribed (as is ſuppoſed) by M. de Raconigi, Philippo di Savoia, with a promiſe to ſee it ratified by his Highneſs then reigning, viz. the moſt ſerene Duke Emanuel Philiberto. In this Writing the limits are prefixt within which the pretended Reformed Religion was to be exerciſed, which were the Valleys of Lucerna (not to mention the other Valleys, about which at this preſent there is no diſpute) Angrogna, Bobbio, Villaro, Valguichiara, and Rorata, together with Taglieretto, and Rua de Bonetti in the Territory of La Torre.

the original is in Cambridge Library

III.

But now the Limits of Habitation of thoſe of the aboveſaid Religion, are not reſtrained to the forementioned places.

IV.

However, this Writing was never accepted nor approved of by the Duke Emanuel Philiberto, as by the tenour thereof appears it ſhould have been: Neither is there any Original thereof to be found, much leſs any Authentick Copy: From whence it may be eaſily gathered what credit is to be given to it.

V.

In the ſame Writing, Art. 17. it is ſaid, That where-ever there ſhall be the exerciſe of the pretended Reformed Religion, there alſo the Maſs and other Services ſhall be performed after the manner and cuſtome of the Church of Rome; at which Services, as thoſe of the ſaid Religion ſhall not be bound to be preſent, or give any aſſiſtance, ſo likewiſe it ſhall not be lawfull any ways to trouble or moleſt any who ſhall be willing to aſſiſt therein: But this Article hath been always broken by the moſt pertinacious obſtinacy in the world, as will by and by appear out of the 18 Article, numb. 5. Then let every one judge with what face thoſe of the Valleys can pretend, that the Conceſſion of Habitation granted to them by their Prince, ſhould be made good to them, and that they ſhould not be obliged to obſerve towards the Prince what he hath ſo expreſly agreed upon with them. But this (though irrefragable) argument is not neceſſary to be inſiſted upon at this preſent, ſince the Writing it ſelf is of no credit or weight.

III.

I limiti poi dell' habitatione dei predetti della ſudetta Religione non ſono riſtretti à i ſopra mentionati luoghi.

IV.

Queſta ſcrittura non fù mai accettata ne approvata dal Duca Emanuel Filiberto come per ſuo tenore ſi vede, che doveva eſſer, ne ſe ne trova alcun Originale, meno alcun autentico eſtratta onde può redere ogn' uno, che fede ſe le deve dare.

V.

In eſſa medema vi è all' Articolo 17. che per tutto, ove ſi farà l'eſſercitio della Religione pret. riformata, ſi debba anche celebrar la Meſſa, & altri Ufficii al modo Romano ai quali ſi come non ſaranno aſtretti quelli della detta Religione d'andar, ò preſtar aiuto, coſi non potranno dar moleſtia a chi vi vuoglia intervenire, ma queſto capo con la maggiore e più oſtinata pertinacia del mondi, come ſi vedra al Capo 18. num. 5. e ſtatto ſempre rotto. Conſideri dunque ogn' uno con che fronte ſi può da quelli delle Valli pretender che per loro ſtia ferma la Conceſſione dell' habitatione fatto loro dal Principe, e che al Principe non ſi oſservi quanto egli ha ſi eſpreſsamente bon eſso loro ſtabilito. Ma non e neceſſaria per hora queſta ancorche irrefragabile ragione per non eſser la ſcrittura di niſsuno ſorte di fede, ò di peſo.

VI.

Anzi per eſſer annullata dall'ordine generale, e Editto irrevocabile del medemo Duca Emanuel Filiberto datto in Torino li 10 *di Giugno,* 1565. *ſottoſcritto Emanuel Filiberto, e più baſſo Viſta, Stroppiana, Caluſio, nel quale viene ſenza eccettione veruna ordinato ad ogni ſuddito di S. A. che non voglia profeſſar la Religione Catholica Romana di partir frà due meſi da tutti gli ſtati con licenza di vender i ſuoi beni. Siche chi può metter in controverſia che non habbea queſto ſi ſolemne Editto diſtrutto la predetto ſcrittara non accettata ne approvata ſe pure è mai ſtata in eſſere? Ma anco piu chiaramente conſta dell'invalidità ſua dalle chiare diſpoſitioni delli* 28 *Decembre* 1632. *dell' A. R. di Vittorio Amedeo & di S. A. R. hoggidi regnante del* 1649. *& del* 1653. *che portano che non debba valere alcun privilegio, gratia, ò toleranza alli della Valli di Lucerna, ſe non, ſi, e come ſi troveranno interinate. E la predetta ſcrittura non ſolamente non fù mai interinata, ma neanche ſu mai poſta in termine, che ſi poteſſi preſentari per l'interinatione per che mai fù (come doveva eſſere per eſſer valida) confermata ne ſotto ſcritta dal ſereniſſimo Duca Emanuel Philiberto, anzi non conſta che ſia neanche mai ſtata ſotto ſcritta da Monſù di Raconigi, Filippo di Savoia, non eſſendoſene mai viſto da alcuno, ne l'originale, ne alcun eſtratto autentico. Di più le due ultime diſpoſitioni di S. A. R.*

VI.

Yea, on the contrary, it was made void by a general Order and irrevocable Edict of the ſame Duke Emanuel Philiberto, publiſhed at Turin the tenth of June, 1565. ſubſcribed, Emanuel Philiberto, and underneath, Viſta, Stroppiana, Caluſio; in which, command is given to every one of H. H. ſubjects, without any exception, who will not profeſs the Catholick Religion, to depart within two moneths out of all his Dominions, with liberty to ſell his Eſtate: So that who can doubt in the leaſt, but that this ſo ſolemn an Edict hath made void and null the aforeſaid Writing, which was neither accepted nor approved (if ſo be that any ſuch hath ever been in being?) But the invalidity thereof appeareth far more clearly by the expreſs Edict of His Highneſs Victor Amedeo, bearing Date the 28 of December, 1632. and in the years 1649. and 1653. of His Highneſs now reigning, which ſay, that no priviledge, grace, or toleration granted to the inhabitants of the Valley of Lucerna, are of any value, but ſo far, and according as they ſhall be found interinated. Now the aforementioned Writing was ſo far from being ever interinated, that it was not ſo much as ever put in any way to be preſented for an Interination, foraſmuch as it was never confirmed (as it was neceſſary it ſhould have been, to render it of any value) nor ſubſcribed by the moſt ſerene Duke Emanuel Philiberto, nay, not ſo much as ever ſubſcribed by Monſieur de Raconigi, Philippo di Savoia, the Original thereof having never been ſeen by any; no, nor any authentical Copy or Extract thereof. Moreover, the two laſt Edicts or Conceſſions of His Royal Highneſs,

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Highneſs, of 1649. and 1653. which ſay, that thoſe of the Reformed Religion cannot challenge any priviledge or grace, but ſo far, and according as they ſhall be found interinated, have been formally accepted by thoſe of the ſaid Valleys: From whence it may be gathered, with how great imprudence they pretend (contrary to their own acceptation) to make uſe of that Writing of the year 1561. which, beſides its many other notorious nullities, was never, nor could ever have been interinated.

VII.

Although, for the reaſons above ſpecified, this Writing be of no value, yet by what appeareth even out of the ſubſequent Authentick Writings, there cannot be juſtly any queſtion made, whether the foreſaid places were the limits of Habitation and Preaching, or no. However, it is likewiſe manifeſt by the ſame following Writings, that in the other parts or places of the Valley of Lucerna, they might not in any wiſe be permitted either to preach, or indeed ſo much as to inhabite, except in that form and manner as was ſpecified in the ſaid Conceſſions.

VIII.

For indubitable proof whereof, the Anſwers of the 29 of March, 1602. are to be ſeen, which were made by the moſt ſerene Duke Carolo Emanuel, ſigned, Carolo Emanuel, and underneath, Achiardi, to the Papers of thoſe of the ſaid Valleys, in which they demanded, Chap. 5. that the Vineyards of Lucerna, and the oppoſite Hills, might be inhabited for the time to come, as they had been for the time paſt, by thoſe of the ſaid Religion, and that notwithſtanding His Highneſs Order;

del 1649. & 1653. che portano non poterſi quelli della Religione valer de privilegi ò gratie ſe non, ſi, e come ſi ritrovano interinate ſono ſtate in iſpecie accetate da quelli delle dette Valli: Da che ſi puo raccogliere con quanta imprudenza contravenendo, alla propria accettatione pretendano di valerſi della ſcrittura del 1561. che oltre all'altre ſue notorie nullita, non fù ne pote mai eſſer interinata.

VII.

Benche pero ſia queſta di niun valore, non ſi mette ad ogni modo in controſia per quello, che ſi vede dalle ſuſſequenti autentiche, che i predetti luoghi non foſſero i limiti dell'habitatione e predicatione: Ma ſi vede chiariſſimamente dalle medeme ſuſſequenti, che negli altrì della Valle di Lucerna non potevano i predetti in modo alcuno, non ſolo predicare, ma neanche habitare, ſe non nella forma, che loro reſtava ſpecialmente Conceſſa.

VIII.

Per indubitata prova, del che ſi vedono riſpoſte delli 29 Marzo, 1602. fatte dal ſereniſſimo Duca Carlo Emanuel, ſottoſcritte Carlo Emanuel, e più baſſo, Achiardi, al Memoriale di quelli della detta Valle nel quale eſſi dimandano al Capo 5. che le vigne & gl'inverſi di Lucerna poſſano eſſer habitati all'avenire, come per il paſsato da quelli della detta Religione non oſtante l'ordine di S. A.

laquale nella riſpoſta glielo permette, ma ſolo fin che ſia fatta la raccolta di grano, e doppo d'eſſa gli obliga à vendere fra quatro meſi i beni ſotto pena della confiſca.

IX.

Chi dunque puo metter, in controverſia che ſia ſtata approvata & anzi che non ſia ſtata rivocata la Scrittura del 1561. *e che non ſia prohibita, non ſolo la predicatione ma l'habitatione, fuori de limiti alla detta Religione, ſe eſsi lo confeſſano? & allegando ragioni della lontananza, incommodità e ſterilità, dimandano permiſsione di poter habitar non oſtante all'Ordine (notinſi queſte parole) e S. A. non la concede loro ſenon a tempo con obligo, e penalita di vender, e diſhabitare.*

X.

Ma non ſi ferma qui la chiarezza del negotio perche nel'Articolo nono dimandano i medemi che gli huomini di Bubbiana, Campiglione, Fenile, e Bricheraſio, che ſi ſono ritirati, oltre al Pelice (e queſto era ritirarſi ne limiti della toleranza) poſſano vender, cambiar e far qual ſi voglia contratto de ſuoi beni poſſeduti ne predetti luoghi. S. A. riſponde che li poſsidenti beni di quà dal Pelice, cioè in detti luoghi di Bubbiana, &c. debbano vendergli fra il termine di quatrò meſi altrimente ſiano

who accordingly in his Anſwer granted it, with this Proviſo, That this ſhould be onely till the harveſt ſhould be gotten in, and after that, it bound them to ſell within four moneths ſpace, their goods, upon pain of confiſcation.

IX.

Who then can in the leaſt call in queſtion, whether that Writing of 1561. were approved or no, when it is evident that it was recalled, and that not onely Preaching, but alſo Habitation beyond the limits prefixed, was thereby prohibited to thoſe of the ſaid Religion, ſince they themſelves confeſs ſo much, while they alledged for Reaſons, the remote diſtance, incommodity, and barrenneſs, and petitioned for permiſſion to inhabite NOTWITHSTANDING THE ORDER, (let theſe words be obſerved) and His Highneſs doth not grant them that neither, but for a certain time; obliging them withal, and that under a penalty, to ſell off their Eſtates, and quit the place.

X.

But the truth of this buſineſs is yet more evident in the Ninth Article, where the very ſame people demand, that the inhabitants of Bubbiana, Campiglione, Fenile, & Bricheraſio, who were retired beyond the River Pelice (and this could be no other then to retire into the limits of toleration), might ſell, exchange, or make any contract whatſoever for thoſe Goods which they poſſeſſed in the places aforeſaid: To which His Highneſs anſwered, That thoſe who poſſeſſed Eſtates on this ſide Pelice, namely, in the ſaid places of Bubbiana, &c. ſhould be obliged to ſell them within the term of four months, or that otherwiſe the ſame ſhould be confiſcate. Wherefore it is moſt evident, that by vertue of ſuch Orders they were retired into thoſe places, which places, as they are conſidered from Lucerna, are on this ſide Pelice, and ſo went beyond Pelice, namely, to Villaro, Bobbio, &c. Neither did they demand any further priviledge, then a liberty to ſell and contract for what they had left on this ſide Pelice; the ſale whereof His Highneſs alſo granted them within a prefixed term; and that under the penalty of confiſcation. Who then can maintain, that the liberty of Habitation, and that indifferently throughout all the Valleys, as well without as within the preſcribed Limits, was not prohibited to thoſe of the pretended Reformed Religion, as they would fain make the World believe? And here it will be convenient to advertiſe the Reader, that the ſaid Memorial was made in Lucerna, and in conformity to that ſituation, ſpeaks of (*on this ſide, and beyond Pelice*) as the Anſwers thereto follow the ſame form and nature; ſo that it cannot but be moſt perſpicuous to any who hath but the leaſt knowledge of that Countrey.

XI.

Poſſibly they may alledge on their ſide, the Fourth Article, which ſaith, That thoſe of S. Giovanni and the confines of Lucerna may be ſent as Deputies of the Communalty to negotiate beyond Pelice; whereunto His Highneſs Anſwer was, That onely two men of S. Giovanni (and not more, except they turned Catholicks) might be elected in the Council of Lucerna.

XII.

But this Article doth conclude nothing more than, That in S. Gio-

confiſcati: dunque è chiariſſimo che in virtù de gl' Ordini ſi erano ritirati dalle parti che conſiderate da Lucerna ſono di qua del Pelice, oltre il detto Pelice, cioè Villaro, Bobbio, &c. Ne altro dimandavano ſe non di poter vendere & contrattar di cio che hanno laſciato di quà dal Pelice, e S. A. concede loro la vendita ſotto il termine prefiſſo e colla pena della confiſca. Chi ſoſterra per tanto che non foſſe prohibita ſola l'habitatione indifferentamente per tutta la Valle e fuori de limiti come vorrebbero dar adintendere quelli della detta Valle? Conviene in queſto luog avertire che il Memoriale è formato in Lucerna, e parla in queſta conformita del di qua & di la del Pelice, e le riſpoſte ſeguono la ſteſſa forma, come è chiariſſimo à chi ha la minima cognitione del paë.

XI.

Potriano forſe allegare à loro favore il Capo quarto che dice poſſano li di Giovanni, che è finaggio di Lucerna, oltre Pelice eſſer Deputati per negotiatori della Comunità; al che S. A. riſponde, che due ſoli huomini di S. Giovanni poſſano eſſer eletti nel Conſiglio di Lucerna e non più ſalvo che ſi faceſſero Cattolici.

XII.

Ma queſto Capo non conclude altro, ſe non che in S. Gio. come che nel

nel modo ſopra eſpreſſo ſia di là dal Pelice, vi foſſe la toleranza d'habitatione per quelli della Religione ſudetta, il che non ſi niega.

XIII.

Potriano anche allegare il Capo 6. nel quale dimandano eſsi che nel luogho della Torre li della Religione poſsano haver parte nel Conſiglio; à che S. A. riſponde, come ſopra, che due, e non più poſsano eſser eletti nel Conſiglio della Torre.

XIV.

Ma queſto non prova, ne anche altro, ſe non ciò, che è gia ſtato ammeſso, ciòe che il Tagliaretto, e la Rua di Bonetti, che ſono anco nel modo ſopra detto di là dal Pelice, foſsero permeſsi per habitare à quelli della detta Religione.

XV.

Reſta però fermo, che Lucerna, che nel ſudetto modo, e di quà dal Peles, ſue vigne & inverſi, Bubbiana, Campiglione, & Fenile, e generalmente, come diſpone l'Articolo 5. tuttociò, che è di quà dal Peles, & Bricheraſio, che però non appartiene alla Valle di Lucerna, foſse prohibito non ſolo per l'eſercitio, ma anche per l'habitatione à quelli della Religione.

XVI.

Ne poſsono valerſi i medemi delle riſpoſte delli 26 Giugno, 1620. fatte al ſuo memoriale, delle quali fanno tanto oſtentatione ſupponendole in forza di Contratto, mediante il pagamento

vanni (though in the manner above expreſſed, it be beyond Pelice) ſhould be a toleration of habitation for thoſe of the pretended Reformed Religion; which is not denied.

XIII.

We might again alledge the Sixth Article, in which they demand, that in the place of La Torre, thoſe of the Religion may have their part in the Council: To which His Highneſs anſwereth as before, That two, and no more, may be choſen in to the Council of La Torre.

XIV.

But neither doth this prove any thing more than what hath been already admitted, *viz.* That thoſe of the ſaid Religion were permitted to inhabite Tagliaretto, and Rua di Bonetti, which are alſo beyond Pelice, as hath been already ſpecified.

XV.

In the mean time it is certain, that Lucerna, which according to the manner aboveſaid, is on this ſide Pelice, together with its Vineyards, and the oppoſite Hills, Bubiana, Campiglione, and Fenile, and generally all that which lies on this ſide Pelice, as in the Fifth Article, and alſo Bricheraſio, which notwithſtanding doth not belong to the Valley of Lucerna, have been prohibited to thoſe of the ſaid Religion, not onely as to the exerciſe thereof, but alſo as to their habitation.

XVI.

They cannot any ways make advantage of the Anſwers given the 26 of June, 1620. to their Papers of Requeſts, whereof they ſo vainly boaſt, as if they had the vertue and force of a formal Contract, in conſideration whereof 6000. Ducatons were paid (which notwithſtanding is very far from truth, that being meerly a ſum of Money paid for the obtaining pardon for their Crimes, whereby they were excluded from the general Pardon which had been publiſhed, and his Royal Highneſs upon conſideration of the payment of this ſum of Money, granted an Act of Grace to them all;) foraſmuch as in the ſaid Paper there is not one word mentioned of habitations; but they onely deſire this, that they may have the Exerciſe of the ſaid Religion in the places tolerated, which his Highneſs accordingly grants in theſe words, *Onely within the Limits graciouſly tolerated:* Wherefore thoſe Anſwers cannot be referred to any thing but to the exerciſe of Religion, about which there was no controverſie, within the Limits, namely, Angrogna, Villaro, Bobbio, &c. already mentioned, when the Edict was publiſhed by Gaſtaldo the Auditor.

XVII.

The prohibition of Habitations without the Limits, doth yet more plainly appear by the Order of His Highneſs dated 23 December, 1622. ſigned Carolo Emanuel, and underneath Crotti, which takes away all manner of ſcruple in this buſineſs: Moreover, this is as clear by the Edict of his Royal Highneſs the Duke Vittorio Amedeo, bearing Date the 10 April, 1633. ſigned underneath, Viſta Piſſina, Vaudagna; in which it is expreſly ſet down in the following words. *In the Territories of Lucerna, Bubiana, Campiglione, Fenile, Bricheraſio, which are places excluded out of the Limits tolerated, to thoſe of the pretended Reformed Religion, many of them, contrary to the Tenour and intention of both our Orders, and the Or-*

di ſeimilla Ducatoni (il che però non è vero; ma fù finanza aggiuſtata per haver la gratia de delitti, & ecceſſi commiſſi, è dalla quale furono eſcluſi nell'indulto generale, è S. A. mediante detta finanza li fa entrar nell'indulto;) eſſi dunque in detto Memoriale, non dicono ne anche una parola dell' habitatione ſemplico, ma ſolo ſupplicano per l'eſercitio della Religione ne' luoghi tolerati, è S. A. lo concede loro con queſte parole, Fra i limiti gratioſamente tolerati ſolamente: *ſi che non ſi poſſono queſte riſpoſte tirar ad altro, che all'eſercitio, di che non ſi diſputava frà limiti ſopra detti, che ſono Angrogna, Villaro, Bobbio, &c. quando publicò l'Ordine l'Auditore Gaſtaldo.*

XVII.

Maggiormente coſta della prohibitione d'habitar fuori de' limiti dall'Ordine di S. A. delli 23 Decembre, 1622. ſotto ſcritta Carlo Emanuel, è più abaſſo, Crotti, quale toglie attorno di ciò ogni ſoſpenſione, e chiaramente dall'Ordine dell' A. R. del Duca Vittorio Amedeo, delli 10 Aprile, 1633. ſottoſcritto V. Amedeo, è più abaſſo, Viſta Piſcina, Vaudagna; nel quale ſi leggono eſpreſſiſſimamente le formale parole. Che negli Territorii di Lucerna, Bubbiana, Campiglione, Fenile, & Bricheraſio, luoghi eſcluſi da i limiti tolerati, a quelli della Religione preteſa riformata, molti deſſi contro la diſpoſitione degli Ordini ſuoi, e de

ſuoi predeceſſori vi poſſedono beni. *E poco più abaſſo dichiarando, come poſſono i Cattolici comprargli, ſiche niſſuno della Religione preteſa riformata poſſa mai più aſpirarvi, dice, che in virtù degli Ordini ſono eſsi beni affetti al fiſco, & al fine facendone in certo caſo dono alla Communità Cattolica, eſprime, che ſono devoluti al fiſco. Ecco una luce più chiara di mezzo giorno, che non può laſciar di vederſi, ſe non da chi vorrà chiuder gli occhi. Ecco dunque, come Angrogna, Villaro, Bobbio, Valguicchiard, è Rorata, ſono i limiti tolerati per la predicatione, è per l'habitatione, inſiemo con due ruate de finaggio della Torre, cioè Tagliarè, è Ruata de' Bonetti ſolamente, è niente altro, poiche per altro la detta Torre, era luogho, come confeſſa alla pagina 118. l'Hiſtorico delle Valli Giglio, per la maggior parte Cattolico, cioè alla riſerva delle ſudette Ruate, e S. Gio. finaggio di Lucerna, nominato di là dal Peles tolerato per parte d'habitatione, ma ſempre prohibito per la predicatione, & tutto il reſto, che ſi dice di quà dal Peles prohibito, non ſolo per la predicatione, ma anche per l'habitatione.*

XVIII.

Ma avanti, che veniamo alle dechiarationi di S. A. R. hoggidi regnante, vediamo come hanno quelli della preteſa Religione oſſervate quelle coſe colla conditione, delle quali ſono ſtate loro conceſſe le gratie, che non ſolo vorrebbero godere, ma ſino all'infinito ampliare

ders of our Predeceſſors, poſſeſſed Eſtates there. And a little after were words declaring the manner by which the Catholicks might purchaſe the ſame Eſtates. So that none of the pretended Reformed Religion have ſo much as the leſt pretenſions left for the recovering of the ſaid Eſtates; as alſo it plainly appears by vertue of the Orders publiſhed, that thoſe Eſtates were all confiſcated; and at length graciouſly aſſigning the ſaid Eſtates to the Commonalty of the Catholicks, declareth them confiſcated. Behold then, here are Arguments clearer than Noon-day, which cannot but be ſeen by all but thoſe who wilfully ſhut their eyes, leſt they ſhould behold the truth! Behold then, and obſerve how Angrogna, Villaro, Bobbio, Valguichard, and Rorata, are the Limits tolerated for Preaching, and Habitation, together with two Streets of La Torre, namely, Tailleretto, and Rua de Bonetti onely, and no other, becauſe the Inhabitants of La Torre (as Gillius a Proteſtant confeſſeth in the Hiſtory of the Valleys, in the 118 page) were for the moſt part Catholicks, excepting the ſaid Streets, and S Giovanni, in the confines of Lucerna, beyond Pelice, which alone was tolerated for Habitation, but always excluded as to the exerciſe of Preaching; and the other places on this ſide Pelice, have never been tolerated either for Preaching, or Habitation.

XVIII.

But before we come to the Declaration of his Royal Highneſs now reigning, let us ſee how the Profeſſors of the pretended Reformed Religion have obſerved thoſe things in conſideration whereof thoſe Priviledges were granted, which they deſire not onely to enjoy, but would

enlarge *in infinitum*, and eſpecially thoſe which concern their Inhabitation.

1. Contrary to Orders, they have purchaſed Lands and Houſes of the Catholicks, and by conſequence have forfeited the ſame, yea and deſerved other puniſhments, as may be ſeen by an Edict of the five and twentieth of February 1602. and another of the ſecond of July 1618. Now to ſhew, that they have purchaſed the ſaid Eſtates, it will appear by this (not to mention other Towns) that La Torre which conſiſted then almoſt all of Catholicks is now poſſeſſed almoſt throughout by thoſe of the pretended Reformed Religion. And the ſame alteration there is in divers other Lands, from whence appears the neceſſity of a Remedy.

2. They have exerciſed Preaching and other Functions of the ſaid Religion, contrary to expreſs Orders prohibiting the ſame, and particularly thoſe which were publiſhed the 15th. of February 1602. as appears in the firſt Article. And conſequently they are all guilty of Death, and ought to have their Eſtates confiſcated, who have exerciſed the ſame, or been preſent at them, *viz.* all the Inhabitants of *La Torre* and *S. Giovanni*, and other places.

3. They have built eleven Churches without the Limits, and contrary to former Conceſſions, eſpecially thoſe which they themſelves ſuppoſe of the Year 1561. as is manifeſt, by the judicial Relation made by the Preſident Fauzone then Referendario to the Duke Victorio Amedeo the laſt of July 1633. juſtified by due Information. Not contenting themſelves with this Riot, thoſe of St. Giovanni

maſsime dell' habitatione.

1. *Contro gl' Ordini prohibicivi hanno acquiſtati fon di da Cattolici e per conſequenza ſono incorſi nella confiſca de beni acquiſtati & altre pene come per l'Ordine delli 25 Febraro 1602. e delli 2 Juglio, 1618. che habbiano poi acquiſtato gran quantita de beni, conſta, e per laſciar li altri luoghi La Torre ſolo, ch'era quaſi tutta Cattolica, hora era quaſi tutta poſſeduta da quelli della Religione preteſa riformata, e coſi molte altre terre, da che ſi vede la neceſſita che vi è ſtata del remedio.*

2. *Hanno predicato è fatto fontioni della Religione loro ne luoghi prohibitivi contro l'eſpreſsiſsime dichiarationi de gl' Ordini & in ſpecie di quello delli 15 Febraro, 1602. al Cap. 1. come à La Torre a S. Giovanni ? & altrove & ſono perciò incorſi nella pena della vita e confiſcatione de beni tutti quelli che le hanno fatte & vi hanno aſsiſtito cioè tutti gli habitanti.*

3. *Hanno conſtrutto undeci tempii fuori de limiti, e contro tutte le loro Conceſſioni, etiandio contro quelli che ſuppongono eſsi del 1561. come coſta della relatione giudiciale fatto dal Preſidente all'hora Referendario Fauzone, al Duca Vittorio Amedeo l'ultima Giugno, 1633. giuſtificata colle debite informationi non contentandoſi non queſta rottura quelli di S. Gio. e della Torre hanno*

hanno inſolentemente preſo à Cattolici le campane come dalle medeme informationi: Ne niegano in eſſe li della Religione preteſa riformata che il tempio di S. Gio. in ſpecie non ſia fuori de limiti tolerati.

4. *Havendo il Duca Vittorio Amedeo commandato la demolitione de detti tempii, e particolarmente di quello di S. Gio. come per la riſpoſta data al loro Memoriale ſotto li 27 Decembre, 1632. ſottoſcritta V. Amedeo, e più abaſſo, Claret, e permolti altri precetti mai hanno voluto ubbidire, contravenendo etiandio alle loro giurate ſotto miſsioni come per Biglietto di M.R. delli 4. Aprile 1640.*

5. *Ne di queſto ſi ſono contentati mai, ma con barbara protervia hanno demolite molte Chieſe de Cattolici come ſi vede da loro medemi Memoriali delli 9 Aprile, 1603. e per ultimo Settembre di detto anno, ove al Capo 8. vengono obligati à riſtorar dette Chieſe. Dell' anno 1629. hanno demolito la chieſa del Villaro. In ogni tempo hanno maltrattati i P.P. Miſsionarii, abbrugiotole loro caſe, impedito la celebratione della ſanta Meſsa, & de Divini Ufficii, contro la diſpoſitione delle loro Conceſsioni, e pure per tutto dovevano celebrarſi. Li Religioſi mandati in Angrogna, Bobbio, Villaro, e Rorata, ſcacciati a furia di popolo. Indi nel 1646. havendo M. R. comprate caſe*

and La Torre did moſt inſolently take away the Bells of the Catholicks, as it appears by the ſame Informations; and thoſe of the pretended Reformed Religion do not at all deny but that the Temple of S. Giovanni, amongſt others, is out of the Limits tolerated.

4. Moreover, the Duke Vittorio Amedeo gave commandment for the demoliſhing of the ſaid Churches, and particularly that of S. Giovanni, as appears by the Anſwer given to their Memorial of the ſeven and twentieth of December 1632. ſubſcribed *V. Amedeo*, and underneath *Claret*; as likewiſe by many other Orders; but they would never obey the ſame, contradicting their own very Oaths and Promiſes of Submiſſion, as may be ſeen by the Paper of M. R. bearing date the four of April 1640.

5. But neither were they ſatisfied with all this, for, they proceeded in their barbarous obſtinacy, and demoliſhed many Churches of the Catholicks, as is clear by their own very Paper, bearing date the ninth of April 1603. and that of the laſt of September in the ſame year, where, in the eighth Article they were obliged to rebuild and re-eſtabliſh the ſaid Churches. In the year 1629. they demoliſhed the Church of Villaro: yea they have in all ages evilly treated the Miſſionary Fathers, burnt their Houſes, hindered the Celebration of the holy Maſs, and other divine Functions, contrary to the intent of their Conceſſions, which permitted the ſame to be celebrated in all the ſaid places. Thoſe of *Religious* Houſes, who were ſent into Angrognia, Bobio, Villaro, and Rorata, were chaſed from thence by the fury of the People. After that, in the year 1646. Madame Royale having purchaſed ſeveral Houſes

for the re-eſtabliſhment of the ſaid Churches, they were burnt by thoſe of Angrognia and Bobio: as for thoſe of Villaro, the truth is, they did not at firſt burn the Religious Houſes, but yet they would not ſuffer any to ſell them Wood, or any other neceſſaries whatſoever, no not ſo much as the free uſe of their Well for Water; and in the end, they burnt both the Houſe and Church of the other. At another time they uſurped the Eſtates of *the Brotherhood of the H. Spirit,* ſet up publick Schools, contrary to the aboveſaid Edicts, hindered thoſe who had a deſire to turn Catholicks, made conjurations againſt thoſe who obeyed his Royal Highneſs in ſelling the Goods they had purchaſed againſt the intent of the Edicts; and this they practiſed againſt Gioſeppe Godiero, to whom the Miniſter *Leger* refuſed the Reformed H. Supper, becauſe he had ſold a piece of Land to a certain Catholick, and ſo conſtrained him to buy it back again. In ſum, they have done all that ſtubborn, enraged, or rebellious Subjects could ever poſſibly do.

XIX.

This was the true poſture and ſtate of thoſe Affairs till the Year 1653. At which time, having need of a new Pardon from his Royal Highneſs now reigning, for the exceſs they had committed in the burning of the Houſe and Church of Villaro, and accordingly petitioning for a Confirmation of their Graces, and Conceſſions, his Royal Highneſs did accord unto them the ſame, but in much clearer terms than in that Edict of *1639.* The Contents whereof was, That his Royal Highneſs confirmed the ſaid Graces and Conceſſions, according to their form and tenour, that is, as they were interinated, and as they were in uſe;

per riſtorar le Chieſe, furono bruggiate da quelli d' Angrogna, e di Bobbio. Quelli del Villaro non bruggiorono da principio le Caſe de Religioſi, ma prohibirono loro la vendita ſin delle legna, e d' ogni coſa non permettendo loro, ne anche il libero acceſſo alla fontana, & alla fine bruggiarono la Caſa, e Chieſa. In altro tempo uſurparono i beni della Confraternità di S. Spirito, tenute Scuolo contro gli Editti, impedito chi ſi voleva cattolizzare, fatto congiure contro chi voleva ubbidir à S. A. R. nel vender i beni accomprati contro la mente delle Editti, come contro Gioſeppe Godiero, à cui fù dal Miniſtro Leggiero negata la Cena riformata, perche haveva venduto un ſuo campo ad un Cattolico, onde fù egli aſtretto à ricuperarlo, & in ſomma fatto tutto ciò che Sudditi contumaci, infuriati, e rebelli poſſono fare.

XIX.

Con queſti termini giunſero le coſe ſin nel 1653. nel qual tempo doppo haver commeſſo l' eceſſo dell' abbruggiamento della Caſa, e Chieſa del Villaro, eſſendo loro convenuto havere un nuovo perdono da S. A. R. hoggidi regnante, & havendo chiamato la confermatione delle loro gratie, l' accordò ad eſsi l' A. S. R. con molto più chiara eſpreſsione, che quello del 1639. qual però dice, che ſi confermavano ſecondo loro forma, e tenore, ſi, e come ſono in uſo, mentre non

vi ſia abuſo, con le conditioni però eſpreſſe ne' ſuddetti Privilegi, & che dal canto loro preſtino l'ubbidienza, che de veri, e fedeliſſimi ſudditi è dovuta al ſuo Principe, ſiche mancando alcuna di queſta, ſia per terra la confermatione.

XX.

*Nel preſente caſo, però mancono poco meno, che tutte le conditioni, primo la forma, è tenore de'gratioſi Privilegi non concede loro alcuna habitatione ne'luoghi, che pretendono, ſalvo in S. Gio. é La Torre, de'quali ſi parlera al num.*23. 2. *Pochiſſimi di queſti Privilegi ſono interinati, è coſi quelli, che non ſono, non reſtano più di valore.* 3. *Non hanno li della detta Religione alcun uſo d'habitatione di quà dal Peles nel modo ſopra eſpreſſo, fuori de limiti, che non ſi ſia moſtrato abuſivo.* 4. *Le conditioni eſpreſſe ne' Privilegi, ſono ſtate quaſi tutte con temerario ardire, è con graviſſimi delitti rotte, e d'ubbidienza agli Ordini del ſourano, non vene ſiate alcuna: Ma come ſi è detto l'ultima confermatione del* 1653. *ſotto li* 2 *Giugno, è molto più eſpreſſa, poiche vi ſi leggono queſte parole,* S. A. R. *conferma tutti i Privilegi gratioſamente conceſſi alli ſupplicanti ſecondo loro forma, è tenore, ſi, e come ſono interinati, e ſono ſenza abuſo, in uſo del beneficio, del quale è mente ſua, che godano ſenza inquietu-*

provided, that there were no abuſe therein, and that all this were under the Conditions ſpecified in the ſaid Conceſſions, and that they would continue their ancient obedience, and ſuch as was due from true and faithfull Subjects to their Prince, and that their failing in any of the Conditions there ſpecified, ſhould render the ſaid Confirmation void, and of none effect.

XX.

Now as to the matter in hand, there are very few of the aboveſaid Conditions which they have not broken. Firſt of all, it is not found in the form and tenor of thoſe gracious Privileges, that they were permitted to inhabit in any of the places which they pretend, ſave onely in St. Giovanni and La Torre, whereof we ſhall ſpeak more in the three and twentieth Article. Secondly, there are very few of thoſe Privileges which are interinated, and thoſe which are not, are of no force or validity at all. Thirdly, thoſe of the ſaid Religion, have not any pretenſion of inhabiting on the other ſide of *Pelice*, in the manner above expreſſed, but what is ſufficiently demonſtrated to be abuſive. Fourthly, the Conditions expreſſed in thoſe Conceſſions are almoſt all broken and forfeited by their raſhneſs, audacity, and notorious Crimes, having not made good any one point relating to their obedience. But the laſt Confirmation abovementioned, bearing Date June 2. 1653. is yet much more clearly expreſſed, as may appear by the following words, *His Royal Highneſs graciouſly confirms all the Privileges which have been granted to the Petitioners, according to the form and tenour of the ſame, as they are interinated, and as they are in uſage, without abuſe, the benefit whereof it is his intention they ſhould enjoy without any moleſtation; never-*

theleſs this is to be underſtood under the Conditions which are therein ſpecified, and particularly, that they ſhall not make uſe of foreign Miniſters, neither ſhall they for the future receive any Strangers to inhabit amongſt them who profeſs the pretended Reformed Religion, no not ſo much as to ſojourn as they paſs by that way, without the permiſſion of his Royal Highneſs; That they ſhall not perform any Function relating to the Exerciſe of that Religion, whether it be Preaching or otherwiſe, beyond thoſe Limits which have been graciouſly tolerated them; as likewiſe, that they ſhall not moleſt the Miſſionary Fathers in their Functions, nor give them any ſort of diſturbance, either in their Churches and Miſſions, or without in other places, to them or their Servants. As alſo that they punctually obſerve the Contents of thoſe Conceſſions which have been graciouſly accorded unto them either by his Royal Highneſs, or his moſt ſerene Predeceſſours: And that upon the violation thereof, all the ſaid Conceſſions, Graces, and Tolerations ſhall be declared null. What can be more clear than this? And what Concluſion can there be drawn from hence, but onely, That this very Confirmation plainly declares a formal Abrogation of all their Privileges, in caſe of non-obſervance of all the Conditions therein contained, which was the true ſtate of the Caſe when the Order of Gaſtaldo was publiſhed.

XXI.

Neither doth it at all make to their purpoſe, which they allege, namely, That his Royal Highneſs in thoſe his Anſwers, declared that it was not his intention, either to enlarge or infringe their ancient Conceſſions: For whatſoever is contained in the ſaid Anſwers, is alſo found in the form and

dine, veruna, con le conditioni però in eſſi contenute, e ſpecialmente che non ſi ſervano de' Miniſtri foraſtieri, ne accettino in auvenire foraſtieri della preteſa Religione per habitarvi, meno per ſoggiornarvi di paſagio ſenza beneplacito di detta A. R. ne meno facciano fontione alcuna nel concernente gli eſercitio, ſi di prediche, che altri fuori de' limiti gratioſamente tolerati loro, ne impediſcano, & in qual ſi ſia modo inquietino i Reverendi Padri Miſsionarii nelle loro fontioni, ne diano loro diſturbo alcuno, tanto nelle loro Chieſe, Miſſioni, che fuori, meno à loro ſerventi, è conciò che oſſervino pontualmente il contenuto nelle toleranze benignamente accordate loro ſi da detta Altezza Reale, che da' ſuoi Sereniſsimi Anteceſſori, è contravenendo ſi dichiarano nulle dette conceſsioni, gratie, è toleranze. Che coſa ſi può vedere de più chiaro? On de concludo, pur chi vuole, che non potrà, ſe non dire che queſta confermatione gli dichiara una formal abrogatione de' loro Privilegi, mentre eſsi ſtavano nell'inoſſervanza, come lo erano, quando publicò l'Ordine l'Auditore Gaſtaldo.

XXI.

Ne vale l'allegar la dichiaratione di S. A. R. che con queſte riſpoſte non ha voluto, ne reſtringere, ne ampliar le antiche Conceſsioni, perche tutto ciò, che ſi contiene in dette riſpoſte ſi trova nella diſpoſitione, e *vigore delle dette antiche conceſsioni.*

XXII.

Non potendoſi dunque, come non ſi poſſono negare le ſopra ſtabilite coſe; chi potra mai ſoſtenere, che l' Ordine dell' Auditore Gaſtaldo tanto conforme a ſi gran numero di diſpoſitioni de Sereniſsimi Duchi di Savoia, circa il punto del diſhabitare quelli della Religione dai luoghi non permeſsi, non ſia ſtato fondatiſsimo in ogni equità, e giuſtitia anzi accompagnato anche da molta clemenza: mentre ha conceſſo di vender quei beni, che in virtù, & per diſpoſitione di detti Ordini érano devoluti al fiſco di S. A. R.

XXIII.

E ſe ſi oppone, che vi ſono compreſsi i luoghi di S. Gio. è de della Torre, nè quali era in parte tolerata l' habitatione, ſi riſponde eſſer ciò vero, ma havendo i particolari della Religione di detti luoghi (il primo dè quali è finaggio, è membro di Luſerna) ſi ſfacciatamente traſgredito, è col introdurdoppo l' habitatione permeſſa anca la predicatione, expreſſamente prohibita. Il che in conformità del Capo 1. dell'Ordine delli 25. Febraro 1602. ha fatto cadere nella pena della vita, & confiſca de beni, non ſolo chi hà eſercitato le loro fontioni, e predicato, ma chiunque vi hà aſsiſtito, & coſi tutti gli habitanti,

tenour of their ancient Conceſſions.

XXII.

Being not therefore able, as in truth they are not, to deny the eſtabliſhment of all things as is above mentioned, who can ever maintain, that the Order of the Auditour Gaſtaldo, which is ſo conformable to ſo great a number of Conceſſions of the moſt ſerene Dukes of Savoy, about the point of Habitation prohibited to thoſe of the pretended Reformed Religion, in all places without the Limits of Toleration, is not perfectly well founded according to all manner of equity and juſtice: yea, and which is more, that it is not accompanied with very much clemency: ſince he hath permitted them to ſell thoſe Goods, which by virtue of, and according to the ſaid Orders were become confiſcate.

XXIII.

If they oppoſe here, and ſay, that the places of St. Giovanni, and La Torre are therein comprized, in a part whereof they are permitted to inhabit; It is anſwered, that the thing is true, but the particular perſons of the ſaid Religion, inhabiting the places above mentioned, (the firſt whereof adjoyns, and is a member of Lucerna) have with ſo much impudence, and contempt, tranſgreſſed thoſe Orders, by introducing publick Preaching, which is ſo expreſly prohibited, according to the firſt Article of the Order of the five and twentieth of February 1602. whereby they have incurred the pain of Death, and Confiſcation of Goods, not onely thoſe who have exerciſed their Functions, but even all thoſe who have aſſiſted, or been preſent at the ſame. And of this crime all the Inhabitants of the ſaid places are found guilty, as alſo of making uſe of a Church, which was moſt of all prohibited; alſo of taking away the Bells of the Catholicks, and not demoliſhing thoſe Churches which were to be demoliſhed in conformity to ſo many Commands iſſued out for that purpoſe; of having driven out all the Catholicks inhabiting the firſt of the places above mentioned, and almoſt all that were in the ſecond, and that notwithſtanding expreſs Order to the contrary, and the peril of Confiſcation of their Goods, that they incurred thereby. After all this, how can any make the leaſt queſtion or doubt, but that their chaſtiſement was moſt juſt, and that ſimply to tranſport themſelves out of one place into another, between which there is ſo exceeding little diſtance, was the mildeſt puniſhment that could be inflicted upon them for ſo great a ſtubborneſs?

XXIV.

Not to mention thoſe onely of La Torre, and S. Giovanni, but all of them in general, who received Orders to diſinhabit, who ever offered to diſpute, or call the matter into queſtion, whether a Prince had not ſufficient power to command one or more of his Subjects to tranſport and tranſplant themſelves from one Countrey to another under his Dominions, (when he ſhall judg it convenient for his Service) and to ſell their Goods which they have in the place where they inhabit? But who then can ſcruple the lawfulneſs of ſuch a Command, when it's matter onely of tranſporting themſelves to a place two Leagues diſtant, or ſomething more? eſpecially where the Order is directed to perſons who are Offenders, and who might upon another account be moſt ſeverely puniſhed; but their Sovereign contents himſelf with one-

e col uſo del Tempio pur prohibitiſsimo, e con haver preſe le Campane a' Cattolici, e col non haver aboliti i tempii, conforme à tanti commandi havuti, e con haver ſcacciati tutti i Cattolici dal primo luogo, e quaſi tutti dal ſecondo, comprando contro gli Ordini, e non oſtante le pene della confiſca i loro beni, chi può metter in dubbio, che non foſſe molto giuſto di caſtigar anche coſtoro, e che il caſtigo di tramutar ſemplicemente l' habitatione da un luogo ad un altro in pochiſsima diſtanza non foſſe il più ſoave, che ſi poteſſe applicare ad una tanta pertinacia?

XXIV.

Ma per parlare, non ſolo di quelli della Torre, e S. Gio. ma di tutti quelli, ch'hebbero Ordine di diſhabitare, chi hà mai ardito di metter in dubbio, che un Prencipe non poſſa comandar aduno, ò molti de ſuoi ſudditi di traſportar la ſua habitatione da una Terra ad un altra de ſuoi Stati, ſe coſi giudica complire al ſuo ſervitio, e di vender i ſuoi beni nel luogo, dal quale diſhabita? ma chi potrà dubitare, che non ſia lecito il farlo, ove ſi tratta di traſportarci ſolo in diſtanza d' uno, due, ò poco pui miglia, & ove l' Ordine s' indirizza à perſona Criminale, che potrebbe per altro eſſer ſeveriſsimamente caſtigata, e di queſto ſolo li contenta la bonta del Sourano? è chi final-

mente potrà ſoſtener, che un ſimil comando offenda la Religione preteſa riformata, riſpetto à chi comanda, ò la coſcienza, riſpetto à chi ubbidiſce, è debba commover quelli della medema Religione à prenderne la protettione, comme ſe ſi trattaſſe di far torto, è non caſtigar con una gran moderatione di pena i delitti de Sudditi?

XXV.

Giuſtiſsimo dunque, e pieno di clemenza frà l' Ordine delli 25. Gennaio dell' Auditore Gaſtaldo, e piena d' ingiuſtitia, e di rebellione l' innoſſervanza, & inubbidienza deſſa. Delitto, che tanto più ſi rende grave, quanto per parte di S. A. R. ſempre ſi e premuto in che ſi mandaſſero ſolo perſone, che potteſſero nel medemo tempo eſſer reſe capaci di queſta verità, & haveſſero autorità di obligargli della Religione à dar poi negli altri capi, ſodisfattione à S. A. R. per le diſubbidienze, & inoſſervanze loro, con proteſta reiterata le molte volte, che mentre ciò s'eſeguiſca, ſe ſi faceva coſtare del Privilegio dell' habitatione ſi contentava S. A. R. di concederlo loro, e quando anche non ne coſtaſſe, non haverebbe l' A. S. laſciato di moderar in qualche capo l' iſteſſo Ordine dell' Auditore Gaſtaldo, al quale benche tanto ſoave ripiego, mai ſi ſono voluti acquietare, e mandar perciò perſone con Procure valide, e

ly this? To conclude, who can ſay, that ſuch a Command as this either ſtrikes at the pretended Reformed Religion, in regard of him who commands; or offends the Conſcience, in reſpect of thoſe who obey? Or that it ſhould move thoſe of the pretended Reformed Religion, to ſeek protection, as if there were queſtion of doing them an injury, and not of chaſtizing with great moderation his diſobedient Subjects?

XXV.

Moſt juſt therefore, and full of clemency is the Order of the five and twentieth of January publiſhed by the Auditour Gaſtaldo, and full of injuſtice and rebellion the non obſervance and diſobeying thereof. A Crime which is ſo much the more aggravated, by how much the more they have been always preſſed on his Royal Highneſs part, to depute and ſend to him perſons qualified, to inquire into the ground of this truth, and with ſufficient power to oblige thoſe of the ſaid Religion to give his Royal Highneſs ſatisfaction as to ſome other points, upon the occaſion of their diſobedience, and inobſervance of his Edicts, with a Proteſtation often reiterated, that in caſe they would herein perform that which was their Duty, and withall could make appear that Privilege of Habitation which they pretended, his Royal Highneſs would be inclined to accord the ſame unto them; yea, though they were not able to make it out clearly, his Royal Highneſs would notwithſtanding in ſome Particulars apply ſome moderation to the Order of the Auditour Gaſtaldo. To which (ſo ſweet and milde) expedient, they would never yield or acquieſce, nor ſend their Deputies with any ſufficient Procurations; and when the Miniſters of his Royal Highneſs were ſent into the ſaid Valleys, not ſo much to impoſe upon them a Burden of Quartering Souldiers, and that ſuch a one as was not any ways inſupportable, as ſome kinde of puniſhment for that their obſtinacy; as alſo to be upon the place, where, without any further trouble, they might confer with their Syndicks and Counſellours in La Torre, to adjuſt (if poſſible) thoſe Differences then: Theſe men moſt unadviſedly took up Arms againſt his Royal Highneſs in ſo bruttiſh, raging, and ſtrangely rebellious a manner, that it merited as much, on the one ſide a moſt ſevere and exemplary puniſhment, as on the other it was altogether unworthy the favour of any State or Sovereign Prince, who ought to conſider of how dangerous a conſequence it is, to ſuffer Crimes of ſuch a nature to go unpuniſhed.

quando i Miniſtri di S. A. R. ſi ſono portati nelle Valli, non tanto per dar loro il peſo d' un alloggio ſupportabile in qualche pena di queſta loro durezza, quanto per eſſer ſul luogo, dove ſenza altra prova parlando coi medemi Sindici, e Conſigliere nella Torre poteſſero aggiuſtarſi queſte differenze, hanno preſe imprudentiſſimamente le armi contro S. A. R. con un furore, con una brutalità, e con una ſpecie di Ribellione altretanto degna dogni più eſemplare, e ſevero caſtigo, quanto più indegne d' ogni aſſiſtenza, è protettione d' alcun Saurano, e d' alcun Stato, che deve ſenza conſiderare con quanto pernicioſa conſequenza, mirino ſempre i Popoli le ſceleragini di queſta ſorte impunite.

The original Edict which this Paper [illegible] is in Cambridge Library—

CHAP.

CHAP. II.

The Animadverſions of ſome able and knowing Friends of the poor Proteſtants of the Valleys of Piemont, *upon the Court of* Savoy's Factum *and Reaſons, ſet down at large in the foregoing Chapters.*

IN the foregoing Chapter, the *Chriſtian* Reader hath a faithfull Account of what the adverſe party is able to allege, either for the juſtification of their own proceedings, or the aggravation of the others offence and pretended Rebellion ; which (the truth is) they have handled in ſo dexterous a Methode, and couched in ſo ſmooth expreſſions, that ordinary capacities in the reading thereof, without a comment, would certainly run a great hazard of having their judgments perverted, and of drinking down the moſt notorious Impoſtures in the World, for wel-grounded and undoubted Truths. And therefore as on the one ſide I thought it convenient for avoiding the cenſure of Partiality, to inſert the Narrative & Reaſons of the Court of *Savoy*, word for word in their own native Language, wherein they themſelves publiſhed the ſame to the World, ſo on the other ſide, I thought it the part of a faithfull Hiſtorian, not to omit any thing which might enlighten the underſtanding of thoſe who ſhall peruſe this Work, and give them an advantage of comprehending fully the very pith and marrow of theſe ſubtil Pieces which are compoſed on ſet purpoſe to darken and ſophiſticate the truth by Jeſuitical Diſtinctions and Equivocations. There needs no further Preamble to this matter.

Court of Savoy *in their Narrative of the ſeveral Tranſactions, &c.*

His Royal Highneſs upon the five and twentieth of January 1655. *commanded his Subjects of the pretended Reformed Religion, by virtue of an Order of his Auditour* Gaſtaldo, *to tranſport themſelves within three Days upon pain of Death into the Valley and Confines of* Angrognia, *the Lands of* Rorata, Villaro, *and* Bobio, *and the Villages thereunto belonging*

ing, as likewiſe to quit their habitations, and the goods which they poſſeſſed in other parts of the ſaid Valley.

Animadverſion.

Chriſtian Reader, take heed and beware whom you deal with at this your firſt entrance; 'tis the Devil appears to you in the ſhape of a Man, though he hides his cloven foot! the Author of the Writing tells you, that the poor Proteſtants were commanded to *tranſport themſelves within three days, quitting their habitations and goods*; and ſo far it's truth: But he leaves out the principal part of the Sentence, and that wicked Leaven which ſeaſons the whole Lump, *viz. In caſe they make it not appear to us within twenty days after, that they are become Catholicks*, as may be ſeen in that famous Order of *Gaſtaldo*, which is inſerted in the Second Book of this Hiſtory, and 4*th*. Chapter.

Court of Savoy.

In obedience to this command, thoſe of the pretended Reformed Religion did accordingly retire within the Limits preſcribed.

Animadverſion.

A very great Argument of their profound obedience and reſpect to their Prince, and of his ſeverity towards his poor Subjects.

Court of Savoy.

Notwithſtanding, at the ſame time they ſent Deputies to His Royal Highneſs, declaring this command to be contrary to their Ancient Conceſſions, and therefore petitioned that it might be revoked.

Animadverſion.

And whether they had juſt reaſon ſo to do, or not, the Chriſtian Reader is left to judge, after he hath called to remembrance the Conceſſions of the year 1621. inſerted in the 3*d*. Chapter of the Second Book, and diligently compared them with the following Authentick pieces, which have been preſerved by a miraculous providence, the true Originals whereof are to be ſeen by the Curious in the publick Library of the famous Univerſity of Cambridge.

The truth is, this point of *Conceſſions* is the chief, and moſt eſſential point of all, and conſequently, the clearing thereof in the beginning of this Diſcourſe, will be of exceeding great uſe for the better elucidation and deciding the whole controverſie.

An Extract of the Duke of *Savoys* Edict, bearing Date the *5th.* of *June,* 1561. in favour of the Evangelical Churches of the Valleys of *Piemont.*

Which is inſerted at length in the 2d.Book,and 4th.Article.

Al nome di Dio.

Si ſpediranno Lettere Patente di ſua Altezza, per lequali coſtara qualmente S. A. fa remiſſione a gli huomini della Valle d'Angrogna, Bobio, Villaro, Valguicchiardo, *&c.*

In the Name of God.

H*Is Highneſs iſſueth out his Letters Patents, by which it may appear, in what manner his Highneſs grants an Indempnity to the people of the Valleys of* Angrognia, Bobio, Villaro, Valguicchiardo, Rora, Tagliaretto, *and* La Rica di Boneti *at the end of* La Torre, S.Martino, Peroſa, Roccapiatta, *and* S. Bartholemo, *and every of theſe, as alſo to all ſuch as ſhall be found to have aſſiſted them, for all offences by them committed, whether they be damages, deaths, ruines, or fines; as well in particular, as in general, either againſt his Highneſs, their mediate Lords, or other particular perſons within his Highneſs Dominions, reſtoring them into his favour as if they had never acted any thing againſt his Highneſs; and upon this account, receiving them into his ſafeguard and protection.*

1. Sara permeſſi a quelli d'Angrogna, Bobio, Villaro, *&c.*

1. *It ſhall be permitted to thoſe of* Angrogna, Bobio, Villaro, Valguicchiardo, *and* Rora, *being members of the Valley of* Lucerna, *and likewiſe to thoſe of* Pralibece, Roderet, Maſel, Maneglia, *and* Salea, *Members of the Valley of* S. Martino, *to have preaching Aſſemblies, and other Miniſterial Offices, according to their Religion, in their wonted places.*

2. Sara permeſſo al Villaro membro della Valle di Lucerna, *&c.*

2. *It ſhall be permitted them to have the ſame at* Villaro, *which is a member of the Valley of* Lucerna; *And this ſhall be until ſuch time as his Highneſs ſhall make a Fort in the ſaid place; for after that ſuch a Fort is erected, it ſhall not be permitted to the people of the ſaid place to have preaching, or Congregations within the bounds of the ſaid place: But it ſhall be lawfull for them to erect a place convenient for ſuch like ſervices, in ſome adjacent*

place towards Bobio, *as they ſhall find moſt convenient. Nevertheleſs it ſhall be permitted to the Miniſters to come within the ſaid bounds, to viſit the ſick, and perform other neceſſary duties of their Religion, provided that they neither preach, nor gather together any ſuſpected Congregation. At* Togliaretto *and* Rua de Boneti, *which are the Confines of their Lands, it ſhall be permitted them to have preaching, and Congregations in the wonted places; provided, that they do not enter into the other Confines of their Lands, to do the like.*

4. Sara permeſſo a quelli della Parochia di, *&c.*

4. *It ſhall be permitted to thoſe of the Pariſh which is on the other ſide of* Peroſa, *who are at preſent Fugitives for the ſake of the ſaid Religion, and were wont to have preaching, and Congregations, as alſo other Miniſterial Offices, according to their ſaid Religion, onely in the place nominated, and not in any other place within the bounds of the ſaid Pariſh.*

6. Sara permeſſo a tutti quelli di tutte le terre di, *&c.*

6. *It ſhall be permitted to all perſons of the Lands of the ſaid Valley, who are at preſent Fugitives, and do adhere to their ſaid Religion (notwithſtanding any promiſe or abjuration made againſt their Religion before this War) to return and live in their houſes with their families, according to their Religion; and to go to, and return from the Sermons and Congregations which ſhall be made in the ſaid places, and other adminiſtrations of their Religion; provided, that they obſerve all which the above-mentioned promiſe to obſerve. And foraſmuch as many of the aboveſaid will be found in the Lands of the ſaid Valley at a great diſtance from ſuch places, and will thereby neceſſarily ſtand in need of viſitations, and other Miniſterial functions, according to their Religion; it ſhall be permitted to their Miniſters (ſuch as dwell within their limits, without any prejudice to ſuch limits) to viſit and perform other Miniſterial duties, according as they ſhall have occaſion; onely they ſhall not have publick preaching, or ſuch as may give the leaſt ſuſpicion.*

7. A tutti li predetti delle dette Valli, & a tutti, *&c.*

7. *To all the Inhabitants of the ſaid Valleys above-mentioned, and to all the forenamed Fugitives, and thoſe who perſiſt in their Religion, as well thoſe of the Territories of the ſaid Valleys, as thoſe of* Roccapiatta, S. Bartelomeo, *and* Miana, *their goods that have been confiſcate ſhall be reſtored to them; provided, they be not confiſcate for any other cauſe then that of Religion, and the preſent or paſt War.*

9. Saranno alli predetti confermate tutte le, *&c.*

9. *All the Freedomes, Immunities, and Priviledges, (as well general as*

as particular) which have been granted either by his Highneſs moſt Illuſtrious Predeceſſors, his Highneſs himſelf, or other mediate Lords, ſhall be confirmed to the forenamed; provided, they evidence the truth thereof by Authentick Acts, and Inſtruments.

14. Sara da S. A. a i predetti, fatto dono, e remiſſione, *&c.*

14. *His Highneſs ſhall make a free gift, and irrevocable remiſſion of all the expences which he hath been at in this War, and of the* 8000 *Crowns which the forenamed did owe unto his Highneſs, upon account of* 16000 *Crowns accorded in the former War, commanding that they be as non-ſubſcribed in reference to this Accompt.*

16. Finalmente tutti li predetti di dette Valli, *&c.*

16. *Finally His Highneſs ſhall permit all the foreſaid of the ſaid Valleys, and the aforeſaid of* Miana, Roccapiatta, *and* S. Bartelmeo, *of what ſtate and condition ſoever they be (provided they be not Miniſters) to be included in the common ſociety and converſation with his other ſubjects, to ſtay, go, and come, in all places and Countreys of his Highneſs Territories; as likewiſe to buy, ſell, and traffique in all ſorts of Merchandizes, provided they refrain from preaching, from drawing together Aſſemblies, or to raiſe diſputings, as is aboveſaid: And thoſe that are in the limits, who have not a ſetled reſidence without their own limits, nor any within the Territory of the ſaid Valleys; without their own Territory, and the confines thereof, and thoſe of* Miana, Roccapiata, S. Bartelmeo, *ſhall not uſurp beyond their own confines: And theſe things being punctually obſerved on their parts, no diſturbance or moleſtation (whether real, or perſonal) ſhall be offered unto them, but they ſhall remain under the protection and ſafeguard of his Highneſs.*

17. Oltra di queſto ſi mandaranno fuori ordini, *&c.*

17. *Moreover, Orders ſhall be iſſued out by his Highneſs, wherein there ſhall be ſufficient proviſions made againſt all diſturbances, inconveniences, or plots of malignant ſpirits, to the end that the abovenamed may peaceably and quietly enjoy their own Religion.*

18. Per oſſervanza di tutte le predette coſe, *&c.*

18. *For the obſervance of all the premiſſes, and that no inconvenience may ariſe about the performance and execution of the abovewritten Articles,* Georgio Moneſtieri *of* Angrogna, *ſent by the ſaid Valleys, and* Sindicus *of* S. Conſtance, *and of* Ateſzani; *and* Rambaudo Sindicus *of* Bobio; Michele Remondett, *ſent by the Communalty of* Tagliaret, *and* a Rua di Bonetti *unto* La Torre; Giovanni Ma la-notte, *ſent particularly by thoſe of* S. Jovanni; Pietro Paſquale, *ſent by the Commu-*

nalty of the Valley of S. Martino; Thomaſſo Romano, *of* S. Germano, *ſent by the ſaid Communalty, and by the whole Valley of* Peroſa, *do promiſe for their Communalties reſpectively, that the Contents of the aboveſaid Articles ſhall be inviolably obſerved; and in caſe of non-obſervance, they do ſubmit to ſuch puniſhment as it ſhall pleaſe his Highneſs to inflict on them; promiſing in like manner to cauſe this their Engagement to be approved and confirmed* (per capita Domorum) *by their ſaid Communalties.*

L' Illuſtriſſ. Monſig. di Raconigi, promette, &c.

The moſt Illuſtrious Lord of Raconigi *doth promiſe that his Highneſs ſhall ratifie and approve the abovewritten Articles to the underwritten, in particular, and in general, granted by the interceſsion of the moſt ſerene* Madama, *as a pure Act of her ſpecial Grace: In witneſs whereof the foreſaid Lord hath ſubſcribed theſe preſents with his own Hand; and the Miniſters, in the Name of all the aforeſaid Communalties, have underwritten their Names* in quor. fid. *this fifth of* June, 1561.

Phillippo di Savoya.

Franciſco Valle, *Miniſter of* Villaro *in* Lucerna.
Claudius Bergio, *Miniſter of* Taglieretto.
Georgio Moneſterii *of* Angrogna.
Michele Raymondetti *of* Tagliaretto.

Now that this very Treaty has been not onely acknowledged, but alſo moſt authentically confirmed (with all the Privileges, Liberties, and Rights, therein ſpecified) by the Kings of *France,* who have expreſly bound themſelves and Succeſſours inviolably to obſerve the ſame, as likewiſe to cauſe them to be acknowledged, confirmed, and obſerved by other Princes, in caſe they ſhould be put by them under their juriſdiction; The *Chriſtian* Reader is deſired to have the patience to peruſe the following Agreements, and Letters Patents, of the true Originals of all and every whereof, there are moſt authentick Copies to be ſeen by all the curious in the publick Library of the famous Univerſity of *Cambridg.*

An

An Agreement of *Henry* the 4*th*. King of *France*, with the Evangelical Churches of the Valleys of *Piemont*, who yielded themſelves under his obedience *Novemb*. 1. 1592.

A moſt Authentick Copy of the true Original whereof, is to be ſeen in the Publick Library of the famous Univerſity of *Cambridge*.

Comme ainſy ſoit que les ennemis de Treſhaut, Trespuiſſant, & tres Victorieux Prince, Henry quatrieſme de ce nom, par la grace de Dieu Roy de France, & de Navarre, Ayant depuis quelques anneés en çà, par force d'armes, & ſans juſte titre, occupé ſon païs & Marquiſat de Saluces, & autres terres & places appartenantes à ſa Majeſté, deçà les monts, anciens membres de la Couronne de France, pour le recouvrement deſquelles, & enſemble pour reduire ſoubs ſon obeiſſance & ſubjection les Provinces, & pais du Piedmont, Savoye & autres, poſſedeés à preſent par les ennemis & uſurpateurs du dit Marquiſat de Saluces, ſa Majeſteé tres Chreſtienne auroit envoyé par deçà une bonne & ſuffiſante Armeé, ſoubs la charge & conduite D'Illuſtre Seigneur François de Bonne, Seigneur de L'eſdiguieres, Conſeiller en ſon conſeil privé d'Eſtat, Capitaine de cent hommes d'armes des ordonnances de ſa Majeſté & commandant generalement en la dite Armeé, & pays de Savoÿe & deça les monts, pour le ſervice d'icelle, lequel Seigneur de L'eſdiguieres s'eſtant avec la dite Armeé tranſporté dans le Piedmont, prins & reduit ſoubs l'obeiſſance de ſa Ma-

Foraſmuch as the enemies of the moſt High, Mighty, and moſt Victorious Prince, Henry the fourth of that name, by the grace of God King of France and Navarre, have of late years, by force of arms, and without juſt title, uſurped his Countrey and Marquiſate of Saluces, with other lands and places belonging to his Majeſty, on this ſide the Mountains, which were ancient members of the Crown of France, for the recovery whereof, as alſo to bring under his obedience and ſubjection the Provinces, and Countreys of Piemont, Savoy, and others at preſent poſſeſſed by the ſaid enemies, and uſurpers of the ſaid Marquiſat of Saluces, His moſt Chriſtian Majeſty did ſend on this ſide the Mountains, a good and ſufficient Army, under the conduct of the Illuſtrious Lord Francis de Bonne, Lord of Leſdiguieres, Councellour in his Privy Councel of State, Captain of a hundred Men of Arms of His Majeſties trained Bands, and Commander General in the ſaid Army, and Countrey of Savoy, and on this ſide the Mountains, for the ſervice of his ſaid Majeſty; the which Lord of Leſdiguieres, having tranſported himſelf with his ſaid Army into Piemont, took and brought under the obedience of His Majeſty, the Towns and Caſtles of Perouſe, Briqueras, la Tour of Luſerne, Mirabouc, Olaſe, Maſſel, and Pradellene, and at the ſame time cauſed to be ſummoned the Miniſters and Officers of the Churches, Syndicks, and Inhabitants of the Valleys of Angrogna, Bobio, Villaro, Tagliaret, and La Tour, and of another place named La Tour, St. John of Luſerne, Macel, Rora, Bubiana, Campillon, and Fenil, all comprehended and contained under the name of the Valley of Angrogna, As alſo of the places of Rocheplatte, St. Barthelemy, and Peruſtin, comprized under the name of the command of St. Siond, Item, of the places of Perouſe, St. Germain des Portes, Pinache, Villaro of Pinache, Pramol, le Talluc, all comprized under the name of the Valley of Perouſe; Item of the places of Fruſaſc, as alſo of the places of Prals, of Rodoret, le Perrier, le Fayet, Macel, St. Martin, la Manielle, Rioclaret, all compriſed under the name of the Valley of St. Martin. Item, of the places of Meana, and Mathias, ſituated in the Valley of Suſe: To this end, the ſaid Lord of Leſdiguieres, deputed and ſent to them at ſeveral times Mr. Claude Perron, Miniſter of the Word of God in Pragela, to treat of the means, and conditions whereby the ſaid people and Valleys, and their Inhabitants, might be brought from under the obedience and ſubjection of Charles Emanuel, poſſeſſor at preſent of the Dukedom of Savoy, under whoſe power and Soveraignty they pretend to have been until this preſent, nay even from the beginning of the wars raiſed in France, in the year 1585. and before, And render and yeild themſelves under the obedience of his Majeſty, taking the Oath of Allegiance to his ſaid Majeſty, in ſuch

jeſté, les Villes & chaſteaux de la Perouſe, Briqueras, la Tour de Luſerne, Mirabouc, Oſac, Macel & Pradelene, & en meſme temps faits ſommer les Miniſtres & Egliſes Syndiquez, manans & habitans des Vallées d'Angrogne, Boby, le Villar, le Tagliaret, de la Tour, d'un autre lieu nommé la Tour, St. Jean de Luſerne, Macel, Rora, Bubiana, Campiglion & Fenil, tous lieux comprins & contenus ſubs le nom & appellation de la dite Vallée d'Angrogne. Item des lieux de Rocheplate, St. Barthelemi, & Praruſtin ſubs le nom du mandement de St. Siond, Item des lieux de la Perouſe, St. Germain des portes, Pinaſche, Villar de Pinaſche, Pramol de Taluc, le tout comprins ſoubs le nom de la Vallée de Perouſe. Item du lieu de Fruſaſc, comme auſſi des lieux des Pralz, Rodoret, le Perrier, le Faÿet, Macel, St. Martin, la Maneille, Rioclaret, tous comprins ſoubs le nom de la Vallée de St. Martin. Item des lieux de Meana & Mathias, ſituez en la Vallée de Suſe: Ayant a ſes fins le dit Seigneur de l'Eſdiguieres, deputé par devers eux à diverſes fois Mr. Claude Perron, Miniſtre de la parole de Dieu en Pragela, pour traitter des moyens & conditions, ſoubs les quelles les dittes peuples & Vallées, manans & habitans d'icelles purroyent eſtre induits à ſe de départir de l'obeiſance & ſubjection de Charles Emanuel poſſeſſeur à preſent de la Duchè de Savoye, ſoubs la puiſſance & Souveraineté duquel, ilz pretendent avoir été juſques à maintenant, meſmes au commencement des guerres eſlevées en France, en l'année mille cinq cent quatre vingt cinq, & au paravant, & de ſe reduire & remettre ſoubs l'obeiſance de ſa dite Majeſté, luy preſtant le ſerment de fidelité en tel cas reqnis

&

& accouſtomé entre les mains du dit Seigneur de L'eſdiguieres. A quoy les ditz Miniſtres, Syndiqz manans & habitans des dites Valleés auroient formé des grandes oppoſitions & difficultés, alleguans ne leur, être loiſible par la parole de Dieu, de ſe ſouſtraire & departir de l'obeiſance & fidelité de leur Prince naturel & legitime, attendu meſme, qu'ils n'auroient été troublés par iceluy en l'exercice libre, public, & general de la Religion Chreſtienne Reformeé, ains maintenus & conſervés, juſques à preſent, tant par le feü Duc de Savoye, que par ſon Succeſſeur aux traittés, & Capitulations, par eux faitz avec le dit Seigneur Duc, pour le fait de la dite Religion, apres la guerre ſouſtenuë par eüx contre iceluy, en l'anneé 1561. *Surquoy le dit Mr. Perron leur auroit remonſtré que ceſte guerre preſente n'eſt point une guerre particuliere du dit Charles Emanuel contre le Roy Treſchreſtien, ains une guerre generale de pluſieurs Princes de la Chreſtienté, liguez & bandez à l'uſurpation du Royaume de France, & particulierement à l'extirpation & ruine totale des Egliſes Reformeés de France, Angleterre, Allemagne, & autres ètatz de la Chreſtienté; en laquelle ligue & conſpiration le dit Charles Emanuel eſt compris; & ſoubs ce nom & pretexte, à uſurpé l'eſtat du Marquiſat de Saluces, & envahy par force & à main armée pluſieurs villes, & Chaſteaux de la Compté de Provence, aboliſſant, & chaſſant par tout, l'exercice de la dite Religion Reformée comme il à fait n'agueres aux bailliages de Gex, Tonon, & autres que les Bernois avoyent rendus à feu ſon pere, ou ſes gens de guerre ont exercé toute ſorte de pilleries, meurtres & impieté,*

caſe required and accuſtomed, before the ſaid Lord of Leſdiguieres: To which the ſaid Miniſter, Syndicks, and Inhabitants of the ſaid Valleys did make great oppoſition and difficulties, alledging that by the Word of God it was not lawfull for them to withdraw themſelves, or depart from the obedience and fidelity of their natural and lawfull Prince, as alſo in regard they had not been moleſted by him in the publick, free, and general exerciſe of the Chriſtian, and reformed Religion, but maintained and preſerved in the ſame unto this preſent, as well by the late Duke of Savoy, as by his Succeſſor, in the Treaties and Capitulations made with them by the ſaid late Duke, for the Religion, after the War maintained by them againſt him in the year 1561. Whereupon the ſaid Mr. Peron did remonſtrate unto them, that this preſent War was not a particular War of the ſaid Charls Emanuel againſt the moſt Chriſtian King, but on the contrary, a general War of many Princes of Chriſtendom, combined together to uſurp the Kingdome of France, and particularly to extirpate and wholly ruine the reformed Churches of France, England, Germany, and other States of Chriſtendome; in which combination and conſpiration, the ſaid Charls Emanuel is comprehended, and under this pretence and name, hath uſurped the State and Marquiſat of Saluces, and invaded by force of Arms many Towns and Caſtles of the County of Provence, aboliſhing and driving out from every place the exerciſe of the Reformed Religion, as he hath done lately in the Balliages of Gey, Thonon, and other places which thoſe of Berne had reſtored to his late Father, where his Souldiers have committed all manner of Plunders, Murthers, and wickedneſſes,

defaced, and exterminated both the remembrance and exerciſe of the Reformed Religion; and that the ſaid Miniſters and Inhabitants of the ſaid Valleys, who time out of mind, even before the time of Luther, John Hus, and Wickliff, have been of the ſaid Reformed Religion, finding themſelves (as ancient members of the Church) greatly concerned in this buſineſs, on which depends their utter ruine and overthrow, if God by his mercy doth not uphold the other Churches, even thoſe alſo of the Kingdom of France did likewiſe remonſtrate unto them the ancient alliance that was between them and the Valley of Pragela and others, under the obedience of his ſaid Majeſty, joyned and allied together time out of mind, by the maintenance of their Religion, which Alliance was not made void by the Treaty made with the ſaid Duke of Savoy, But on the contrary the ſaid Treaty was made, ſaving, and without prejudice to the ſaid Alliance, by vertue whereof this warre being undertaken on the behalf of the ſaid Religion, they cannot without rendring themſelves perfidious, forſake them of Pragela, who are now in war with the ſaid Charles Emanuel, for the preſervation of the ſaid Religion; Whereupon the ſaid Miniſters and Inhabitants of the ſaid Valleys, who had taken up Arms, and put themſelves in defence againſt the ſaid Lord of Leſdiguieres, and to that end had poſſeſſed themſelves of many places, and narrow paſſages of their Valleys; being at length perſwaded by the reaſons above mentioned, as alſo upon other reaſons alledged and propoſed by the ſaid Mr. Claude Perron, and ſeeing the ſaid Lord of Leſdiguieres in Armes, ready to fall on them as the Enemies of his Majeſty, in caſe they had perſevered, and would

effacé & exterminé toute marque & & exercice de la dite Religion Reformée : Et que les ditz Miniſtres & habitans des dittes Vallées qui de toute ancieneté & de temps imemoré, voire meſme avant le ſiecle de Luther, Jean Hus, and Huiclef, ont eſté de la dite Religion, ſe trouvans, comme membres anciens de l'Egliſe, avoit tres grand, & tres notable interêt en ceſt affaire, duquel depend leur ruine & ſubverſion entiere, ſi Dieu par ſa grande miſericorde ne fait ſubſiſter les autres Egliſes, meſmes celles du Royaume de France, leur auroient autre remonſtré l'ancienne alliance qui eſt entre eux & la Vallée de Pragella, & autres de l'obeiſance de la dit Majeſté, conjoinctes & confederées de tout temps par la manutention de leur Religion, a laquelle n'auroit été renoncé par le traitté fait avec le feu Duc de Savoÿe, ains auroit été paſſé le dit traitté ſauf & ſans prejudice de la ditte alliance, En vertu de laquelle s'agiſſant en ceſte guerre du fait de la dite Religion, ils ne peuvent, ſans perfidie abandonner les ditz de Prajella, qui ſont maintenant en guerre avec le Duc Charles Emanuel, pour la conſervation de la dite Religion. Surquoy lez ditz Miniſtres manans, & habitans des dites Vallées, s'eſtoient mis en armes, & ſur la deffanſive, contre le dit Seigneur de l'Eſdiguieres, Et à ces fins occupé pluſieurs places, paſſages et deſtroits, de leurs Vallées ; eſtants finalement perſuadés par les raiſons ſus mentionnées, & autres alleguées & propoſées par le dit Mr. Claude Perron, Et voyant le dit Seigneur de l'Eſdiguieres en armes & preſt a les aſſailler, & traitter comme ennemis de ſa Majeſté; en cas qu'ils perſeveraſſent a ne le vouloir reconnoiſtre, *recognoiſtre, ſe ſont en fin reſolus de venir au preſent traitté de paix, & accord fait & convenu, entre le dit Seigneur de l'Eſdiguieres, traittant au nom de ſa dite Majeſté, par l'entremiſe & diligence du dit Mr. Claude Perron, & les Deputez des dites Vallées cy apres nommés : aſſavoir, Michael Burretin, & Guiglermino Chanforanno, Syndiqz & Deputez d'Angrogne ; Giacomo Moninato, Syndiq de Villar ; Sebaſtiano Tecia, & Perrone Dalmatio, Deputez du dit Villar ; Pietro Reymondo, Syndic, & Guiglermino Roſtagnolo, Sindicqz & Deputés de Bobio ; Giamone Mondone, Conſciller & Syndic du dit Bobio ; Gioanni Morglia, & Ludovico Durando, Syndiqz de Roras ; Gioanni Chanforanno, & Gioanni Roſtagno, Deputez de Rocheplate ; Bartholomé Rollo, Deputé de la Ville de Perouſa ; Thomas Martinato, & Luigi Bernardo, Deputés de Pinaſche ; Gioanni Allemano, Deputé du Villar de Peroſa ; Leoreto Riberto, Deputé de Pramol ; Giacomo Galleano, Deputé de St. Germain ; Bartholomeo Trono, Pietro Trono, Mallano Martinato, Gaſpardo Bonofo, Deputés de la Vallée de St. Martin, Girardo Mageto, & Michaele Bellonato, Deputés de St. Jean de Lucerne ; Valentino Bolla, Deputé de Bubiana ; Stefano Bodoira, & Conſtanzo Reymondeto, Deputés de Campiglon ; Pietro Gyrardo pour Meana & Mathias ; leſquelz Syndicqz & Deputez, & pluſieurs autres non nommés au preſent traitté, tant en leurs noms, que de leurs Communautés manans & habitans d'icelles, & tant pour eux que pour leurs hoirs & ſucceſſeurs quelconques, ont accordé et convenu, promis et juré les Articles et Coventions qui ſenſuivent : leſquels Articles et Converti-*

not have acknowledged him, reſolved at length to come to this preſent Treaty of Peace and Accord, made and agreed upon between the ſaid Lord of Leſdiguieres treating in the name of his Majeſty, by the interpoſition and diligence of the ſaid Claude Perron, and the Deputies of the ſaid Valleys hereafter named ; That is to ſay, Michael Buretin, and Guiglermino Chanforano Syndicks and Deputies of Angrogna ; Giacomo Moninato, Syndick of Villar ; Sebaſtiano Tecia and Perrone Dalmatio, Deputies of the ſaid Villar ; Pietro Ramond, Syndick, and Guiglermino Roſtagnolo, Syndick and Deputies of Bobio ; Giamone Mondone, Counſellour and Syndick of the ſaid Bobio ; Gioanni Morglia, and Ludovico Durando, Syndicks of Roras ; Gioanni Chanforano, and Gioanni Roſtagno, Deputies of Rocheplatte ; Bartholeme Rollo, Deputy of the Town of Perouſe ; Thomas Martinato, and Luygi Bernardo, Deputies of Pinaſche ; Gioanni Allemano, Deputy of Villar of Perouſe ; Leoreto Riberto, Deputy of Pramol ; Giacomo Galleano, Deputy of St. Germain ; Bartholomeo Trono, Pietro Trono, Mallano Martinato, Gaſpardo Bonofo, Deputies of the Valley of S. Martin ; Gerardo Mageto, and Michaele Bellonato of St. John of Lucern ; Valentino Bolla, Deputy of Bubiana ; Stefano Bordoira, and Conſtanzo Reymondeto, Deputies of Campillon ; Pietro Girardo of Meana and Mathias ; which Syndicks and Deputies, and many others not named in the preſent Treaty, as well in their own names, as in the names of their Commonalties, and Inhabitants thereof, and for their Heirs and Succeſſors, have agreed, concluded, promiſed, and ſworn to the Articles and Coventions following ; which Articles and

Conventions the ſaid Lord of Leſdiguieres, becauſe of the deſire he had to reduce the ſaid Countrey to his Majeſties obedience, and becauſe that he ſaw, if this were not done, the ſaid people were reſolved to make a War that would have been very long, difficult, and prejudicial to the ſervice of his ſaid Majeſty, conſidering the ſituation and natural ſtrength of the ſaid Countrey, compoſed of Mountains and narrow Paſſes, by reaſon of the roughneſs whereof, the late Duke of Savoy could never bring them under, nor reduce them by force, although he was aſſiſted with Men and Money by the Pope, hath at length granted to them in the name of his ſaid Majeſty, and with his good pleaſure ordained, accorded, ſworn, promiſed, and concluded under the General Heads, theſe following Conditions.

Firſt, That the Inhabitants of the ſaid Valleys, ſhall no longer remain in the obedience and fidelity that they have heretofore ſworn, and at preſent pretend to owe to the ſaid Charls Emanuel of Savoy; but ſhall render themſelves under the obedience and ſubjection of King Henry the Fourth of that name, by the grace of God King of France and Navarre, to whom they ſhall make Oath of Fidelity before the ſaid Lord of Leſdiguieres, as is requiſite in ſuch caſe, and as good and loyal Subjects ought to do to their Soveraign Prince, according to that form which ſhall be prepared for the ſame purpoſe, which Oath of Fidelity ſhall be ſworn by the ſaid Syndicks and Deputies above-mentioned, and others, if occaſion ſhall require. That the ſaid People and their Paſtors ſhall be maintained and preſerved in the free, publick, and general exerciſe of the Chriſtian Religion, and Reformed

ons; le dit Seigneur de l'Eſdiguieres, pour le deſir qu'il a eù de reduire les ditz paÿs ſoubz l'obëiſſance de ſa Majeſté, et pour l'eſperance qu'il y avoit qu'à faute de ce, les ditz peuples ſe reſoudroient a une guerre, qui ne pourroit être que longue et difficile, et prejudiciable au ſervice de ſa dite Majeſté, vëu que l'aſſiete et forteresſe naturelle du dit Paÿs, compoſé de montagnes et deſtroitz, pour l'aſperité deſquels le feu Duc de Savoye ne les pêut onques ſubjuguer, ny reduire par la force, encores-qu'il fut aidé des forces et deniers du Pape, leur a finalement au nom de ſa dite Majeſté et ſoubs le bon plaiſir d'icelle ottroyé et accordé, juré, promis, et convenu ſoubs les generalités ces conditions ſuivantes.

Premierement que les manans et habitans des dites Vallées ſe deſpartiront de l'obëiſſance et fidelité qu'ilz ont cy devant jurée et pretendent devoir naturellement au dit Charles Emanuel de Savoye, et ſe remettront ſoubs l'obeiſſance et ſujection du Roy Henry quatriéſme de ce nom, par la grace de Dieu Roy de France et de Navarre, auquel ilz preſteront, en la perſonne du dit Seigneur de l'Eſdiguieres, le ſerment de fidelité en tel cas requis, et comme bons et loyaux ſuiets doivent faire à l'endroit de leur Prince Souveraign, ſelon la forme qui a ces fins en ſera dreſſée, lequel ſerment de fidelité ſera juré par les Syndicqz et Deputés ſuſmentionnés, et autres ſy beſoing eſt, que les ditz peuples et leurs Paſteurs ſeront maintenus et conſervés en l'exercice libre public et general de la Religion Chreſtienne et Reformée

Diſcipline Eccleſiaſtique & ce qui depend d'icelle par tous les lieux des dites Valleés ou elle eſt a preſent, & ſans reſtriction & modification quelconque, que tout ainſy que par cy devant & de temps immemorial, leurs Egliſes ſe ſont eſtenduës, & amplifiées de lieu en autre, dans les dites Vallées a meſure que les peuples en ont eu la cognoiſſance, & ce par le Zele & affection que ces peuples y ont apporté, & la tollerance & permiſſion de leurs Princes & Magiſtrats; auſſy il leur ſera loiſible d'eſtendre la predication de la parole de Dieu, & adminiſtration des Sacremens, en tous les lieux & endroits des dites Vallées, ou il y aura des gens faiſans profeſſion de la dite Religion Reformée, & qui en corps d'Egliſe appelleront les Miniſtres & Paſteurs ſans diſtinction, ou difference des lieux, leur ſera permis & loiſible de s'aſſembler pour tenir leurs Conſiſtoires, Colloques, & Synodes, manier & conduire leurs affaires Eccleſiaſtiques, toutes les fois que la neceſsitè le requerra ſans eſtre moleſtés ny empeſchés par perſonne. Sera tres humblement ſuppliée ſa Majeſté qu'il luy plaiſe fonder, dreſſer, & entretenir un College pour l'inſtruction de la jeuneſſe des dites Vallées en tel lieu d'icelles qu'il ſera adviſé par les Commiſſaires, qui a ces fins ſeront eſtablis par ſa dite Majeſté; A eſté convenu que ſa dite Majeſté fera jouÿr les dites Egliſes & Paſteurs d'icelles des meſmes gages ètats, penſions, & privileges qu'elle à accordé ou accordera cy apres aux Egliſes Paſteurs & Miniſtres de la France, meſme de Guienne, Languedoc & Dauphiné. Et dautant que les ditz peuples ſont preſque tous de la Religion Reformée ne faiſans les Catholiques Romains

Church-Diſcipline, and that which depends thereon, in all places of the ſaid Valleys where it is at preſent, without any reſtriction or modification whatſoever. That even as heretofore, and time out of minde, their Churches have been extended & enlarged from place to place, in the ſaid Valleys, according as the People increaſed, and got the knowledg of the ſaid Religion, which was effected by the zeal and affection that theſe People had thereto, and alſo by the toleration and permiſſion of their Princes & Magiſtrates; ſo now it ſhall be lawfull for them to extend the preaching of the Word of God, and the Adminiſtration of the Sacraments into all places of the ſaid Valleys, where there ſhall be any People making profeſſion of the Reformed Religion, and who in body of a Church ſhall call their Miniſters and Paſtours without diſtinction or difference of places, and it ſhall be permitted to them to aſſemble themſelves, to hold their Conſiſtories, Colloquies and Synods, to treat and order their Church affairs at any time as occaſion ſhall require, without being troubled or moleſted by any body; and his Majeſty ſhall be moſt humbly prayed, that he will be pleaſed to found, erect, and maintain a College for the inſtruction of theyouth of the ſaid Valleys, in ſuch place as ſhall be adviſed by the Commiſſioners that ſhall be eſtabliſhed by his Majeſty for that purpoſe; and it is concluded, that his ſaid Majeſty ſhall permit, that the Churches and Paſtors of the Valleys ſhall enjoy the ſame Wages, Eſtates, Penſions, and Privileges that he hath granted or ſhall grant hereafter to the Churches and Paſtors of France, even of Guienne, Languedoc and Dauphine; And becauſe that the People are almoſt all of the Reformed Religion, the Roman Catholicks not making

The Reformed as 100 to 1
the Catholics

the hundredth part amongſt them, it is agreed at their earneſt and inſtant requeſt, and without which they would neither treat nor conclude, That for to keep them in a greater union, and to give them occaſion of having ſo much the greater affection for his Majeſties ſervice, and of remaining his good and loyal Subjects, that his Majeſty and the Kings his Succeſſours, ſhall allow them now and hereafter Officers of Juſtice in the firſt Rank; men of the ſaid Reformed Religion, and no other, conſidering that by their Privileges, they have right of electing the ſaid Judges and Officers; that is to ſay, they ſhall chuſe three, out of whom the Prince ſhall chuſe one; All their Franchiſes, Liberties, Immunities and Privileges, both ancient and modern, ſhall be maintained and confirmed to them in Piemont, Dauphine, the Marquiſate of Saluces, and Territories of France, in the ſame manner as of right they have uſed and enjoyed them heretofore. That the Italians, and others, of what condition ſoever they be, making profeſſion of the Reformed Religion, ſhall have power to retire themſelvs into the ſaid Valleys, if they think fit, to live there according to the Reformation of the ſaid Religion, without being troubled, vexed, or moleſted by any whatſoever. And that the ſaid Valleys ſhall be and remain joyned and incorporated in the State and Crown of France for ever, without ever being ſeparated, alienated, or carried away by any occaſion whatſoever. And if at any time it ſhould happen, that his Majeſty and his Succeſſours ſhall be conſtrained to ſurrender them to the Juriſdiction of any other, they ſhall be tranſlated with the ſame Conditions, Privileges, and Qualities that ſhall be granted to them by the preſent Treaty, to-

la centieſme partie d'entre eux: A été convenu a leur treſgrande & inſtante requiſition & ſans lequel ottroy ils n'ont voulou traitter ny convenir que pour les entretenir en plus grande union & leur donner occaſion d'affectionner d'autant plus le ſervice de ſa Majeſté, & luy demeurer bons & loyaux ſujetz, ſa dite Majeſté & les Roys ſes ſucceſſeurs leur donneront maintenant & par cy apres des Officiers de Juſtice en premiere inſtance, de la dite Religion Reformée, & non autre, attendu meſme que par leur privileges ils ont droit des ditz Juges & Officiers au nombre de trois ſur leſquels le Prince choiſit: Toutes leurs franchiſes, libertés, immunités, & privileges anciens & modernes leur ſeront confirmés, & inviolablement obſervês & entretenus, tant en Piemont, que dans le Dauphiné, Marquiſat de Saluces, & terres de France ſelon qu'ils en ont bien & deuëment uſé par cy devant. Que les Italiens & autres de quelle nation que ce ſoit faiſant profeſſion de la dite Religion Reformée, ſe pourront retirer dans les dites Vallées, ſi bon leur ſemble, pour y viure ſelon la Reformation d'icelle, ſans y ètre moleſtés, inquietés, ni recerchés par qui que ce ſoit. Seront & demeureront les ditz peuples & Vallées a perpetuité, annexées & incorporées à l'état & Couronne de France, ſans en pouvoir eſtre deſmembrés, alienés ny tranſportés, pour quelque cauſe ou occaſion que ce ſoit. Et ſi par quelques evenemens forcés, ſa Majeſté & ſes ſucceſſeurs ſeroient contraintz de les remettre ou tranſferer en autre main, ilz ſeront tranſportés avec les meſmes conditions, privileges, & qualitez, qui leur ſeront accordées par le preſent Traitté, &

avec leurs anciens priviledges et immunitez, leſquelz par la dite tranſlation n pourront être innovés, changés ny alterés en ſorte que ce ſoit, leſquels articles et conventions ſus eſcrites le dit Seigneur de l' Eſdiguieres au nom de ſa Majeſté et ſoubs le bon plaiſir, d' icelle moyennant le ſerment de fidelité par eux ce jourd huy preſtè a ſa dite Majeſté entre les mains du dit Seigneur, leur a accordé octroyè et concedé leur prommettant, en outre de rapporter, et leur mettre en main la declaration du bon plaiſir de ſa Majeſtè ſur iceux, dans le terme de trois mois, En teſmoin dequoy il a ſigné ces preſentes, et fait oppoſer a icelles le ſeel de ſes armes, fait a Briqueiras ce premier jour de Novembre 1592. Leſdiguieres.

L'an mil cinq cens quatre vinqtz & douze, & le premier de Novembre jour de Dimanche & feſte de tous Saincts apres midy, au lieu de Briquieras & dans la grand' ſale de la maiſon d' habitation des hoirs de feu Noble Michel Signorio Notaire, du dit lieu par devant Illuſtriſſime Seigneur François de Bonne, Seigneur de l' Eſdiguieres Conſeiller du Roy en ſon Conſeil d' Eſtat & privé, Capitaine de cent hommes d' Armes de ſes ordonnances, & commandant en le Armée dreſſée pour le ſervice de ſa Majeſtê en Piemont, Marquiſat de Saluces, & pays deça les monts ſeant en une chaire & ſiege d' honneur, a ces fins preparé, aſsiſté des ſieurs de Callignon, Conſeiller de ſa Majeſté, & Preſident en ſa Cour de Parlement de Dauphiné, & Pierre de Granet Conſeigneur de Coſtigloles Conſeiller d' Eſtat, & Vice-Seneſchal au Marquiſat de Saluces, du Sieur du port, Capitaine de cinquante hommes d' Armes des ordonnances de ſa

gether with their ancient Priviledges and Immunities which by the ſaid tranſlation ſhall be neither changed, renewed, nor altered in any ſort whatſoever; which Articles and Conventions abovewritten, the ſaid Lord of Leſdiguieres in the name of his ſaid Majeſty, and with his good pleaſure, by reaſon of the Oath of Fidelity made by them this day to his Majeſty before the ſaid Lord, hath agreed, and granted to them; moreover promiſing them to bring back, and put into their hands a Declaration of the good pleaſure of his Majeſty concerning this Treaty, within the term of 3. Moneths. In witneſs whereof he hath ſigned theſe preſents, and cauſed the Seal of his Arms to be put to it. Done at Briqueras, the firſt of Novemb. 1592. Leſdiguieres.

In the year 1592. the firſt of November, being Sunday, and the Feaſt of All-Saints, in the Afternoon, in the place and Town of Briqueras, and in the great Hall of the dwelling-houſe of the Heirs of the late Mr. Michel Signorio, Notary of the ſaid place, before the Illuſtrious Lord Francis de Bonne, Lord of Leſdiguieres, Counſellor of the King, in his Privy Council and Council of State, Captain of an hundred Men of Arms of his Majeſties Train of Artillery, and Commander in the Army raiſed for the Service of his Majeſty in Piemont, the Marquiſate of Saluces, and Countrey on this ſide the Mountains, ſitting on a Chair and Seat of State prepared for that purpoſe, attended on by Mr. de Callignon, his Majeſties Counſellour and Preſident of his Court of Parliament of Dauphine, and Peter de Granet Lord aſſociate of Coſtigloles, Counſellour of State, and Vice-Seneſchal in the ſaid Marquiſate of Saluces, Mr. du Port Captain of fifty Men of Arms of his Majeſties Artillery, Field-Marſhal of the Light-Horſe on this ſide the Mountains, Governour of Montelimard, and of its Juriſdiction, as alſo of the Sieurs du Villar, D'auriac, D'Hercules, de Prabano, and other Gentlemen and Officers of his ſaid Majeſty, there preſent perſonally appointed; Likewiſe the Sieurs John Frances Luſerne, Chriſtopher Luſerne, and Fabrice Luſerne, Fellow Lords and Conſorts in the Communalty of Luſerne, and its Valleys, and the ſaid Mr. Fabrice, acting as well in his own proper Name, as being the Proxy of Mr. Chriſtopher Billon his Father in Law, Geffry his Brother, and John James Menfre his Uncle, they being abſent and ſick, hath promiſed, that the ſaid Mr. Chriſtopher Billon, &c. ſhall ratifie the whole in good form upon the penalty required by the Law in ſuch caſe; moreover Chriſtopher and John Mignol Rorengues, and John Galli, all of his ſaid Gentlemen and Earls, Mr. George Cagueran, as well in his own name as in the name of Mr. Philbirt Cocqueran his Couſin being ſick, Gaſpar de Chaſteau Vieux one of the Lords of the ſaid Briqueras, Anthonio Seignorio for his part of the Fief Rural of Briqueras, Joſeph Calie, and Bernard Rica, Syndicks and Deputies for the ſaid Communalties of Briqueras, Girard Maye, Michel Bellonat, Deputies of St. John of Luſerne, as well in their own names as in the names of Bernard Laurens and Lovys de Ludovicis Deputies of Luſerne being ſick, Anthony Mareſque, and Peter de Nicolai, Syndicks and Deputies of Bubiane, Stephen Bodoire and Conſtans Remondet, Deputies of Campillon, Michel Barettin Syndick, and William Chanforano Deputy of Angrogne, John Baſtie Syndick, and Claud Ferrand Counſellour of Fenil, James Molinato Syndicks, Battiſte

Majeſté, Maiſtre de camp de la Cavalerie Legere deça les monts, Gouverneur de Montelimar, & ſon reſort, enſemble des ſieurs d' Auriac, du Villar, d' Hercules, de Prabant, & autres Gentile hommes & officiers de ſa ditte Majeſtè illec preſens perſonnellement, Conſtitués, les ſieurs Jean François Luſerne, Chriſtofle Luſerne, et Fabrice Luſerne Conſeigneurs & conſorts en la comté de Luſerne, & ſa Vallée, faiſant le dit ſieur Fabrice tant en ſon nom propre, que comme procureur & conjoincte perſonne des ſieurs Chriſtofle Billon ſon beau pere, Geofroy ſon frere, & Jean Jacques Memfré ſon Oncle abſens & malades, pour leſquels à promis de faire le tout ratifier en bonne forme a la peine que de droict, Chriſtofle & Jean Michel Rorenques, & Jean Caly, tous de ſes ditz ſieurs & comtes, ſieurs George Caqueran, tant à ſon nom que du ſieur Filibert Caqueran ſon couſin malade, Gaſpard de Chaſteau vieux, Conſeigneur du dit Briqueiras, Anthonio Signorio pour ſa part du fief rural de Briqueiras, Joſeph Calie & Bernard Ricca, ſyndics & deputés de la Communauté de Briqueiras, Gyrard Maye, Michel Bellonat, deputé de S. Jean de Luſerne, tant en leur nom, que de Bernard Laurens & Louys de Ludovicis deputé de Luſerne malade, Anthoine Moreſque & Pierre de Nicolai, Syndiqz & deputez de Bubiane, Eſtienne Bodoire, et Conſtans Remondet deputés de Campiglon, Michel Barretin ſyndiq & Viglermino Chanforano deputè d' Angrogne, Jean Baſtie ſyndiq, & Claude Ferran conſeiller de Fenil, Jaques Molinato, ſyndicq Battiſte

tiſte Tecia, & Perron d' Almas deputés du Villar, Pierre Reymond ſyndic, Guiglermin Roſtagnol ſyndiq Eſtienne Mondon conſeiller & deputé de Boby, Jean Morglia, Louys Durand, ſyndiqz de Rora, Jean Chanforan & Jean Roſtaing deputés de Rocheplate, Jean Jaques bon temps & Barthelemy Rollo, deputés de la Paroiſſe de Perouſe: Thomas Martinat, Louys Bernard, deputés de Pinache, Jean Allemand, deputé du Villar de Perouſe, Louis Robert, deputé de Pramol, Jaques Galian deputé de St. Germain, Jean Bernardin Gahier deputé du lieu des portes de la Perouſe, Barthelemy Tron Pierre Tron, Mallan Martinat, Gaſpard Boyno deputés de la Vallée St. Martin, leſquels ſuivant l'aſsignation a eux donnée & reſolution par les ſusdits Seigneurs comtes & deputés de Luſerne en l' aſſemblée generale de la ditte Vallée tenuë a St. Jean, le vingt huictieſme du paſſé par acte d' eux ſigné, et remis au ſieur Claude Perron a Ces fins deputé, par mon dit Seigneur & par luy rapporté à moy dit Notaire & Secretaire; de leurs bons grés pures & franches volontés, tant en leurs noms propres, que comme procureurs et faiſans pour leurs conſorts ſuſnommés, et communautés de Briqueiras, lieux des Vallées de Luſerne Bubiane & Campiglon, Fenil, la Tour, Angrogne, Villar, Boby, Roras, Rocheplate, Mombron, Carciglane, Val Perouſe, St. Martin, Taluc, comme ils en ont fait apparoir par Inſtrument de procurations, à ces fins produites & remiſes a moy, ſuſdit Secretaire ſoubſigné, étant a genoux pour eux, les leurs, & ſucceſſeurs a l' advenir quelconques, ſieurs & comtes des ſuſditz fiefs, manans & habitans des ſuſdites commu-

Tecia, and Perron Dalmas Deputies of Villar, Peter Reymond Syndick, Willam Roſtagnol Syndick, and Stephen Mondon Counſellour Deputy of Boby, John Morglia, Lovis Durand Syndicks of Rorat, John Chanforan and John Roſtaing Deputies of Rocheplatte, John James Bontemps and Bartholomew Rollo Deputies of Perouſe, Thomas Martinat, Lovis Bernard Deputies of Pinaſche, John Alleman Deputy of Villar of Perouſe, Lovis Robert Deputy of Pramol, James Galian Deputy of St. Germain, John Bernarden Jayer Deputy of the Gates of Perouſe, Bartholomew Tron, Peter Tron, Malan Martinat, Gaſpar Boyno Deputies of the Valley of St. Martin, who according to the deputed power to them given, and the reſolution taken by the Counts, Gentlemen and Deputies of Luſerne at the general Aſſembly of the ſaid Valleys held at St. John the eight and twentieth of the laſt Moneth, by an Act ſigned by them, and put into the hands of Mr. Claude Perron, deputed for that purpoſe by my ſaid Lord, and by him brought to me, the Notary and Secretary, of their own free will and common conſent, as well in their own names, as being Proxies, and undertaking for their Conſorts abovenamed, and for the Communalties of Briqueras, places of the Valleys of Luſerne, Bubiane, Campilon, Fenil, La Tour, Angrogne, Villar, Boby, Roras, Rocheplatte, Monbron, Carciglane, Val Perouſe, St. Martin, and Taluc, as they have made to appear by a Letter of Attourney to that end produced, and delivered to me the Notary underwritten, being upon their knees, as well for themſelves, as for their Heirs, and their Succeſſours whatſoever for the time to come, and for the Gentlemen and Counts of the ſaid Fiefs, and for the Inhabitants of the ſaid Communalties in general and particular, as far as it doth now, or may at any time hereafter concern any of them reſpectively have confeſſed and acknowledged and do confeſs and acknowledg themſelves to be Vaſſals and Liege Subjects of the moſt Chriſtian & moſt ſerene Henry the fourth, by the grace of God King of France aud Navar, Dauphin of Viennois, Marqueſs of Saluces, their true and Sovereign Lord, of whom they are willing to hold in Homage Liege the ſaid Fiefs & Juriſdictions, Lordſhips & Eſtates, with their Appurtenances and Dependances according to the Liſts or Rolls which they ſhall reſpectively give in; ſwearing and promiſing by their Faith, and Oath taken upon the holy Bible, lifting up their right hands to Heaven, according to the manner accuſtomed, and according to the Ordinances of the King, both hereafter and at preſent to be and remain perpetually Vaſſals and Liege Subjects to his ſaid Majeſty, and to yield to him for ever all obedience, fidelity, ſubmiſſion, and ſervice, as they were wont heretofore to render to their Sovereign Prince, and in a word to do, ſay, and fulfill all that is contained in the new and ancient form of fidelity, and particularly not to aſſiſt or counſel any who will or may hurt either in word or deed his ſaid Majeſty, his Miniſters, Officers, or Subjects, but on the contrary knowing it, hinder them with all their power, or not being able to hinder it, to give notice of it as ſoon as they can to his Majeſty, or his Officers; and if it ſo happen, that there be any uſurpation or wrong done them in their perſons and eſtates, to help and aid them as well in recovering of what they have loſt, as in defending & maintaining of them in what they have: and knowing that his ſaid Majeſty will juſtly reſent

nautés en general & particulier entant que le chaſcun d' iceux touche de preſent ou peut toucher à l' advenir reſpectivement, ont confeſſé et recogneu, confeſſent et recognoiſſent eſtre hommes Vaſſaux, et ſujets liges du tres Chreſtien et ſereniſſime, Henry quatrieſme par la grace de Dieu Roy de France et de Navarre, Dauphin de Viennois, Marquis de Saluces, etc. comme leur uray et Souverain Seigneur du quel ils tiennent, et veulent tenir en foy et hommage lige, les ſuſditz fiefs, terres, juriſdictions, ſeigneuries, et biens, leurs appartenances et dependances, ſuivant leurs denombrements qu' ils bailleront reſpectectivement: jurans et promettans, par leur foy et ſerments qu' ils ont preſtés, touché les Saincts Evangiles de Dieu, et levans leurs mains droites au eiel, a la maniere accouſtumée, ſuivant les ordonnances du Roy, de par cy apres, et preſentement de venir, être, et demeurer perpetuellement, hommes vaſſaux et ſujets liges de ſa dite Majeſté; luy preſter et rendre à jamais toute obeiſſance, fidelité, ſoumiſſion et ſervice, qu' ils auroient par cy devant accouſtumé de rendre a leur Prince Souverain, et en ſomme, faire, dire, exploiter tout ce qui eſt contenu en la neuue et vielle forme de fidelité, et par ſpecial, de n' eſtre jamais au conſeil ni en aide d' aucun, qui veuille ou puiſſe nuire de fait ou de parole, a ſa dite Majeſté, ſes Miniſtres, officiers & ſujetz, ains le ſçachant, l'empecher de tout leur pouvoir, ou n'y pouvant obvier, en advertir auſſy toſt qu'ils pourront ſa dite Majeſté, ou ſes officiers, et advenant qu' il leur fût fait aucun tort ou uſurpation en leurs perſonnes & biens, les aider & ſecourir tant au recouurement, qu'à la manutention perpetuelle d' iceux; & ſçachans que ſa dite Majeſté vueille juſtement ſe reſentir, *venger ou offenſer aucun, promettent de l'aider, ſervir & ſecourir, de tant que requis en ſeront, ou ſera de leur pouvoir. Outre plus que leur ètant communiqué aucun ſecret de ſa dite Majeſté, qu' ils ne le reveleront a aucun, ne feront ou permettront, qu' il ſoit revelé, ains que ou ils ſeront requis de conſeil pour le ſervice de ſa dite Majeſté, ils luy donneront fidelle, & honneſte, ſelon leur ſçavoir & conſciences, et jamais de leurs biens & perſonnes, ne feront, diront, ou machineront choſe aucune, contre les perſonnes, vie honneur & biens de ſa dite Majeſté, de Meſſeigneurs les Princes de ſon ſang & ſes officiers, et en ſomme, de coeur paroles, & effects, obſerveront tout ce que doivent bons & fidelles hommes, vaſſeaux & ſujets liges, envers leur ſouverain Seigneur et Prince abſolu, comme ilz recognoiſſent ſa dite Majeſté, ſeul envers tous, et contre tous ſans exception quelconque: ſuppliantz et requerans treshumblement, d'eſtre retenus, conſervés, protegés, & deffendus par ſa dite Majeſté, en la ſaiſine & poſſeſſion, lieu de tous les ditz fiefz, Comtés, Juriſdictions, Seigneuries, biens et proprietés, avec leurs droitz, appartenances & dependances, conformes a leur precedentes Inveſtitures, et que par aucun acte de fidelité a preſter preſentement, par les ditz ſujects de la Comté de Luſerne, ſa Vallée de Briqueiras & autres lieux, ne ſoit fait aucun prejudice aux droitz d' hommage & de fidelité, deüs par les ditz ſujects a leurs Seigneurs particuliers, ains qu' iceux droitz leur ſoient maintenus, conſervés & confirmés aux ditz ſieurs, cy preſens & ſupplians: à ce preſens & non diſſentans les ditz ſujectz reſpectivement.*

any wrong, revenge, or offend any, they have promiſed to aid, ſerve and aſſiſt him according to their power, & as much as ſhall be required of them: furthermore, that any ſecret of his Majeſty, being communicated to them, they ſhall not reveal it to any, neither ſhall they promiſe to reveal it, or cauſe it to be revealed, but on the contrary when it ſhall be required of them for the ſervice of his ſaid Majeſty, they ſhall give faithfull, profitable, and honeſt counſel, according to their underſtandings and conſciences, and ſhall never do, ſay, or plot any thing againſt the perſons, lives, honour and eſtates of his ſaid Majeſty, the Princes of his Bloud, or his Officers; but in heart, word and deed, ſhall obſerve in all things what faithfull men, Vaſſals and Liege Subjects, ow to their Sovereign and abſolute Lord and Prince, as they acknowledg his ſaid Majeſty alone, before all and againſt all without any exceptions whatſoever, beſeeching and requiring him moſt humbly, that they may be kept, protected, preſerved and defended by his ſaid Majeſty, in the poſſeſſion of all their ſaid Fiefs, Counties, Juriſdictions, Lordſhips, Eſtates, and Properties, with their Rights, Appurtenances and Dependances, conformable to their former eſtabliſhments. And to the end that there may be no prejudice by any act of fidelity which the ſaid Inhabitants of the Communalty of Luſerne, of the Valley of Briqueras, and other places, are to ſwear to at preſent, to the Rights, Homage, and Fidelity, duë by the ſaid Subjects to their reſpective Lords; but that thoſe Rights may be maintained, preſerved, and confirmed to the ſaid Lords here preſent, and requeſting the ſame, the ſaid reſpective Subjects being here preſent, and not diſſenting.

Thereupon the ſaid Lord of Leſdiguieres, repreſenting the perſon of his Majeſty in this place, hath firſt declared, that the preſent act of fidelity ſhall be held and taken as being done and ſworn unto according to the ancient forms in this caſe uſed in mutations and changes of Sovereign Lords, and without any prejudice to the particular Rights of Homage and Fidelity, due by the ſaid Subjects to their reſpective Lords, and furthermore proceeding according to the power which his Majeſty hath given him on this ſide the Mountains, hath received and admitted the ſaid Gentlemen and Counts of Luſerne, with its Valley, St. Martin, with its Valley called Briqueras, they appearing under the Faith, Homage, and Liege Vaſſallage of his ſaid Majeſty, and likewiſe all thoſe Gentlemen, Counts, Lords, and Subjects of the ſaid places abovenamed under the ſubjection, fidelity, and obedience of his ſaid Majeſty for their ſaid Fiefs and Eſtates every one for himſelf, or in part concerning them, ordaining as to the other Conſorts of the ſaid Fiefs ſummoned and not appearing at the preſent day, place, hour, and Act, that there ſhall be a proceeding againſt them by way of Reduction, as alſo the reſt contained in the ſaid Letters Patents: and as touching the Statutes, and Privileges of the ſaid Earls, Lords, and Subjects of the ſaid places, he hath commanded that they ſhall ſpeedily be put into the hands of the ſaid Preſident Mr. Calignon, that they may be read; and for as much as the Petitioners have well and duly enjoyed them, that they may be confirmed as ſhall be thought fit and reaſonable; and in the mean time all things ſhall proceed according to the forms of the ancient Conſtitutions, and acts of fidelity of the ſaid Lords and Gentle-

Surquoy mon dit Seigneur de l' Eſdiguieres, repreſentant la perſonne de ſa Majeſté en c' eſt endroit, & en premier lieu à declaré, que le preſent acte de fidelité, ſera tenu & cenſé, pour fait & preſté, ſuivant les Anciennes formes, pour ce regard uſées aux mutations et changements des ſouverains Seigneurs, & ſans aucun prejudice des particuliers droits d' hommage, & fidelité, deüs par les ditz ſujects, à leurs Seigneurs, & en outre procedant ſuivant le pouvoir, que ſa Majeſté luy à donné deça les monts, a receu et admis, les ditz ſieurs comtes de Luſerne, ſa Vallée, St. Martin, ſa Vallée, dit Briqueras, comparans en foy, hommage, vaſſelage lige de ſa dite Majeſté, et pareillement tous iceux ſieurs comtes, & autres Seigneurs & ſujects des ditz lieux ſusnommés, en la ſubjection, fidelité et obeiſſance lige de ſa dite Majeſtè, pour leurs ditz fiefs & biens, chaſcun endroit ſoy; & pour la part les concernans, ordonnant quant aux autres conſortz des ditz fiefz aſſignès, & non comparans au preſent lieu, jour, heure, & acte, qu' il ſera procedè par les voyes de reduction, & autres portèes par les dites lettres patentes: et quant aux ſtatutz & priviléges des ditz comtes, ſieurs, & ſujects des ditz lieux, a commandè qu' ilz ſeront promptement remis entre les mains du dit Seigneur preſident de Calignon, pour être veüs, et entant que les ditz ſupplians en auront bien et deüment jouÿ, eſtre confirmès, comme ſera de raiſon. Et cependant, le tout procedera, ſuivant les formes des vieilles Inveſtitures, & Actes de fidelité, des ditz ſieurs gentilhommes, comme

il à eſté fait tant par les ſermens preſtés ſur les Saincts Evangiles de Dieu, que par le bail de l'Eſpée, pour Inveſtiture, qui leur à été pour ce regard faicte par mon dit Seigneur; et quant aux ſuſditz habitans de tous, & un chacun des lieux cy deſſus mentionnez, par feurs foys, & ſermens preſtés, par attouchement des ſainctes Eſcriptures, & levement de la main droite au ciel, conforme aux ſuſdites ordonnances Royaux, dequoy mon dit Seigneur à commandé a moy dit Notaire & Secretaire, de recevoir, & faire le preſent Acte publiq. Le tout, fait au dit lieu de Briqueiras, & comme deſſus, es preſences des ſieurs Pierre Cilliers, Pierre Goffrey, Cheolier, & Samuel Truc, Docteurs des droitz, Extraict & collationné à ſon propre Original, par moy ſuſdit Noaire & Secretaire de mon dit Seigneur ſoubſigné,

GYRARD.

men, as it hath been concluded, as well by the Oaths taken upon the holy Bible, as by the giving of the Sword for an Inveſtiture, which ceremony hath been done to them for this cauſe by the ſaid Lord; and as to what concerns the aboveſaid Inhabitants of all, and every of the places abovementioned, by their Faith and Oath taken, by holding of the holy Bible, and lifting up their Right Hand to Heaven, according to the aboveſaid Royal Ordinances, thereupon the ſaid Lord hath commanded me the ſaid Notary and Secretary to receive and make this preſent Act publick. The whole buſineſs being done at Briqueras, and (as aboveſaid) in preſence of Mr. Peter Gilliers, Peter Geffrey, Cheolier and Samuel Truc, Doctours at Law, it being copied out of and compared with its proper Original by me, the aboveſaid Notary and Secretary of my ſaid Lord, underwritten.

GIRARD.

Letters Patents of *Henry* the Fourth, King of *France*, upon Homage done to His Majeſty by the Evangelical Churches of the Valleys of *Piemont*, who yielded themſelves under His Obedience; Iſſued out the 25 of *March* 1593.

A moſt Authentick Copy of the true Original whereof, is to be ſeen in the publike Library of the famous Univerſity of *Cambridge*.

HEnry by the Grace of God King of France and Navar, Dauphin of Viennois, Earl of Valentinois, and of Dyois, To all thoſe that are or ſhall be preſent hereafter, Greeting. Having ſome while ſince, ſent an Army into Piemont and Savoy, and given the command and general Government of it to our truſty, and welbeloved Counſellour in Our privy Council and our Council of State, and Captain of a hundred men of Arms of our Artillery, Francis of Bonne Lord of L'eſdiguieres, to recover with our Forces the Marquiſate of Saluces, invaded and uſurped by the Duke of Savoy from Us, and to bring it under our obedience, as alſo the ſaid Countries of Piemont and Savoy; and the ſaid Mr. de L'eſdiguieres having accordingly paſſed with the ſaid Army into Piemont, and brought under Our obedience the Towns and Caſtles of Perouſe, Briquieras, la Tour of Luſerne, Mirebouc, Oſaſc, Macel, and Pradellens, and at the ſame time having ſent ſummons to the Churches, Syndicks, and Inhabitants of the Valleys of Angrogne, Boby, Villar, le Tallaire,

HEnry par la grace de Dieu, Roy de France, & de Navarre, D'Auphin de Viennois, Conte de Valentinois & Dÿois: A tous preſens & avenir, ſalut. Ayant depuis quelque temps envoyé une Armèe en Piedmont & Savoÿe, & donné le commandement, & conduite generale d'icelle, à nôtre Amé & feal Conſeiller en nôtre Conſeil d'Eſtat & privé, & Capitaine de cent hommes d'armes de nos ordonnances, François de Bonne Seigneur de l'Eſdiguieres, pour avec nos forces, recouvrer le Marquiſat de Saluces, uſurpé & envahy ſur nous, par le Duc de Savoÿe, le remettre en noſtre obeiſſance, & reduire ſoubs icelle le dit paÿs de Piemont & Savoÿe; le dit Seigneur de l'Eſdiguieres auroit avec la dite Armèe, paſſé j'uſques au dit Piemont. & reduit ſoubs noſtre obeiſſance les Villes & Chaſteaux de la Perouſe, Briqueras, la Tour de Luſerne, Mirabouc, Oſaſc, Macel and Bradellens, Et en meſme temps fait ſommer les Egliſes, Sindics, manans, & habitans des Vallèes d'Angrogne, Boby, le Villar, le Tagliure, de la *la Tour, d'un autre lieu nommé la Tour, Sainct Jean de Luſerne, Macel, Rora, Bubiana, Campiglon, Fenil, tous lieux comprins, & contenus ſoubs le nom & appellation de la Vallée d' Angrogne, des lieux de Roccaplate Sainct Barthelemy & Praruſtin, ſous le nom & mandement de Sainct Syond, des lieux de la Perouſe, Sainct Germain des Portes, Pinaſche, Villar de Pinaſche, Pramol, le Taluc, comprins ſous le nom de la Vallee de Peroſa, du lieu de Fruſaſc, comme auſsi des lieux de Prals, Rodoret, le Perier, le Faÿé, Macel, S. Martin de Maneille, Rioclaré, tous comprins ſous le nom de la Vallee de S. Martin, des lieux de Meana & Matthias, ſituès en la Vallee de Suſe, pour ſe remettre en nôtre obeiſſance. Et à cette fin deputer perſonnage capable & d'authorité par devers eux, & a diverſes fois, pour traitter des moyens & conditions, ſous leſquelles les ditz peuples & Vallees, manans & habitans d'icelles pourroient eſtre induits a ce faire: Surquoy apres des grandes oppoſitions & difficultés de leur part; remonſtrances, raiſons, & juſtes cauſes & conſiderations de la part du dit Seigneur de l'Eſdiguieres, apres auſsi avoir été ſur le tout, meurement delliberé d'une part et d'autre, auroit fait le traitté de paix, accord et conventions entre le dit Seigneur de l'Eſdiguieres, pour et en nôtre nom, et les Syndiqz, Deputés des dites Vallees, tant en leur noms, que de leurs communautes, manans & habitans d'icelles, leurs hoirs, et ſucceſſeurs, pour la reduction des ditz lieux, y ſpecifiés a nôtre obeiſſance, et demeurer par les ditz peuples, et Vallees a perpetuité annexèes, et incorporees à l'Eſtat et Couronne de France, ſans en pouvoir*

la Tour, and of another place named la Tour, St. Jean of Luſerne, Macel, Roras, Bubiane, Campiglon, Fenil, which places are all comprehended under the name of the Valley of Angrogne, alſo of the places of Roachplatte, St. Barthelemy and Praruſtin, under the name and command of St. Syond, and of the places of Perouſe, St. Germain des Portes, Pinache, Villar de Pinache, Pramol, le Talluc, all comprehended under the name of the Valley of Perouſe, and of Fruſſac, as alſo of the places of Prals, Rodoret, le Perier, le Faye, Macel, St. Martin of Manielle, Rioclare, all comprehended under the name of St. Martin, and of the places of Meanne, and Matthias, ſituated in the Valley of Suſe, to come and yield themſelves under our obedience, and to that end, to depute at ſeveral times ſome perſon of ability and authority to be ſent on their behalf, to treat of the means and conditions, by which the ſaid people and Valleys and their inhabitants, might be perſwaded ſo to do; Whereupon after great difficulties and oppoſitions on their part, remonſtrances, reaſons, juſt cauſes, and conſiderations being made on the part of the ſaid Mr. L'Eſdiguieres, and after that the whole buſineſs had been ſeriouſly conſidered and reſolved on both ſides, the Treaty of Peace, accord, and convention, was made between the ſaid Mr. de Leſdiguieres, for and in our name, and the Syndicks and Deputies of the ſaid Valleys, as well in their own names, as in the name of their Commonalties and the Inhabitants thereof, their heires and ſucceſſours, for the reducing of the ſaid places, therein ſpecified, under Our obedience, and to remain with the ſaid people and Valleys for ever annexed and incorporated to the ſtate and Crown of France, and never to be alienated from it, or ſeparated upon any cauſe or occaſion whatſoever, and for the other charges and conditions declared at large in the Act of the ſaid Treaty, done and paſſed at Briqueiras the Firſt of November laſt; all notwithſtanding being ſubmitted to our good pleaſure, and in regard of the Oath of fidelity, which the ſaid Syndicks were to make to us in the ſaid names before the ſaid Mr. de Leſdiguieres, as they did upon the ſaid day. Be it known to all men, that having produced in our Council, held in the Aſſembly of the Princes of the Bloud, and other great and notable perſons of our ſaid Council, the ſaid Treaty, Accord and Convention, together with the Act of the Oath made to us, before the ſaid Mr. de Leſdiguieres, and of the fidelity, faith and homage done to us the Firſt of November, by the Earls, and Lords of Fiefs, Counties, Juriſdictions, and Lordſhips, as well in their own proper names, as being Deputies and undertaking for their Conſorts therein mentioned, and by the Syndicks, Commonalties of Briqueiras, places and Valleys aboveſaid, We have commended the whole Act, approved, and ratified it, and we do approve, ratifie, and confirm the ſame by theſe preſents; as if it had been made by us in our ſaid Council, to the end that thoſe Articles, agreed on and concluded, be kept, and maintained by us, and by the Kings our ſucceſſors, without going againſt them, or ſuffering any to go againſt them, in any ſort or manner whatſoever. And we have received the ſaid Earls and Lords in the ſaid Names, Syndicks and Commonalties, to the ſaid Faith and homage: And in ſo doing, we have maintained them in the poſſeſſion of all the ſaid Fiefs and Counties,

être alienés, ou tranſportés pour quelque cauſe ou occaſion que ce ſoit, & autres charges et conditions amplement dedeclarées en l'acte du dit traitté, fait et paſſé à Briqueiras le premier jour de Novembre dernier; Et toutesfois ſoubs notre bon plaiſir, et moyennant le ſerment de fidelité que les ditz Syndiqz, es ditz noms nous feroient entre les mains du dit Seigneur de L'eſdiguieres, comme ils auroient fait le dit jour. Sçavoir faiſons que nous ayant fait voir, en notre Conſeil tenu en l'aſſemblée des Princes de nôtre Sang, et autres grands et notables perſonnages de nôtre dit Conſeil, le dit traitté, accord et convention, enſemble l'acte de ſerment de fidelité, foy et hommage, a nous faits et preſtés, entre les mains du dit Seigneur de l'Eſdiguieres, le premier jour de Novembre, par les Comtes, Seigneurs, et Conſeigneurs des Fiefs, Comtés, Seigneuries, et Juriſdictions, tant en leurs noms propres comme procureurs, et faiſans pour les Conſorts ÿ denommés, et par les Syndiqz, Communautés de Briqueiras, lieux et Vallées ſuſdites; Avons le tout loüé approuvé et ratifié, et confirmé, Loüons, approuvons, et ratifions, et confirmons, par ces preſentes comme s'il avoit eſté par nous fait en nôtre dit Conſeil, pour être iceux articles accordés, et conventions inviolablement gardées, et entretenuës par nous, et nos ſucceſſeurs, Rois ſans y contrevenir, ny ſouffrir y eſtre contrevenu en quelque ſorte ou maniere que ce ſoit. Et avons receu et recevons les ditz Comtes, Seigneurs et Conſeigneurs, és ditz noms, Syndiqz et Communautés, au dit foy et hommage, Et ce faiſant, les avons maintenus, et maintenons, en la poſſeſſion de tous les ditz Fiefs, Comtés, Juriſ-

Juriſdictions, Seigneuries, biens & proprietez, avec leurs droitz, appartenances & dependances, conformèment à leurs Anciens, & precedens privileges, & Inveſtitures, & dont ils ont cy devant bien & deüement jouÿs, & joüiſſeent encore, ſans prejudicier toutesfois aucunement aux droits d'hommage & de fidelité, deüs par les ſujets des dits lieux, a leurs Seigneurs particuliers auſquelz nous voulons auſſy qu'ils ſoyent conſervés, & maintenus en la meſme forme, & maniere, qu'ilz les ont eus, & en ont jouÿ & joüiſſent. Si donnons en mandement a nos Amés & feaux les gens tenant nôtre cour de Parlement, & Chambre de nos Comptes, en nôtre dit Paÿs de d'Auphiné, Threſoriers Generaux de France, & de nos Finances en iceluy, & autres nos juſticiers & officiers qu'il appartiendra, que les preſentes, enſemble les ditz articles & Actes cy attachés, ſous le contre ſeel de nôtre Chancelerie, ils facent lire, publier & enregiſtrer entretenir, garder, & obſerver inviolablement, & a tousjours: Ceſſant & faiſſant ceſſer, tous troubles & empeſchemens au contraire, & à nos ditz gens des Comptes de faire enregiſtrer es archives de nôtre dite Chambre des Comptes, le dit ſerment de fidelité, foy & hommage, a nous faitz & preſtés, ainſy que dit eſt par les ditz ſuſditz, ſans aucune difficulté, pour y avoir recours, quand beſoing ſera, car tel eſt nôtre plaiſir. Et affin que ce ſoit choſe ferme et ſtable a tousjours, nous avons fait mettre notre ſeel a ces dites preſentes, ſaufen autres choſes nôtre droit, & l'autruy en toutes. Donné a Creſt au mois de Januier, l'an de grace mille cinq

Juriſdictions and Lordſhips, Eſtates and properties, with other Rights and appurtenances conformable to their ancient and former Priviledges and Inveſtitures, which they have heretofore well and duely enjoyed, and do yet enjoy, nevertheleſs, without any prejudice to the Rights, homage and fidelity, due by the ſubjects of the ſaid places to their reſpective Lords, in which alſo, our will is, that they be preſerved and maintained, in the ſame form and manner as they have enjoyed, and do enjoy them; to which end we charge and command our Truſty and welbeloved, Thoſe who keep our Court of Parliament and Chamber of Accompts in our ſaid Country of Dauphine, Treaſurers General of France, and of our Exchequer in the ſaid Country, and our Judges and other Officers, whom it may concern, to cauſe theſe preſents, together with the ſaid Articles hereto annexed, under the Counterſeal of our Chancery, to be read, publiſhed and enregiſtred, maintained, kept and obſerved inviolably, and for ever, ceaſing, and cauſing to ceaſe, all troubles and hinderances to the contrary; We have alſo commanded thoſe Officers of our Accompts aboveſaid, to cauſe to be Regiſtred in the Archives of our ſaid Chamber of Accompts, the ſaid Oath of fidelity, Faith and homage to us made and yielded as aforeſaid, without any difficulty, that recourse may be had unto them when occaſion ſhall require, for ſuch is our pleaſure; and to the end that it be a thing firm and ſtable for ever, We have cauſed our ſeal to be put to theſe preſents, without prejudice to our Right in other things, and to that of others, in all things. Given at Creſt in the Month of January One thouſand five hundred ninety three, and in the fourth

year of our Reign. *Henry.* And upon the fold, *By the King Dolphin.*
FORSET.

Read, publiſhed and enregiſtred; The Kings Attorney General ſo requiring: Done at Grenoble in Parliament, the five and twentieth of March, One thouſand five hundred, fourſcore and thirteen. *Boyn Viſa Contentor. de Verton*; Sealed with great Red and Green ſilk ſtrings, and Green Waxe.

This Copy was taken out of the Originals, by me James Balcet Scrivener, Record-Keeper, and Royal Notary hereditary of the Valley of Prajella, in Brianſon, it having been ſhewed unto me, by the Sieur Javel in the Valley of Perouſe, and delivered back unto him at the ſame inſtant, and duely compared: I have ſubſcribed it my ſelf, together with him, this laſt day of May 1656. though it be written with an other hand, which I atteſt.

Balcet.
A. Javel.

quatre vingt & treize. De noſtre Regne le quatrieſme. Henry. *Et ſur le reply, par le Roy d'Auphin.* Forſet.

Leües, publiées, & enregiſtrées. Ouy, ainſy le requerant le procureur General du Roy: Fait a Grenoble en Parlement le vingt cinquieſme de Mars, mille cinq centz quatre vingt & treize. Boyn Viſa Contentor. de Verton. Seelé en grand lacqs de ſoye rouge & verde, Et eire verde.

Extraict a leurs originaux par moy Jacques Balcet, Notaire, gardenotte, & Tabellion Royal Hereditaire de la Vallée de Prajella en Briançon, m'ayant *été* exibés par le Sieur Javel, en Val Perouſe, & *à* l'inſtant par luy retirés, & deüe colation faicte, me ſuis ſoubſigné avec luy ce dernier May mil ſix centz cinquante ſix, bien que dautre main ſoit eſcript que je preuve.

Balcet.
A. Javel.

A Con-

A Confirmation of the Privileges above-mentioned, made by the King, 6. *June*, 1630.

Au Roy,

Et a nos Seigneurs de ſon Conſeil.

SIRE,

Vos tres humbles & tres-obeiſſants Sujects, faiſans profeſſion de la Religion Reformée, és Vallées de Lucerne, Angrogne, Peronſe, St. Martin, Rocheplate, St. Barthelemy, Taluc, & autres lieux du Piemont, aſſuiettis a vôtre Couronne, ſe viennent jetter aux pieds de votre Majeſté, pour luy rendre leur foy & hommage & toutes les aſſeurances de ſincere fidelité, & parfaite obeiſſance, que doivent les ſujets a leur Souverain, ainſy qu' ilz ont deſia fait en la perſonne de Monſeigneur le Cardinal de Richelieu, General de vôtre Majeſté en Italie, & d' autant que dans une ſi heureuſe domination, ils ne peuvent que ſe promettre de ſentir les effects de la juſtice & bonté de ſa

Reſponce au Cahyer preſenté au Roy par les habitants de la Vallée de Perouſe.

To the King,

And to our Lords of his Council.

SIR,

YOur moſt humble and moſt obedient Subjects, profeſſing the Reformed Religion in the Valleys of Luſerne, Angrogne, Perouſe, S. Martin, Rocheplate, Bartholomew, Taluc, and other places of Piemont, ſubjected unto your Crown, are come to caſt themſelves at the feet of your Majeſty, to yield their Faith and Homage unto your Majeſty, with all the Aſſurances of a ſincere fidelity, and perfect obedience which Subjects owe unto their Sovereign, as they have already done in the perſon of my Lord the Cardinal of Richelieu, General of your Majeſty in Italy. And foraſmuch as they cannot, under ſo happy a Government, but promiſe unto themſelves, that they ſhall taſte his Majeſties juſtice and good-

An Anſwer to the Paper preſented to the King by the Inhabitants of the Valley of Peroſa.

Majeſtè, & que ſuivant les paroles qu'ils ont reçeües de ſa part, elle leur a fait cognoiſtre que la demande des choſes, qui concernent la conſervation des ſuſditz ſupplians, que tant en la juſtice que police, qu' en la libertè de leur Religion lui ſeroit agreable.

I.

Ils ſupplient treshumblement vôtre Majeſtè qu' il luy plaiſe ottrier à tous ceux qui és ditz lieux ſont, ou feront profeſſion de la dite Religion, la confirmation de tous les privileges, conceſſions, & uſages qu' ils ont obtenu par cy devant, des Rois de France, par le Lieutenants Generaux, et autres Officiers, et des Ducs de Savoye, tant pour la Religion, que pour la police et juſtice avec joüiſſance auſſi à pur et a plein benefice des Edicts ottroyés à ceux de la Relig. de France, avec libertè d'appeller, en cas de beſoing, à la plus prochaine chambre de l'Edit, et de pouvoir, en quelq; ſorte que ſoit trafiquer, ſe retirer, et habiter en tout le païs de l' obeiſſance de vôtre Majeſté, avec la meſme joüiſſance des ſuſditz editz, et de tous autres uſages, libertés, et privileges, quilz ont, et dont joüiſſent les originaries François, ſans avoir beſoin d'autres lettres de naturalité.

2.

Que l' article onzieſme de la Capitulation de Monſeigneur le Cardinal de Richelieu, ſoit miſe en effect, et que ſuivant icelle, le ſel leur ſera baillé au Magazin qu' il plaira à vôtre Majeſté d'eſtablir dans le dit païs, au meſme prix,

* * *

I.

Les ſupplians rapporteront les privileges, mentionnés au preſent article, pour iceux veús y eſtre pourveu, ſur leur demande, ainſy que de raiſon. Et cependant ſa Majeſtè entend qu'ils jouÿſſent des meſmes libertés, que les autres ſubjects de ſon Royaume, faiſant profeſſion de la dite Religion pretendüe Reformèe.

II.

Accordè ſuivant le dit Article onzieſme de la Capitulation.

qu'ils

neſs, and this according to the words which they received of him, whereby he gave them to underſtand, that the demanding of thoſe things which concern the preſervation of the aforeſaid Petitioners, as well in reſpect of Juſtice and Civil Government, as of the Liberty of their Religion, ſhould be acceptable unto him.

1.

They humbly intreat that your Majeſty will be pleaſed to grant unto all thoſe, which do or hereafter ſhall make profeſſion of the ſaid Religion in the ſaid places, the confirmation of all the Privileges, Grants, and Cuſtomes, which they have obtained heretofore of the Kings of France, by their Lieutenants Generals, and other Officers, and of the Dukes of Savoy, as well in behalf of the Religion, as of the Courts of Juſtice and Civil Government, together with a full and intire enjoyment of the Edicts granted unto thoſe of the Religion in France, with liberty to appeal, if need require, to the neareſt Chamber of the Edict, and with power to traffick in any manner whatſoever, to depart, & inhabit in any part of the Countrey under the obedience of your Majeſty, with the ſame enjoyment of the aforeſaid Edicts, and other Cuſtomes, Liberties, and Privileges, which they have, and which the French Natives do enjoy without having need of any other Letters of Naturalization.

I.

The Petitioners are to repreſent the Privileges mentioned in the preſent Article, that upon the viewing of them, their Demand may be taken into conſideration, according to reaſon. And in the mean time, it is his Majeſties will that they enjoy the ſame Liberties, which the other Subjects of his Kingdom, profeſſing the ſaid pretended Reformed Religion do enjoy.

2.

That the eleventh Article of the Capitulation of my Lord the Cardinal of Richelieu, may be put in execution; and that according thereunto, they may have their Salt out of the Magazine, which your Majeſty will be pleaſed to eſtabliſh within the ſaid Countrey, and at the ſame price,

II.

Agreed according to the ſaid eleventh Article of the Capitulation.

qu' ils avoient accouſtumè d' en payer à S. A. Et cas advenant, qu' il nÿ ent point de ſel dans le dit Magazin, il leur ſoit permis d' en aller querir ou bon leur ſemblera.

3.

Advenant quelque traittè avec le Duc de Savoÿe, par lequel les ſupplians demeureront, comme ils eſperent, ſoubs la domination de vôtre Majeſtè, elle procurera s' il luy plaiſt qu' ils ayent la meſme libertè de converſer, et trafiquer par les terres et Pays de S. A. ſans que pour reſpect de leur Religion ils leur ſoit fait aucun empeſchement ny deſplaiſir, ny qu' on les contraigne en rien contre leur conſcience.

4.

Qu' il plaiſe à voſtre Majeſtè ordonner, que les deniers, et repreſailles, qui ont eſtè arreſtès, ès mains des Communautès des dittes Vallèes, appartenantz aux ſujetz de S. demeurent ès mains des dites Communautés, juſques a ce que vos ſujects des dites Vallées, en ayent fait à vôtre Majeſté, leurs treshumbles ſupplications ſur ce ſuject.

5.

De toutes leſquelles conceſſions, que les dits ſupplians attendent, avec celles de Monſeigneur le Cardinal de Richelieu, de la bonté, & juſtice de vôtre Majeſté, elle leur fera s' il luy plaiſt expedier Lettres patentes en forme, & ordonner quelles ſoient publiées, & enregiſtrées ou beſoing ſera, & ils continueront de prier Dieu, pour la conſervation de ſa ſacrée perſonne, longueur & felicité de ſon Regne, & proſperité de ſes armes, Ainſy ſignés Joſeph Chanforan, Joſeph Gros,

III.

Le Roy faira conſideration en temps & lieu ſur le contenu au preſent article.

IV.

Accordé, a la charge que les dites communautés repreſenteront dans trois mois, un eſtat au vray de tous & chaſcuns les deniers, qu'elles ont entre les mains, appartenans aux ſujectz du ſieur Duc de Savoye.

V.

Le Roy accorde aux ſupplians, que les lettres patentes neceſſaires leur ſoyent expediées pour l' effect de ce que deſſus.

Faict au Camp de Mouſtier le 6. jour de Javin, mille ſix cents trente.

Louÿs. Boutillier.

Ja-

which they were wont to pay to his Highneſs. And if it ſhall happen that there ſhould be no Salt in the ſaid Magazine, it ſhall be lawfull for them, to go and ſeek for ſome whereever they ſhall think good.	
3. If any Treaty ſhall be made with the Duke of Savoy, by which the Petitioners ſhall remain, as they hope, under the Government of your Majeſty, that then you will be pleaſed to procure unto them the ſame Liberty to converſe, and traffick in the Lands and Countreys of his Highneſs, without any let, hinderance, or moleſtation whatſoever, by reaſon of their Religion, and without being forced to do any thing againſt their Conſcience.	III. The King will take into his conſideration, in due time and place, the Contents of the preſent Article.
4. That it would pleaſe your Majeſty to order, that the Moneys and Repriſals that have been ſeized in the hands of the Communalties of the ſaid Valleys, belonging to his Highneſs Subjects may remain in the hands of the ſaid Communalties, till your Subjects of the ſaid Valleys have made their humble Addreſſes to your Majeſty in that behalf.	IV. Granted upon Condition, that the ſaid Communalties ſhall bring in within three Moneths a true Account of all the Moneys which they have in their hands, belonging to the Subjects of the ſaid Lord Duke of Savoy.
5. All which Grants and Conceſſions, together with thoſe of my Lord the Card. of Richelieu, the Petitioners do expect from your Majeſties bounty and juſtice, and that your Majeſty will be pleaſed to grant them your Letters Patents in due form, and to cauſe them to be publiſhed and inregiſtred, where need ſhall require. And they will continue their Prayers to God for the preſervation of your ſacred perſon, for your long and happy Reign, and the proſperity of your Arms. Signed by Joſ. Chanforan, Joſ. Gros,	V. The King hath granted unto the Petitioners, that they ſhall have ſuch Letters Patents, as ſhall be thought neceſſary for the purpoſe aboveſaid. Done in the Camp of Mouſtier, the ſixth of June in the year 1630. Louys. Boutiller.

Jaques Arduin, Jean Berton deputés des ſuſdites Vallées.

Extraict a ſon original, par moy Jaques Balcet notaire, gardenotte, & Tabellion Royal hereditaire de Pragela, en Briançon, m'ayant été exhibé par le ſieur André Javel, du Val Perouſe, & a l'inſtant par luy retiré, & deüe colation faicte, me ſuis ſoubſſigné bien que d'autre main ſoit écrit que je preuve, ce dernier May mil ſix cents cinquante ſix.

Balcet. A. Javel.

Articles

Jaques Ardvin, Jean Berton, Deputies of the aforeſaid Valleys.

A Copy drawn out of the Original by me James Balcet, Notary, Record-keeper, and Regiſter Royal, Hereditary of Pragela in Brianſon, it having been ſhewed unto me by Mr. Andrew Javel, of Val Perouſe, and I having delivered the ſame unto him again, and with him duly compared it. I have ſubſcribed my name, though it be written with another hand, which I confirm. This laſt day of May 1656.

BALCET. A. JAVEL.

Now to make it evident to the World, that the abovementioned Treaty between Henry the fourth and the Inhabitants of the Valleys, together with the Ratification, and after-confirmation thereof is a real thing, and not at all forged by the poor People, (as is uſually objected againſt them in ſuch caſes) that very Treaty, word for word, without any other alteration, than the tranſplacing the parts thereof, with ſome few literal differences, which deſtroy nothing at all, as to the ſubſtance and contents of it, was regiſtred in the Parliament of Dauphine, as a thing eſtabliſhed for ever by the King and his Succesſours, and as unalterable as the Laws of the Medes and Perſians. And for this end, to give full and ample ſatisfaction to all the curious, they have here following a moſt authentick Extract and Copy of the ſame, by the hand of Maximin, one of the Secretaries of the Parliament, a perſon ſo well known, that there can be no Record in the World of greater credit or belief.

The true Original whereof is to be ſeen together with the reſt in the publick Library of the famous Univerſity of Cambridg.

Lettres

Lettres Patentes du Roy, ſur l'homage fait a ſa Majeſte, par ceux qui ſe ſont remis ſoubs l'obeiſſance d'iceluy en Piemont.

Henry par la grace de Dieu, Roy de France & de Navare, Dauphin de Viennois, Comte de Vallentinois & Dioÿs, A tous preſents & advenir ſalut, ayant depuis quelque temps envoyé une armée en Piemont, & Savoÿe, & donné le commandement & conduite generale d'icelle à noſtre amè, & feal Conſeiller en noſtre conſeil privé & d'Eſtat, & Capitaine de cent hommes d'armes de nos ordonnances Francois de Bonne, Sieur de Leſdiguieres, pour avec nos forces recouvrer le Marquiſat de Saluxes, uſurpé & envahy ſur nous par le Duc de Savoÿe, le remettre en noſtre obeiſſance & reduire, ſoubs icelle les dits paÿs de Piemont & Savoÿe, le dit Sieur de Leſdiguieres auroit avec la dite armée paſſé juſqu'au dit Piemont, & reduit ſoubs noſtre ditte obeÿſſance les Villes & Chaſteaux, de la Perouſe, Briqueyras, la Tour, de Luſerne, Mirebouc, (a) Oſaſe, (b) Maſel, & Bradellens, Et en meſme temps fait ſommer les Egliſes, Scindiqz, Manans & habitans, les Vallées de' Angrognes, Bobie, le Villar, le Tailleret de la Tour, d'un autre lieu nomme la Tour Sainct Jean, de Luſerno, Maſſel, Boras, Bubiaſne, Campillon, Fenil, tous leux Comprins ſoubs le nom & appellation de la Vallée, d'Angrogne, des lieux de Rocheplatte, Sainct Barthelemy & Peruſtin, ſoubs le nom du mandement de Sainct Pion, des lieux de la Perouſe, Sainct Germain, (c) Deſpattes, Pinache, Villart de Pinache, (d) Praviol le Talluc, le tout comprins ſoubs le nom de la Vallée del Perouſe, du lieu de (e) Pruſſac, comme auſſy des lieux de Pralz, (f) Lodoret, le Perier, le Faÿet, (g) Maſſal, St. Martin, de Maneille, (h) Riocharet, tous comprins ſoubs le nom de la Vallée de Sainct Martin, des lieux de Meanne & Mathis ſituez en la Vallée de Suſe, pour ſe remettre en noſtre dite obeiſſance; & a ceſte fin deputer perſonnages capables, & d'authorité par devers eux, a diverſes fois, pour traiter des moyens & conditions, ſous leſquelles les dits peuples & Vallées, manants & habitans d'icelles, pourroient eſtre induits à ce faire; Surquoy apres des grandes oppoſitions & difficultez de leur part, remonſtrances, raiſons, juſtes cauſes & conſiderations, dela part du dit Sieur d'Eſdiguieres, apres auſſi avoir eſté ſurce meurement deliberé d'une part & d'autre, auroient fait le traitté de paix accord & convention entre le dit Sieur de Leſdiguieres, pour & en noſtre nom, & les Syndiqz & deputez deſdites Vallées, tant en leurs nom que de leurs Communautez, manantz & habitans d'icelles, leurs hoirs & ſucceſſeurs pour la reduction des ditz leux y ſpecifiez, à noſtre obeiſſance & peuples & Vallées a perpetuité annexez & Incorporez à l'Eſtat & Couronne de France, ſans en pouvoir eſtre allienez & tranſportez par quelque cauſe & occaſion que ce ſoit, & autres charges & conditions amplement declarées

(a) Oſaſc.
(b) Macel.

(c). Des Portes.
(d) Pramol.
(c) Fruſſac.
(f) Rodoret.
(g) Maſcel, or Macel.
[h) Rioclaret.

en l'acte du dit traité fait & paſſé à Briqueiras, le premier jour de Novembre dernier, le tout toutesfois ſoubs noſtre bon plaiſir, & moÿennant le ſerment & fidellité que les ditz Syndiqz éſditz noms nous feroient entre les mains du dit Sieur de Leſdiguieres comme ilz avoient fait le dit jour : Sçavoir faiſons que nous aÿant fait voir en noſtre conſeil tenu en l'aſſemblée des Princes du ſang; & autres grands & notables perſonnages de noſtre dit Conſeil, le dit traité, accord, et convention, enſemble l'acte de ſerment et fidelité foy et hommage à nous fait et preſtez entre les mains du dit Sieur de Leſdiguieres, le dit premier jour de Novembre par les Comtes, Seigneurs et Conſeigneurs des Fiefz, Comtez, Juriſdictions et Seigneuries, tant en leurs noms propres que comme procureurs et faiſaus pour leurs conſorts ÿ deſnoncez, Et par les Scindiqz Communautes de Briqueras, lieux et Vallées ſuſdittes, avons le tout loüé, approuvé et confirmé, Loüons, approuvons, ratiffions et confirmons par ces preſentes, comme s'il avoit eſté par nous fait, en noſtre dit Conſeil pour eſtre iceux articles accordez et conventions inviolablement, gardés et entretenus par nous et nos ſucceſſeurs Rois, ſans y contrevenir y ſouffrir, ni eſtre contrevenu en quelque ſorte et maniere que ce ſoit, Et avons receu les ditz Comtes, Seigneurs et Conſeigneurs eſditz noms Syndiqz et Communautez eſditz foy et hommage, Et en ce faiſant les avons maintenus enla poſſeſion de tous les ditz Fiefs et Comtes, Juriſdictions et Seigneuries biens et proprietez, avec leurs droits appartenances et dependances, conformement a leurs ancients et precedens privileges et inveſtitures, dont ilz ont ci devant bien et deüement jouÿ et joüiſſent, encores ſans prejudicier toutesfois aucunement aux droitz hommage et fidelité deübs par les ſujets deſditz lieux à leurs Seigneurs particulliers auſquelz nous voulons auſſy qu'ils ſoient conſervés et maintenus en la meſme forme et maniere qu'ils ont eu et en ont jouÿ et joüiſſent, ſy Donnons en mandement à nos amés et feaux les gens tenans noſtre Cour de Parlement et Chambre des Comptes en noſtre dit païs de Dauphiné threſoriers generaux de France, et de nos finances en icelluy, et autres nos Juſticiers et Officiers qu'il appartiendra que ces preſentes enſemble les dits articles et actes cy attachez ſoubz le contre ſeel de noſtre Chancellerie ils faſſent lire publier et enregiſtrer, entretenir, garder et obſerver inviolablement et à touſjours ceſſant et faiſant ceſſer tous troubles et empeſchements au contraire et à nos dittes gens des Comptes de faire enregiſtrer és archifz de noſtre dite Chambre des Comptes le dit ſerment de fidelité foy et homage, à nous faitz et preſtés ainſy que dit eſt par les deſſus ditz ſans aucune difficulté pour y avoir recours quand beſoin ſera, car tel eſt noſtre plaiſir et affin que ce ſoit choſe ferme et ſtable à touſjours nous avons fait mettre noſtre ſeel à ceſdittes preſentes, ſauf en aucunes choſes noſtre droit et l'autruy en toutes donné, a (*) au mois de Januier l'an mil cinq centz quatre vingt treize, et de noſtre Reigne le quatrieſme, par le Roy Dauphin, forgés Viſa Contentor debetton et ſeelées ſur laqs de ſoye Verte et Rouge.

Rorenco in his *Memoires Hiſtoriques* pag. 131. reports, that theſe Letters were given at *Creſt*, & indeed there is in that place a Copy of them vidimated by the Original, which is in the Valleys.

Leües publiées et Enregiſtrées ouy et ainſy le requerant le procureur general du Roy, fait à Grenoble, En parlement le vingt cinq de Mars, mil cinq cents nonante trois, ſigné Borin.

Comme ainſy ſoit que les Ennemis de treſhaut, treſpuiſſant & treſvictorieux Prince Henry quatrieſme de ce nom par la grace de Dieu Roy de France & de Navarre ayent deſpuis quelques années en ça par forces d'armes & ſans juſte titre & occaſion occupé ſon païs & Marquiſat de Salluces & autres terres & places appartenans à ſa Majeſté deça les monts anciens membres de la Couronne de France pour le recouurement deſquelles, enſemble pour reduire ſoubs ſon obeiſſance & ſubjection les Provinces & païs de Piedmont, Savoye & autres poſſedés à preſent par les ditz Ennemis & uſurpateurs dudit Marquiſat de Salluces, ſa Majeſté treſchreſtienne auroit envoÿé par deça une bonne & ſuffiſante armée ſoubs la conduite de Illuſtre Seigneur François de Bonne Seigneur de Leſdiguieres, Conſeiller en ſon Conſeil privé & d'Eſtat Cappitaine de cent hommes d'armes de ſes ordonnances & commandant generalement en la dite armée, & païs de Savoÿe & deça les monts pour le ſervice d'Icelle lequel Seigneur de leſdiguieres s'eſtant avec ſa dite armée tranſporté dans le Piedmont prins & reduit ſoubs l'obeyſſance de ſa Majeſté les Villes & Chaſteaux, de la Perouſe, Briqueras, la Tour de Luſerne, Mirebouc, Oſaſe, Maſſel & Pradelene, & en meſme temps fait ſommer les Miniſtres & Officiers & Egliſes Syndyqz, Manans & habitans des Vallées d'Engrogne, Bobio, le Villard, le Taillare & de la Tour, d'un autre lieu nommé la Tour; Sainct Jean de Luſerne, Maſſel, Rorat, Bubianne, Campillon, Fenil tous lieux compris & contenus ſoubz le nom & appellation de la Vallée d'Angrogne. Item des lieux de Rocheplatte, Sainct Barthelemi, & Peruſtin ſoubs le nom du mandement de Sainct Sion. Item des lieux de la Perouſe, Sainct Germain des Portes, Pinaſche, Villar de Pinaſche, Pramol, le Tallut le tout compris ſoubz le nom de la Vallée de Perouſe. Item du lieu de Früſſaſe, comme auſſy des lieux des Prals Rodour, le Faÿet, Maſſal, Sainct Martin, la Maneille Rieclaret tous comprins ſoubs le nom de la Vallée de Sainct Martin. Item des lieux de Meanne & Mathis ſitués au Val de Suſe. A cés fins le dit Seigneur de leſdiguieres a deputé par devers eux à diverſes fois, M. Claude Perron Miniſtre de la parole de Dieu en Prajalla pour traiter des moyens & conditions ſous leſquelles les ditz peuples & Vallées manans & habitans d'Icelle pourroient eſtre Induitz à ſe deſpartir de l'obeiſſance & ſubjection de Charles Emanuel poſeſſeur à preſent de la Duché de Savoÿe ſoubs la puiſſance & Souveraineté duquel Ils pretendent d'avoir eſté Juſques à maintenant meſmes au commencement des guerres Eſlevées en France, en l'année mil cinq centz quatre vingt & cinq, & au paravant, & de ſe reduire & remettre ſous l'obeiſſance de ſe Majeſté luy preſtant le ſerment de fidelité en tel cas requis & accouſtumé entre les mains dudit Seigneur de leſdiguieres. A quoy leſdits Miniſtres Syndyqz & habitans des dites Vallées auroyent formé des grandes oppoſitions & difficultez, alleguans ne leur eſtre loiſible par la parole de Dieu de ſe ſouſtraire & deſpartir, de l'obeiſſance & fidelité de leur Prince naturel & ligitime attendu meſmesqu'ils n'avoient eſté troublés par luy en l'exercice publicq libre & general de la Religion Chreſtienne & Reformée ains maintenus & conſervés juſques à preſent tant par le feu Duc de Savoÿe que par ſon ſucceſſeur aux traitiés & Capitulations par eux faitz par le dit feu Seigneur Duc pour la Religion apres la guerre ſouſtenüe par eux contre

Taillare.
Roras.
Talluc.
Rodoret.
Maſſel.

Iceluy en l' année mil cinq centz ſoizante un, ſurquoy le dit Maiſtre Perron leur auroit remonſtré que ceſte guerre preſente n' eſtoit point une guerre particuliere du dit Charles Emanuel & le Roy tres Chreſtien, ains une guerre generalle de pluſieurs Princes de la Chreſtienté ligués & bandés à l' uſurpation du Royaume de France & particuliérement à l'extirpation et ruÿne totalle des Egliſes Reformées de France, Angleterre, Allemagne, & autres eſtats de la Chreſtienté en laquelle ligue & conſpiration le dit Charles Emanuel eſt comprins et ſoubz ce nom et pretexte à uſurpé l'Eſtat du Marquiſat de Saluce, et envahy par force et à main armée pluſieurs Villes et Chaſteaux de la Comté de Provence aboliſſant, et chaſſant par tout l'excercice de la Religion Reformée, comme il à fait nagueres aux Baliages de Gey Thonon & autres que les Bernois avoient rendus a feu ſon pere ou ſes gens de guerre ont Exercé toutes ſortes de pilleries meutres et impietés, effacé et exterminè toute marque et exercice de la Religion Reformèe, et que les ditz Miniſtres et habitans des dites Vallèes qui de toute anciennetè et de temps imemorè voire meſmes advant le ſiecle de Luter, Jean Hus, Vÿclef ont eſtè de la Religion ſe trouvent, comme membres anciens de l' Egliſe, avoir tres grand et notable intereſt en cet affaire duquel depend leur ruÿne et ſubverſion entiere, ſy Dieu par ſa miſericorde ne fait ſubſiſter les autres Egliſes meſmes celles du Royaume de France; leur auroit outre ce remonſtrè l'ancienne alliance qu'eſtoit ent'reux et la Vallèe de Pragella et autres de l'obeiſſance de ſa Majeſtè conjoinctes et confederèes de tout temps par la manutenſion de leur Religion à laquelle n'auroit eſtè renoncèe par le traicté, fait avec le Duc de Savoÿe, ains auroit eſtè paſſe le dit traicté ſauf et ſans prejudice de la dite Alliance, en vertu de laquelle s'agiſſant en ceſte guerre du fait de la dite Religion, ils ne peuvent ſans perfidie abandonner le dit Prajella, qui ſont maintenant en guerre avec le dit Charles Emanuel pour la conſervation de la dite Religion. Surquoy les ditz Miniſtres, manans et habitans des dites Vallèes qui s'eſtoient mis en armes, et ſur la deffence contre le dit Seigneur de Leſdiguitres, et à ces fins occupé pluſieurs places, paſſages et deſtroits de leur Vallèe, eſtants finallement perſuadès par les raiſons ſus mentionnèes, et autres propoſees par le dit Mr. Claude Perron; Et voÿants le dit Seigneur de Leſdiguieres en armes; et preſt a les aſſaillir comme Ennemis de ſa Majeſtè, en cas qu'ilz perſeveraſſent, et ne la vouloir recognoiſtre: Se ſont en fin reſolus de venir au preſſent traictè de paix, et accord fait, et commencè entre le dit Seigneur de Leſdiguieres, traittant au nom de ſa dite Majeſtè par l'entremiſe et diligence du dit Claude Perron et les deputtès des dittes Vallées cy appres nommès. Aſſavoir Michael Vuretini et Guillielmino Chanforano, Syndiqz et deputez d'Angrogne, Giacamo Moninato, Syndiq du Villar, Sebaſtiano Teſſea, & Peronè Dalmatio, deputez du dit Villard, Pietro Ramond Syndiq & deputé, Gulielmo Roſtagnaolo, Syndiq et deputé de Bobio, Groanno Moulla, & Ludovico Durando Syndiq de Rorat, Groanno Ceanforeno, Joanne Roſtagie deputez de Rocheplatte, Bartholomy Rolo deputé de la Ville de Perouſe, Thoma Martinato, & Luggi Bernardo deputés de Pinaſche, Joanne Allemane, deputé du Villard de Perouſe, Loreto Ribetti deputé de Pramol, Jiaconno Galeanno, deputé de Sainct Germain, Bartholomeo Trogno, Pietro Trogno, Mallanno Mortinor, et Gaſparde Borneſo, deputés de la Vallée de Sainct Martin,

tin, Girardo Maſette, & Michaella Velovecto de Sainct Jean de Luſerne, Vallentico Valla deputé de Bubeanna Stephano Bordoira, & Conſtanze Ramondeto deputès de Campillon, Pietrò Girardo, pour Mieamia & Matheas, leſquels ſyndiqz & deputez & pluſieurs autres non nommès au preſent traitè tant a leur nom, que de leur communautè, manans & habitans d'icelle tant pour eux, que pour leurs hoirs, & ſucceſſeurs quelconques, ont accordè & convenu, promis & jurè, les articles et conventions qui s' enſuivent, leſquels articles et conventions le dit Seigneur de leſdiguieres, pour le deſir qu'il à eü, de reduire les dits païs, ſoubs l'obeiſſance de ſa Majeſtè, et pour l'eſperance qu'il y avoit, qu' a faute de ce, les ditz peuples ſe reſoudroient à une guerre, qui ne pouvoit eſtre que longue difficile, et fort prejudiciable u ſervice de ſa dite Majeſtè, veu que l'aſſiette, et forteresse naturelle du dit païs, compoſe de Montagnes et deſtroitz, pour l'aſperitè deſquels le feu Duc de Savoÿe ne les peut onques ſubjuguer, ne reduire par la force, encores qu'il fut aide des forces et deniers du Pape, leur a finallement au nom de ſa dite Majeſtè, et ſoubs le bon plaiſir d'icelle, octroÿè et accordè jurè promis et convenu toutes les qualitès et conditions ſuivantes. Premierement que les habitans des dites Vallèes ſe deſpartiront de l'obeiſſance & fidelité qu'ils ont cy devant jurée, & pretendent devoir naturellement au dit Charles Emanuel de Savoÿe, & ſe remettront ſoubz l'obeiſſance & ſubjection du Roy de France & de Navarre, auquel ils preſteront en la preſence du dit Seigneur de Leſdiguieres, le ſerment de fidelité, en tel cas requis & comme bons & loÿaux ſubjectz doivent faire à l'endroit de leur Prince Souverain ſelon la forme qui a ces fins en ſera dreſſèe, lequel ſerment de fidelitè, ſera jurè par les ditz ſyndiqz et deputez ſus mentionnès et autres ſi beſoin eſt, que les ditz peuples et leurs Paſteurs ſeront maintenus et conſervès en l'exercice libre publiq et general de la Religion Chreſtienne et Reformèe diſcipline Eccleſiaſtique et ce qui deſpend d'icelle par touts les lieux des dites Vallèes ou elle eſt à preſent et ſans reſtriction et modification quelconque que tout ainſy que par cy devant et de tout temps Immemorè leurs Egliſes ſe ſont eſtendües et amplifièes de lieu en autre dans les dittes Vallèes à meſure que les peuples en ont eü la cognoiſſance et ce par le Zele et affection que ces peuples ÿ ont apportè, et la tollerance et permiſſion de leurs Princes et Magiſtrats, auſſy qu' il leur ſera loiſible d' eſtendre par touts les lieux et endroitz des dites Vallèes ou il y aura des gens faiſans profeſſion de la Religion Reformèe, et qui en corps d' Egliſe appelleront les Miniſtres et Paſteurs ſans diſtinction ou difference des lieux, leur ſera permis et loiſible de s' aſſembler pour tenir leurs Conſiſtoires, Colloques et Sinodes, manier et conduire leurs affaires Eccleſiaſtiques toutes les fois que la neceſſitè le requerra, ſans eſtre empeſchez, ni moleſtès par perſonne; ſera treſhumblement ſuppliée ſa Majeſtè, qu'il luy plaiſe fonder, dreſſer et entretenir un College pour l' inſtruction de la jeuneſſe des dites Vallèes. En tel lieu qu' il ſera adviſè par les Commiſſaires qui à ces fins ſeront eſtablis par ſa Majeſtè; a eſtè convenu que ſa dite Majeſtè faira jouir les Egliſes et Paſteurs d' icelles des meſmes gages, eſtatz, penſions privileges qu' elle à accordè ou accordera cy appres aux Egliſes, Paſteurs, de la France, meſme de Guienne, Languedoc et Dauphinè: et dautant que les peuples ſont preſque tous de la Religion Reformèe, ne faiſant les Catholiques Romains la centieſme partie d' entre eux à eſtè

Bubiana.
Meana.

convenu à leur tres grande & inſtante requiſition, & ſans lequel octroy ilz n'ont voulu traitter ni convenir, que pour les entretenir en plus grand' union, & leur donner occaſion d'affectionner d'autant plus le ſervice de ſa dite Majeſté et luy demeurer bons & loyaulx ſubjets, ſa ditte Majeſté, et les Rois ſes ſucceſſeurs, leur donneront maintenant & par ci apres des Officiers de Juſtice en premiere inſtance, de la dite Religion pretendüe Reformée et non autres, attendu meſmes que pour leurs privileges, ils ont droit d'Election deſditz Juges & Officiers au nombre de trois, ſur leſquels le Prince choiſit : Toutes leurs franchiſes, libertés, immunitez & privileges anciens et modernes, leur ſeront confirmés et entretenus, tant en Piedmont, Dauphiné, Marquiſat de Salluces et terre de France, ſelon qu'ils ont on bien et deüement uſé par cy devant, que les Italiens et autres de quelque nation et condition qu'ils ſoient faiſant profeſſion de la Religion pretendüe Reformée, ſe pourront retirer dans les dites Vallées, ſans y eſtre recerchés ni moleſtès par qui que ce ſoit; Et ſeront et demeureront les dites Vallées à perpetuité annexées & incorporées à l'Eſtat et Couronne de France ſans en pouvoir eſtre ſeparées, Alliennées ou tranſportées, pour quelque occaſion que ce ſoit, Et ou par quelques advenemens forcés ſa Majeſté et ſes ſucceſſeurs ſeroient contraints de les remettre ou transferer à autre main y ſeront tranſportées avec les meſmes conditions privileges & qualitez qui leur ſeront accordez par leur preſent traité & avec leurs anciens privileges et immunités leſquels par la dite tranſaction ne pourront eſtre changés innovez ni alterés en ſorte que ce ſoit leſquels articles & convention ſus eſcripts, le dit Seigneur de Leſdiguieres au nom de ſa dite Majeſté & ſoubs le bon plaiſir d'icelle Moyennant le ſerment de fidelité par ceux ce jourdhuy preſté à ſa dite Majeſté entre les mains du dit Seigneur, leur à ottroÿé accordé et concedé, leur promettant en outre de rapporter et mettre en main declaration du bon plaiſir de ſa Majeſté ſur iceluy dans le terme de trois mois, En teſmoing dequoy il à ſigné le preſente et fait appoſer à icelles le ſeel de ſes armes; fait à Briqueras le premier Novembre mil cinq centz nonante deux, Deſdiguieres.

L'an Mil cinq cents quatre vingt douze, et le premier de Novembre jour de Dimanche et feſte de Touſſaintz appres midy, au lieu & ville de Briqueras, & dans la grand ſalle de la maiſon d'habitation des heritiers de feu Mr. Miguel Signona, Notaire du dit lieu, par devant illuſtre Seigneur François de Bonne, Seigneur Deſdiguieres Conſeiller du Roy en ſon conſeil d'Eſtat et privé, Capitaine de cent hommes d'armes de ſes ordonnances & commandant en l'armée dreſſée pour le ſervice de ſa Majeſté en Piedmont, Marquiſat de Salluces, et paÿs deça les Monts, ſeant en une chere et ſiege d'honneur, à ces fins preparées, aſsiſté des Sieurs de Calignon, Conſeiller de ſa Majeſté, & Preſident en ſa Cour de Parlement de Dauphiné, et Pierre de Grans Conſeigneur de Coſtilloles, Conſeiller d'Eſtat et Viſenechal audit Marquiſat de Salluces, du Sieur du Poet, Capitaine de cent hommes d'armes des ordonnances de ſa Majeſté, Maiſtre de Camp dela Cavalerie Legere, deça les Monts, Gouverneur du Montelimard et ſon reſſort, Enſemble des Sieurs du Villard, D'auriac D'hercules de Praband, et autres Gentilhommes et Officiers de ſa ditte Majeſté, illec perſonnellement conſtituez; les Sieurs Jean François Luſerne, Chriſtofle Luſerne, et Fabris Luſerne

Conſeigneurs et Conſorts, En la Communauté de Luſerne et ſa Vallée, faiſant le dit Sieur Fabris tant à ſon nom propre, que comme procureur et conjointe perſonne des Sieurs Chriſtofle Billon ſon beau Pere, Joffrey ſon Frere et Jean Jacques Maufré ſon Oncle abſent et mallade, pour leſquels à promis faire le tout rattifier en bonne forme, à la peyne que de droit, Chriſtofle et Jean Mignol, Rorengues et Jean Galli, tous les dits Sieurs et Comtes, Sieurs George Sagneran tant à ſon nom que de Sieur Philibert Cocqueran ſon couſin malade, Gaſpar de Chaſteau Vieux, Conſeigneur du dit Briqueras, Anthonio Seigniori pour ſa part du Fief rural de Briqueras, Joſeph Sollier, et Bernard Rica, Syndiqz et deputez pour la ditte Communauté de Briqueras, Girard Maÿer, Michel Bellonnard, deputez de Sainct Jean de Luſerne, tant à leur nom que de Bernard Laurent, et Loüis de la Dourveÿ, deputez de Luſerne mallades, Anthoine Mareſque, et Pierre de Nicolai, Syndiqz et deputez de Bubianne, Eſtienne Vendoira et Conſtans Remondel, deputez de Campillon Miguel Barettin Syndiq, et Guillaume Chauforand deputez d'Angrogne, Jean Baſtia Syndiq, et Glaude Ferrand Conſeiller, Jacques Molinato, Syndiq, Baſtian Teſcia, & Peron Dalmas deputez du Villard, Pierre Remond Syndiq, Guillermin Roſtagnol Syndiq, et Eſtienne Mondon, Conſeiller deputé de Bobie, Jean Morel, Loüis Durand, Syndiqz de Rorat, Jean Chanforan, et Jean Roſtaing deputez de Rocheplatte, Jean Jacques Bontemps, et Barthelemi Rol deputez de la Perouſe, Thomas Martinat, Loüis Bernard deputez de Pinache, Jean Alleman deputé du Villar de Perouſe, Loüis Roubert deputé de Pramol, Jacques Galleaz deputé de Sainct Germain, Jean Bernardin Jaÿer, deputé des Portes de la Perouſe, Barthelemi Tion, Pierre Tion, Malan Martinot, Gaſpar Boynol deputez de la Vallée Sainct Martin, leſquels ſuivant l'aſſignation à eux donnée, et reſolution prinſe parles Sieurs Comtes, et deputez de Luſerne, à l'aſſemblèe generalle de la dite Vallèe, tenüe à Sainct Jean, le vint huict du paſſé par acte d'eux ſigné, et remis au Sieur Claude Peron, a ces fins deputè par mon dit Seigneur, et par luy raporté à moy Notaire et Secretaire, de leurs bons grès, pures et franches volontès, tant en leurs noms propres que leurs procureurs, et faiſants pour leurs conſorts ſus nommez, et Commune de Briqueras, lieux et Vallèe de Luſerne, Bibianne, (a) Campellon, Fenil, la Tour, Angrogne, Villar, Bobie, (b) Rorac, Rocheplatte, Monbron, Garallanne, Val Perouſe, Sainct Martin, Vallier comme ils ent ont fait apparoir par inſtrument de procuration à ces fins produite, et remiſe à moy Notaire ſoubſignè, eſtans à genoux, pour eux, les leurs, et ſucceſſeurs à l'advenir quelconques, Sieurs et Comtes deſdits Fiefs, manans et habitans des dittes Communautès, en general et particulier ; en tant que le chacun d'eux touche de preſent, ou peut toucher à l'advenir ; reſpectivement ont confeſsè et recogneu, confeſſent et recognoiſſent, eſtre hommes Vaſſaux et ſubjets liges, de tres Chreſtien et Sereniſsime Henry quatrieſme par la grace de Dieu, Roy de France et de Navarre, Dauphin de Viennois, Marquis de Salluces, et Urai et Souverain Seigneur, duquel ils veullent tenir en hommage lige les dite Fiefs, Terres, Juriſdictions, et Seigneuries, et biens, leur appartenances et dependances ſuivants le deſnombrement qu'ils bailleront reſpectivement, jurants et promettans, par leur foy et ſerment, qu'ils ont preſtè, touchè les Saincts Evangilles de Dieu,

(a) Campillon.
(b) Roras.

et levans leurs mains droites au ciel à la maniere accouſtumée, ſuivant les ordonnances du Roy, et par cy aprés, & preſentement eſtre, et demeurer perpetuellement, hommes Vaſſaux, liges à ſa dite Majeſté, luy preſter à jamais toute obeiſſance, fidelité, & ſoubmiſſion & ſervice, qu'ilz avoient par cy devant accouſtumé rendre a leur Prince Souverain, Et en ſomme faire, dire, exploiter tout ce qui eſt contenu en la neufue & vielle forme de fidelité, & par ſpecial, de n'eſtre jamais en ayde, ny au Conſeil d'aucun qui veuille, ou puiſſe nuire de fait ou de parler, à ſa dite Majeſté, ſes Miniſtres Officiers & ſubjets, ains le ſçhachant, l'empeſcher de tout leur pouvoir, ou n'y pouvant obvier, en advertir auſſi toſt qu'ils pourront, ſa dite Majeſté ou ſes dits Officiers, et advedant qu'il leur fut fait aucun tout, ou Uſurpation en leurs perſonnes et biens, les aider & ſecourir, tant au recouvrement, qu'à la manutention perpetuelle. Et ſçachans que ſa dite Majeſté veuille juſtement ſe reſſentir, venger, & offencer aucun, promettre l'aider et ſecourir, de tout ce que requis en ſeront, ou ſera de leur pouvoir. Outre plus, que leur eſtant communiqué aucun ſecret de ſa Majeſté, qu'ils ne le revelleront à aulcun, ne feront, ou permettront qu'il ſoit revellé, ains que ou ilz ſeront requis de conſeil pour le ſervice de ſa dite Majeſté, ils luy donneront fidelle, utille et honneſte, ſelon leur ſçavoir & conſcience; & jamais de leurs perſonnes ou biens, ne feront, diront, ou Machineront choſe aucune, contre la perſonne, vie, honneur & biens, de ſa ditte Majeſté, de Meſſeigneurs les Princes de ſon ſang, et ſes Officiers. Et en ſomme de cœur, parole, effects, obſerveront tout ce que doivent bons, & fidelles hommes, Vaſſaux & ſubjets liges, envers leur Souverain Seigneur & Prince abſolu, comme ils recognoiſſent ſa ditte Majeſté ſeul envers tous, & contre tous, ſans exception quelconque, ſupplians & requerans treshumblement, d'eſtre entretenus, protegés, conſervés et deffendus, par ſa dite Majeſté, en ſaiſine et poſſeſſion, de tous les ditz Fiefz, Comtés, Juriſdictions, Seigneuries, biens & propriettés, avec leurs droits, appartenances & dependances, conformèment à leurs precedentes inveſtitures; et que par ausun acte de fidelité à preſter preſentement, par les ditz ſubjets de la Communauté de Luſerne, la Vallée de Briqueras, & autres lieus, ne ſoit fait aulcun prejudice aux droits d'hommage & de fidelitè, deubz par les ditz ſubjets à leurs Seigneurs particuliers, ains qu'iceux droits leur ſoient maintenus confirmés et conſervez audits Sieurs cy preſens, & ſupplians à ce preſent, & non diſſentants les dits ſubjets reſpectivement.

Surquoy mon dit Seigneur de Leſdiguieres, repreſentant la perſonne de ſa Majeſté en ceſt endroit, & en premier lieu declare, que le preſent acte de fidelité ſera tenu et cenſé pour fait & preſté, ſuivant les anciennes formes, pour ce regard uſées aux mutations & changemens des Souverains Seigneurs, & ſans auncun prejudice des particuliers droits d'hommage et fidelité, deubs par les dits ſubjets, à leurs Seigneurs Utilles, & en ordre procedant ſuivant le pouvoir que ſa Majeſté luy à donnè de ça les Monts à receu & admis les dits Sieurs Comptes & Luſerne ſa Vallée, Sainct Martin ſa Vallée, & Briqueras comparans en foy, hommage, Vaſſellage lige de ſa dite Majeſté, & pareillement tous iceux Sieurs Comtes, & autres Seigneurs, & ſubjets des dits lieux ſuſnommez, a la ſubjection fidelité & obeiſſance lige de ſa dite Majeſté, pour leurs ditz Fiefz & biens chacun endroit ſoy, Et pour *la part les concernantz; Ordonnant quant aux Conſors des Fiefz aſsignés, & non comparants au preſent jour, lieu & heure & acte, qu'il ſera procedé par les voyes de reduction, & autres qui ſeront portées par les dittes Lettres Patentes, Et quant aux ſtatutz & privileges des ditz Comtes, Sieurs & ſubjets des ditz lieux, à commandé qu'ils ſeront promptement remis es mains du dit Sieur Preſident Callignon, pour eſtre leüs, & entant que les ditz ſupplians en auroyent bien et deüement jouÿ confirmés comme ſera de raiſon. Et cependant le tout procedera ſuivant les formes des Vieilles investitures, & actes de fidelité, comme il à eſté fait, tant par les ſerments preſtés ſur les Saincts Evangiles de Dieu, que par le bail de l'eſpée pour investiture, qui leur en à eſté pour ce regard faite par mon dit Seigneur: Et quant aux ſuſditz habitans & tous et un chacuns les lieux cy deſſus mentionnés, par leur foy & ſerment preſté, par l'attouchement des Sainctes Eſcriptures, & lévement de la main droite au ciel, conforme aux ſuſdittes Ordonnances Royaux, dequoy mon dit Seigneur à commandé à moy dit Notaire, & Secretaire, de recevoir & faire le preſent Acte publiq. Le tout fait au lieu de Briqueras, & comme cy deſſus, en preſence des Sieurs Pierre Gienner, Pierre Joffrey Chollier & Samuel Teng, Docteur en droit. Extraict & Collationné à ſon propre Original par moy ſuſdit Notaire et Secretaire de mon dit Seigneur ſoubs ſigné.*

Extraict de Regiſtres du Parlement de Dauphiné

MAXIMIN.

To all theſe may be added thoſe formal and irrevocable acts of the Duke of Savoy himſelf, whereby the priviledge and Right of habitation is ſo clearly ſpecified, that all ingenuous and candid ſpirits muſt needs receive full ſatisfaction therein.

The Conceſſions of the Duke of *Savoy*, granted to his Proteſtant Subjects of the Valleys of *Piemont*, *Anno Dom.* 1603. & 1620.

A moſt anthentick Copy of the true Original whereof is to be ſeen in the publick Library of the famous Univerſity of *Cambridg*.

The Copy of the Petition.

Moſt Serene Lord,

THe moſt faithfull Subjects and Servants of your moſt ſerene Highneſs, who make profeſſion of the Reformed Religion, according to the Goſpel of Jeſus Chriſt, in the Valleys of Luſerna, Peroſa, and San Martino, Roccapiata, San Bartholomeo, Talluco, Meana, Matis, and the Marquiſate of Saluzzo, making up one Body in Chriſt, declare and repreſent to your moſt ſerene Highneſs their natural and lawfull Prince, that being troubled, queſtioned, and moleſted, upon the account of their aforeſaid Religion, after they have frequently preſented their Petitions to your Highneſs for the freeing of them from ſuch troubles, moleſtations, and inquiſitions, without having obtained any thing, but rather continuing from bad to worſe, even to an inclination to execute the Penalties contained in the Edicts, and conſidering that this would bring upon them a total and deplorable ruine, they therefore thought it convenient to declare to you the extreme grief of heart which they are poſſeſſed with, and to implore your bounty, that they may enjoy that gracious tranquillity which they have enjoyed by the mercy of

Copia di Supplica.

Sereniſsimo Signore,

ESponéno con ogni humilità li fideliſſimi ſudditi e ſervidori di V. A.: S. li huomini che fanno profeſsione della Relligione Rifformata ſecondo l'Evangelio di Gieſù Chriſto nelle Valli de Luſerna, Peroſa e San Martino, Roccapiata, San Bartholomeo, Talluco, Meana, Matis, e Marchezatto di Saluzzo, facendo un medemo Corpo in Chriſto, repreſentano à V. A. Sereniſsima luoro natural e legitimo Principe che eſſendo turbati, inquiſiti e moleſtati, per cauſa della ſudetta Relligione, Doppo haver mandato ſpeſſe volte ſupplicationi per preſentar ad'eſſa ſua Alteſſa, & eſſer liberati da tali perturbationi, moleſtie & inquiſitioni, ſenza haver ottenuto cos' alcuna, anzi perſeverando di mal in peggio fino à voler eſeguire le pene contenute nelli edditti conſiderando che queſto ſarebbe per apportar luoro una totale e deplorabile ruina, perciò gl'é parſo bene eſponeli l'eſtremo Cordoglio ch'eſsi ſentono nell' animo luoro, & implorar ſua benignità acciò che poſsino gioir della gratioſa tranquillità, laquale eſsi hanno golduta per la gratia di

Dio ſotto il beneplacito de luoro buoni Prencipi di felice memoria, & da eſſa ſua Altezza ſereniſsima. Qual tranquillità deſiderando eſsi eſſer ſtabilita & reſa perpetua, di novo ſi giettano à piedi di quella humilite ſupplicandola ſi degni alli ſudetti ſupplicanti conceder l' infra ſcritti cappi, accio poſsino viver guieſtamente, & ſpenderanno vita e beni per ſervitio di voſtra Altezza ſereniſsima.

God, under the good pleaſure of their good Princes of happy memory, and of your moſt ſerene Highneſs, which tranqullity your aboveſaid Petitioners deſire may be eſtabliſhed and made perpetual, and therefore they caſt themſelves once more in all humility, at your Highneſs feet, beſeeching you that you would vouchſafe to grant unto them the particulars underwritten, to the end they may live in quiet, and they ſhall ſpend both their Lives and Eſtates for the ſervice of your moſt ſerene Highneſs.

Primo

Primo ſij ſervita far ceſſar ogni moleſtia per conto di Relligione, dechiarar tutte nulle le procedure e confiſcationi fatte, & ſpecialmente la preteſa confiſcatione d:' beni della Signora Beatrice Solara & ſuoi figlivoli, habitante in detta Valle di Luſerna gia anni trenta paſſati & più, & ſuoi figlivoli natti in eſſa Valle & reſtituire tutto in ſtato pacifico.	*Al primo, ſua Altezza non intende, ſiano moleſtati per la preteſa luoro Relligione, mentre s' aſtenghino d' eſercitarla fuori delli luoghi delle Valli di Luſerna, San Martino, e Peroſa.*
Più conceder la libera predicatione & eſercitio di Relligione in tutte le Valli di Luſerna, Peroſa, San Martino, Roccapiata, San Bartholomeo, Talluco, Meana, Matis, & Marcheſati di Saluzzo nelli luoghi ſoliti & uſitati ſin al preſente.	2. *Facendolo ſolamente nelle limite tolerate in dette tre Valli non le ſara datta moleſtia.*
Più che tutti li d'eſſa Relligione d'eſſe Valli poſſino ritornar, & ſtar in caſe luoro viver in libertà di conſcientia far eſercitio di Relligione nelli luoghi ſoliti & uſitati.	3. *Inquanto alli di dette tre Valli potranno rehabitare, ſoſpendendo quanto à eſſi l' ordine che s' è fatto, per quelli che hanno beni fuori delle limite deſsignate.*
Più che li di detta Relligione poſſano eſercitare & ſiano admeſſi ad ogni officio publico nelle Valli ſudette, e che poſſino trafficare per tutto il ſtato di ſua Altezza ſereniſſima, & tener ayre, meſſonare, ſenza moleſtia ne inquiſitione per cauſa di detta Relligione, com' anche quelli che gl' allogeranno, & tenerano per coadjutori non ſiano moleſtati, & parimente quelli che habitano in eſſe Valli, confirmando luoro ogni privileggio & conceſsioni uſate ſin al preſente.	4. *S. Altezza per conto dell' eſercitio d' officii publici, lo concede in dette tre Valli ſolamente, dechiarando che poſſino andare & meſſonare, & far ayrature, con che però s' aſtenghino di dogmatizare.*

The firſt. Firſt, that your Highneſs would be pleaſed to vacate and declare null all Moleſtations whatſoever upon the account of Religion, together with all the proceedings and confiſcations which have been made, and eſpecially the pretended confiſcation of the Goods of Signora Beatrice Solara and her Children, (ſhe having dwelt in the ſaid Valley of Luſerna now above thirty years, and her Children being born in the ſaid Valley) and that they may be reſtored all into a peaceable condition.	To the firſt. His Highneſs doth not intend that they ſhould be moleſted for their pretended Religion, ſo that they abſtain from exerciſing it, out of the places of the Valleys of Luſerna, San Martino, and Peroſa.
The ſecond. Moreover to grant them the free preaching and exerciſe of their Religion in all the Valleys of Luſerna, Peroſa, San Martino, Roccapiata, San Bartholomeo, Talluco, Meana, Matis, and the Marquiſate of Saluzzo, in the places accuſtomed, and uſual, untill this preſent time.	To the ſecond. Provided, they do it onely in the Limits tolerated in the ſaid three Valleys, they ſhall not be moleſted.
Moreover, that all thoſe of this Religion of theſe Valleys may return and abide in their houſes, live in liberty of conſcience, uſe the exerciſe of their Religion in the places accuſtomed.	As to thoſe of the ſaid three Valleys, they may re-inhabit, his Highneſs ſuſpending, as to them, the Order which hath been made for thoſe who have Goods without the Limits deſigned.
Moreover, that thoſe of the ſaid Religion may exerciſe and may be admitted to all kinde of publick offices in the aboveſaid Valleys, and that they may traffick through all the State of his moſt ſerene Highneſs, and make their Harveſt, and threſh their Corn, without moleſtation or inquiſition becauſe of the ſaid Religion, as alſo that thoſe who ſhall lodg and entertain them for aſſiſtants, may not be moleſted, and in like manner thoſe who dwell in the ſaid Valleys ſhall have confirmed to them all the Privileges and Conceſſions uſual until this preſent time.	His Highneſs for what concerns the exerciſe of publick Offices, doth grant it in the ſaid three Valleys, onely declaring that they may go and make their Harveſt, and threſh their Corn, upon condition notwithſtanding that they abſtain from publiſhing their Doctrine.

More-

Più rimetter in libertà tutti quelli hanno renonciato à luoro Religione.

Più che neſſuno per cauſa di Relligione ſia ſcacciato ne prohibito d' habitare nelle Valli e luoghi ſupplicati n' anco impedito d' eſercitar officii publici.

Più che il povero Cupini detenuto in Aſti già più di due anni paſſati ſolo per detta Religione ſia liberato.

Più ſi ſupplica ſua Alteſſa ſereniſsime humiliſsimamente reſti ſervita per ſua ſolita buontà e clemenza, acciò li huomini da bene poſsino viver guietamente in dette Valli, & la quiete publica, conceder gratia, O ſia indulto alli deſcritti & nominati banditi nelle publicatione fatta nelle Valli dell' editto per parte dell' Illuſtre Signor Capitano di giuſtitia d' ordine di ſua Altezza ſereniſsima fatto, & tutti luoro fautori, inſtigatori, adjutori, conſigliatori, & aderenti per li miſfatti, ecceſsi & delitti per luoro commeſsi, & perpetrati nelli tumulti occorſi ſin al preſente per fatto di Relligione & altramente con inhibitione d' ogni moleſtia reale & perſonale.

Pietro Bruno per la Communità di Bubbiana e Campiglione.
Chiaberto Bodetti per Villaro, Bobbio & la Torre.
Girardo Malano per Angrogna.

Al 5. non è coſa che ſpetta a ſua Altezza.

Al 6. Reſta proviſto per la riſpoſta fatta al terzo & quarto Cappo.

7. Sua Altezza ne ſcriverà al Veſcovo d' Aſti acciò ſia rimeſſo.

8. S. Altezza à richieſta dil Conte di Luſerna Cavagliere d'il ſuo ordine ſi contenta di far gratia allì banditi ſupplicati, eccetuato però li deſcritti & notati nel bando fatto ultimamente dal luogho tenente di Giuſtitia Bergera, &c. ——— dettenuto hora in Penerollo & del——— d' Angrogna con che però——— & reſtaurino le chieſe & danni adeſſe datti con che anche venendo lì detti banditti, ò altri che ſi veneſſero a bandire per giuſtitia li debbano far captivi vivi ò morti, & tener le dette Valli purgate da ſimili huominì facinoroſi, ſotto pena di reſarcire ogni danno, che veneſſero à dare, & d' altra arbitraria. Datto in Cunio li nove Aprile mille ſei cento è tre, ſignato

Carlo Emanel.
V. F. Milliet prò Domino Cancellario ſottoſcritte Roncaſo manualmente.

Moreover, To reſtore to liberty all thoſe who have renounced their Religion.

Moreover, That none upon account of Religion may be chaſed away, or prohibited to dwell in the Valleys and places petitioned for, nor hindred from exerciſing publike Offices.

Moreover, That poor Cupini detained in Aſti now above two years by-paſt, onely for the ſaid Religion, may be releaſed.

Moreover, His moſt Serene Highneſs is moſt humbly beſeeched, That he will be pleaſed according to his wonted goodneſs and clemency, that thoſe men which are honeſt may live quietly in the ſaid Valleys, and for publike quietneſs ſake to grant pardon or favour to thoſe who were deſcribed or named Bandetti, in the publication made in the Valleys of that Edict publiſhed by the illuſtrious Lord the Chief Juſtice, by order of his moſt Serene Highneſs, and to all their fautors, inciters, abettors, counſellors, and adherents, for the faults, exceſſes, and crimes by them committed and perpetrated in the tumults paſſed hitherto, for matters of Religion or otherwiſe, together with a prohibition of all real or perſonal moleſtation of them.

Pietro Bruno for the Commonalty of Bubiana and Champiglione.
Chiaberto Bodetti for Villaro, Bobbio, and La Torre.
Gerardo Malano for Angrogna.

To the fifth.

It is not a thing which belongs to his Highneſs to meddle with.

To the ſixth.

Proviſion is made in the anſwer given to the third and fourth head.

To the ſeventh.

His Highneſs will write about him to the Biſhop of Aſti that he may be ſet free.

His Highneſs at the requeſt of the Count of Luſerna, Knight of his own Order, is contented to pardon the Bandetti petitioned for. Except notwithſtanding thoſe that are written down and noted in the Edict made laſt by the Lieutenant of Juſtice Bergera, *&c.* detained now in Penerollo, and of of Angrogna, upon this condition, notwithſtanding And that they reſtore the Churches, and repair the damages done to them. Provided, that the ſaid Outlaws coming, or others who may hereafter be baniſhed by Juſtice, they do then take them priſoners living or dead, and keep the ſaid Valleys purged from ſuch heinous malefactors, under the penalty of making good all damages which ſhall be ſuſtained from ſuch perſons, and of other puniſhment at pleaſure.

Given in Cunio the ninth of April, One thouſand ſix hundred and three.

Signed,
Carolo Emanuel.
V. F. Millet.

Sereniſſima Principeſſa,

Dovendo le Valli di Luſerna, Peroſa, San Martino, li della Religione, far riſpoſta à ſua Altezza Sereniſsima ſoura le Conceſsioni da quella ottenute in Cunio, lì nove d'Aprile proſime paſſato, ſoura il contenuto nella ſupplica ſportagli, non havendo potuto à debito tempo per diverſi impedimenti & cauſe radunarſi per tal riſpoſta, ſi ſia partita detta ſua Altezza dal Mondovi prima poteſſero juigiunger, & gl'abbi per queſto rimeſsi, che raccorendo da quella provedeſſe à quanto le parerebbe conveniente, percio gl'infraſcritti, eletti & mandati da detta Valle di Luſerna, al nome di dette Valle & altre ſudette, rendono prima con ogni humilità gratie infinite à ſua Altezza Sereniſsima delle ſudette Conceſsioni et gratie fattegli ſopra il contenuto in detta ſupplica, à quali ſ'offeriſcono di ſodisfare et ubedire alla mente di ſua Altezza. Ma perche vi ſono alcuni cappi di dette Conceſsioni quali parono al quanto ambigui.

La ſupplicano humilmente reſti ſervita dechiarar dette Conceſsioni & cappi come ſopra al quanto ambigui, & pregoranno continuamente il ſignore Iddio per la Conſervatione di Veſtra Altezza.

Moſt Serene Princeſs,

WHereas thoſe of the Religion of the Valleys of Luſerna, Peroſa, and S. Martino, ought to make anſwer to his moſt Serene Highneſs concerning the Grants obtained from him in Cunio the 9. of April laſt, upon the Petition preſented to him; they not having been able in due time, by reaſon of divers impediments and cauſes, to aſſemble themſelves for ſuch anſwer, his Highneſs being departed from Mondovi before they could get thither, & he having therefore remitted them; that they reſorting to him, he might provide as far as appeared convenient to him, therefore the perſons underwritten, elected and ſent by the ſaid Valley of Luſerna, in the name of the ſaid Valley, and the others abovenamed, Do render firſt of all with all humility, infinite thanks to his moſt Serene Highneſs, for the ſaid grants and favours to them upon the contents of the ſaid Petition; Unto which they offer themſelves to ſatisfie and conform thereunto, according to the intention of his Highneſs. But becauſe there are ſome heads of the ſaid grants which appear ſomewhat ambiguous,

They humbly beſeech him, that he would be pleaſed to declare the ſaid Grants and heads which are ambiguous as above-ſaid, and they ſhall pray continually to the Lord God for the conſervation of his Highneſs.

Al ſecondo Cappo ſe Roccapiata, San Bartholomeo, Praruſtino e Talluco, per non eſſer delle tre Valli, Siano incluſi in dette Conceſsioni, & ſecondo luoro ſolito.	*Sua Altezza dechiara che Roccapiata ſia compreſa nelle tre Valli per l'effetto ſupplicato, & che nelli luoghi di San Bartholomeo, & Praruſtino poſsino habitare conforme alla riſpoſta fatta al terzo cappo dell' alligato memoriali.*
Nel quarto Cappo che l'accetatori de' meſſoneri et ayratori della Relligione non incorrino pena alcuna in retarli, et caſo foſſero demāndati di luoro fede in che modo ſia permeſſo luoro riſponder.	*Al Cappo quarto ſua Altezza dechiara che li recetatori delli meſſonerii non incorrino in pena alcuna, inhibendo alli uni & alli altri d'interrogarſi ne reſponder della preteza Religione, ſotto pena di cinquanta ſcudi, per og'uno che contrafarà.*
Nell ottavo ſij ſervità dechiarare à quali ſi fà gratia, & non ſiano tenuti, ſalvo conforme alli ordini generali di ſua Altezza Sereniſsima publicati nel ſuo ſtato per il fatto de Banditi. *Chaberto Bodetti, per Bobbio.* *Giacomo Fontana, per Villaro.* *Chiaberto Chialmitio, per la Torre.* *Giovanni Oddino, per Angrogna.* *Giovanni Appia, per San Giovanni.* *Antonieto Mallanoto, per San Giovanni.*	*Sopra l'ottavo Cappo ſua Altezza dechiara eſſeri fatto gratia & induto à tutti li ſupplicati per l'alligato memoriale, & non alli riſervati per la riſpoſta fatta da ſua Altezza ſopra quel cappo, mentre però ch'oſſervino & eſſeguiſcano il contenuto in detta riſpoſta, & ch'a queſt'efetto ne riportino obligo di tutte le Communità fra dieci giorni proſsimi, & che fra il termine di tre meſi reſercirano li danni fatti alle chieſe quali prontamente faranno accommodare delle coſe neceſſarie per potergli far celebrar meſſa & di diuini ufficii.*

Torino li 14 Maggio 1603. Signata,

Margarita.

V. F. Milliet pro Domino Cancellario
Sottoſcritto manualmente Borſier.

As to the ſecond Head, Whether Roccapiata, San Bartholomeo, Praruſtino and Talluco, becauſe they are not of the three Valleys, be included in the ſaid grants and according as it hath been uſual.

In the fourth Article, that thoſe who receive and lodge the Harveſtmen of the Religion, and that thoſe that threſh their Corn, may incur no penalty at all for ſo receiving them; and if by chance they ſhould be ſo interrogated concerning their Faith, they deſire to know, in what manner they are permitted to anſwer ſuch Queſtions.

In the eighth, that he would be pleaſed to declare to whom he gives pardon, and that they may not be obliged, as to the matter of Outlaws, except according to the general Orders publiſhed by his moſt Serene Highneſs in his Dominions.

Chaberto Bodetti, for Bobbio.
Giachomo Fontana, for Villaro.
Chiaberto Chialmitio, for La Torre.
Giovanni Oddino, for Angrogna.
Giovanni Appia, for San Giovanni.
Antonieto Mallanoto, for San Giovanni.

His Highneſs declares, that Roccapiata ſhall be comprehended in the three Valleys, for the end deſired in the Petition, and that in the places of San Bartholomeo, and Praruſtino, they may inhabite according to the anſwer given to the third Head of the memorial alledged.

To the fourth Article, His Highneſs declares, That thoſe who receive and lodge the Harveſt men of the Religion, and Threſhers, ſhall incur no penalty, and he forbids both the one and the other, to queſtion or anſwer concerning the pretended Religion, under penalty of fifty Crowns for every one who ſhall do to the contrary.

Upon the eighth Article his Highneſs declares, That he hath granted grace and pardon to all thoſe that are petitioned for, by the alledged memorial, and not to thoſe who are excepted in the Anſwer made by his Highneſs to that Head: Provided, that they obſerve and excuſe that which is contained in the ſaid anſwer, and that for this end they bring back an obligation from all the Communalties within ten dayes next, and that within the term of three moneths, they ſhall make up all the damages done to Churches, which they ſhall ſpeedily ſee accommodated with things neceſſary for ſaying of Maſs and Divine Service to be celebrated therein.

Turin 14 May 1603, Signed,

Margarita.

V. F. Millet.

Copia d'altra Supplica.

Sereniſsimo Signore,

ESponeno humilimente à V. A. Sereniſsima li ſuoi humili et fideliſsimi ſudditi li Popoli delle Valli di Luſerna, Angrogna, Peroſa, San Martino, Meana, Matis, Talluco, Roccapiata, Bartholomeo, Praruſtino, che fanno profeſsione della Relligione riſformata, che piacque à V. A. Sereniſsima ſotto li nove d'Aprile proſsime paſsato concedergli alcunì cappi concernente la libertà di luoro relligione, eſſercitio et depertamenti: quali capitoli furono dechiaratti et ampliatti ſottoli 14 Maggio della Sereniſsima Principeſſa Margarita, et perche per la forma d'eſſi capitoli ſi doueva far obligo da tutte le Communità fra dicci giorni all'hora proſsimi, Il che non potero eſſequire per la difficultà di ritrouarſi inſieme li dì dette Valli, et anche perche li populari ricuſavano d'eſſequir il cappo della reffectione delle chieſe, quali ſi preſupponevano dannificate, alleguando eſsi populari non eſſer luoro cauſa di tal danno, et perciò non eſſer tenuti ſecondo la luoro Relligione, à qu'al effetto intendono racccorrer da V. A. Sereniſsima accio li feſſe levato detto Cappo, il che

The Copy of another Petition.

Moſt Serene Lord,

THe moſt humble and moſt faithfull ſubjects of your moſt Serene Highneſs, the people of the Valleys of Luſerna, Angrogna, Peroſa, San Martino, Meana, Matis, Talluco, Roccapiata, San Bartholomeo, Praruſtino, repreſent humbly to your moſt Serene Highneſs, being thoſe who make profeſſion of the Reformed Religion, That whereas it pleaſed your moſt Serene Highneſs, upon the ninth of April laſt paſt, to grant them ſome heads concerning the liberty of their Religion, exerciſe, and deportments, Which heads were declared and enlarged upon the 14. of May, by the moſt Serene Princeſs Margarita, and by the form of the ſaid heads there ought obligation to be given from all the Commonalties within ten dayes then next coming, the which they could not execute by reaſon of the difficulties of the ſaid Valleys aſſembling themſelves together, and alſo becauſe the people refuſed to execute the Article concerning the making up again of the Churches, which were preſuppoſed to be damnified, thoſe of the people alledging that they were not the cauſe of the ſaid damages, and therefore that they, according to their religion, ought not to repair them; but ſaid, they intend to have recourſe to your moſt Serene Highneſs, to the end that Article might be taken from off

non ſe potuto fare per l'abſenza di V. A. per Nizza, et doppo eſſendo occorſo che il Capitano Gallina & ſua compagnia, è venuto alla ſproveduta con furia ſopri d'eſsi contro la mente di V. A. Sereniſsima perpetrando molti ecceſsi, ch' hanno conſtretto ſi ſuoi ſudditi à pigliar l'armi & diffender ſe ſteſsi & luoro figlivoli dalla violenza, come l'iſteſſa legge di natura lo comanda, vadendoſi imminente un crudel, maſſacro s'eſsi non ſi riparavano co'me ſtatto fatto anche altre volte ne' noſtri tempi, Il tutto conſiderato deſiderando li poveri ſupplicanti ritrovare qu'al ch'opportuno allegerimento à i luoro mali, ſtimando in la perſona dil Villaro & Bobbio, eſſer ſtati tutti aſſaliti, & anche minaciati di maggior rouina, deſideroſi di viver in buono pace ſotto la protettione & fedel ſalvaguardia di V. A. Sereniſsima raccorendo humilmente à piedi di quella ſupplicano reſti ſervita accordargli l'infraſcritti cappi.

off them, the which they were not able to do by reaſon of the abſence of your Highneſs at Nizza; and ſince it having faln out that the Captain Gallina and his Company came unexpectedly with fury upon them, againſt the intention of your moſt Serene Highneſs, committing many exceſſes which have conſtrained your ſubjects to take Arms and defend themſelves and their children from violence, as the very law of nature commands, ſeeing a cruel maſſacre imminent over them, if they defended not themſelves; as hath been done alſo otherwhiles in our times; The whole being conſidered, the poor Petitioners deſiring to finde ſome ſeaſonable eaſe of their ſufferings, eſteeming themſelves to have been all aſſailed in the perſon of Villaro and Bobbio, and threatned alſo with greater ruine, being deſirous to live in good peace under the protection and faithfull ſafeguard of your moſt Serene Highneſs; and proſtrating themſelves humbly at your feet, they pray you will be pleaſed to grant them the Articles underwritten.

Prima

I. *Primar confirmar a detti ſupplicantì li capitoli ſin'al giorno preſente conceſſi, non oſtante il tranſcorſo di detta dilatione datta gli , atteſi datti impedimenti rimet tendoſi tutti ſi nativi ch'habitanti in libertà di ſtar, habitar, andar, venir negociar & marcandar per ogni luogho di dette Valli, & nei ſtati di V. A. ſenza eſſer moleſtati per cauſa di detta Relligione, & dove non è lecitò di dogmatizare, ſia al meno lecito reſponder à chi interrogarà, che ſono di detta Relligione.*	*Primo S. A. non intende ſiano moleſtati per le preteſa luoro Relligione mentre s'aſtenghino, d'eſſercitarla fuori delli luoghi delle Valli di Luſerna, San Martino e Peroſa, & facendolo ſolamente nelle limiti tollerati in dette tre Valli, nelle quali puotranno rehabitare, ſoſpendendo quanto ad eſſe l'ordine fatto per quelli ch'hanno beni fuori delle limite deſignate, confirmandoli le riſpoſte datte alli capitoli delli nove d'Aprile, & quatordeci di Maggio paſſato non oſtante il tranſcorſo dil tempo.*
II. *Secondo, Liberar detti huomini, e Valli dal cappo della reflettione delle dette Chieſe a luoro in commune non aſpetante per non eſſer ſtati auttori, ne cauſa di tal danno.*	*Il Secondo, S. A. libera li huomini & Valli in commune.*
III. *Terzo, Nel cappo de banditi dechiarar che non ſiano tenuti, ſalvo à dar braccio forte alla giuſtitia per captura de malfattori quando ne ſaranno richieſti ogni Communità al ſuo ordinario Magiſtrato, ſervati li privileggi ſoliti di ciaſcheduni luoghi.*	*Il Terzo, S. A. lo concede.*
IV. *Quarto, Per quiete publica delle Valli, far perdonanza d'ogni porto d'armi prohibite, & d'ogni ecceſſo commeſſo per fatto di Relligione di ſudetti, e*	*Il Quarto, S. A. concede la gratia & abolitione generale, e particolare ſupplicata, eccetuati ſolamente Giovanni Fraſchetto, & Danielle Rollo, d'Angrogna,*

I.	
Firſt, to confirm to the ſaid Petitioners the Articles granted till this preſent day, notwithſtanding the elapſing of the ſaid time given them, in conſideration of the ſaid impediments, allowing all, as well Natives as Inhabitants, full liberty to ſtay, inhabit, go, come, traffick, and merchandiſe through all places of the ſaid Valleys, and in the Eſtates of your Highneſs, without being moleſted by reaſon of their ſaid Religion; and that in ſuch places where they are not permitted to publiſh their doctrines, it may at leaſt be lawfull for them to anſwer ſuch as ſhall ask them whether they be of the ſaid Religion.	Firſt his Highneſs doth not underſtand that they ſhould be moleſted for their pretended Religion; Provided they abſtain from exerciſing it out of the places of the Valleys of Luſerna, San Martino, and Peroſa, and perform it onely in the limits tolerated in the ſaid 3. Valleys in which they may re-inhabit, ſuſpending, as to them, the Order made for thoſe who have goods out of the appointed limits, confirming to them the anſwers given to the Articles of the ninth of April and the fourteenth of May paſt, notwithſtanding the lapſe of time.
II.	
Secondly, To free the ſaid men and Valleys from the Article of repairing the Churches again, it not belonging to them in common, becauſe they were not the Authors nor cauſe of ſuch damage.	As to the ſecond, his Highneſs freeth the men and Valleys in general.
III.	
Thirdly, In the Article of the Outlaws to declare, that they are not obliged, except to aſſiſt the taking of malefactors when they ſhall be required thereto, every Commonalty to its ordinary Magiſtrate, preſerving the uſual priviledges of every particular place.	The third his Highneſs granteth.
IV.	
Fourthly, for the publike quiet of the Valleys, to give pardon to the abovesaid, for all carrying of prohibited Arms, and for all exceſſes committed for matter of Religion; and as to the	The fourth his Highneſs grants, as to the pardon and general abolition, and the particular petitioned for, excepting onely Giovanni Fidſchetto, and Danielle Rollo of Angrogna,

quanto al fatto dil Villar e Bobbio, ſiano liberati d'ogni moleſtia per le ſudite raggioni mettendo il tutto in buona tranquillità & nel priſtino ſtato, & in particolare far la gratia promeſſa à Giovanni Capello di San Giovanni, Danielle e Michele de Chabrioli della Torre, à Giovanni Baggio, Ciovanni Artero, Giacomo Artero, Giacomo Blanco, Davide Graglio, Giovanni Ticolo, Giovanni Lorenzoto d'Arbona Parochia della Peroſa, & à Bertino Avandeto, dell' Anverſo delle Porte, & à Ceſare Baſtero del Dopione ſoldato nel forte di Pralviggi, & anche conceder abolitione generale d'ogni delitto & pena tanto alli Catholici di dette Valli, che della Religione, per quiete di dette Valli & luoro communi particolari alli nodari della Relligione dall' inquiſitione generale contra Nodari ſino al preſente.

na, Danielle Corſero di Luſerna, Filippo Roſſo del Villar, Danielle Charboneroto di Bobbio, et Giovanni Gaſſeto della Torre, atteza la gravezza de' luoro de litti, & riſervate le pene pecuniarie ſpettanti alli Vaſſali, et mediante due millia Ducatoni, oltro le ſpeſe da pagarſi, ſecondo la cotizatione del Senatore Guidetto Delegato, fatta ſotto li cinque del preſente, con li deputati delle Valli di Luſerna, Peroſa, e San Martino.

V.

Sia Servita in ſomma di rimetter & conſervar detti Popoli et huomini in quel ſtato et libertà, circa la Religione et eſercitio di quella, ch' hanno golduta ſotto il beneplacito di V. A. Sereniſsima dal principio di ſuo Domino ſin al' principio delle paſſate et preſenti perturbationi, non oſtante ogni ordine, et decreto fatto publicato in contrario.

Il quinto reſta proviſto per la riſpoſta fatta al primo capo, mandando oſſervarſi, non oſtante ogni ordine in contrario.

VI.

In eſſequtione dell' accordo fatto alla Torre della Valle di Luſerna, per reſcritto della S. Principeſſa Margarita ſotto li

Il ſeſto S. A. lo concede inhibendo al Theſoriere di moleſtarli oltre, et contro la del forma reſcritto ſupplicato ordinando al

buſineſs of Villar and Bobbio, that they may be freed from all moleſtation for the ſaid reaſons, reſtoring all into a good tranquillity and to the former condition. And in particular, to give the pardon promiſed to Giovanni Capello of San Giovanni, Danielle and Michele Chabrioli of La Torre, to Giovanni Baggio, Giovanni Artero, Giacomo Blanco, Davide Graglio, Giovanni Ticolo, Giovanni Lorenzoto of Arbona a Pariſh of Peroſa, and to Bertino Avandeto of Anverſo delle Porte, and to Ceſare Borſtero of Dapione, ſouldier in the Fort of Praluiggi, and alſo to grant a general abolition of all crimes and penalties, aſwel to the Catholicks of the ſaid Valleys, as to thoſe of the Religion, for the quiet of the ſaid Valleys, and for the common good; in particular to the Notaries of the Religion, that they may be freed from the General Inquiſition that hath been hitherto made againſt Notaries.

Daniele Corſero of Luſerna, Filippo Roſſo of Villar, Daniele Charboneroto of Bobbio, and Giovanni Gaffetto of La Torre, conſidering the hainouſneſs of their crimes, and reſerving the pecuniary penalties belonging to his Vaſſals, and upon payment of two thouſand Ducatoons, beſides charges to be paid, according to the aſſeſsment of the Senator Guidetto Delegate, made upon the fifth of this preſent, with the Deputies of the Valleys of Luſerna, Peroſa, and San Martino.

V.

That your Highneſs would be pleaſed in full to remit and conſerve the ſaid people and men, in that ſtate and liberty, as to Religion and the exerciſe thereof, which they have enjoyed under the good pleaſure of your moſt Serene Highneſs, from the beginning of his government, until the beginning of the paſt and preſent troubles, notwithſtanding any Order and Decree made and publiſhed to the contrary.

The fifth remains provided for in the Anſwer to the firſt Article, his Highneſs commanding that it ſhould be obſerved, notwithſtanding any order to the contrary.

VI.

That in execution of the Agreement made at La Torre in the Valley of Luſerna, by an Act of the moſt Serene Princeſs Margarita, upon the

The ſixt his Highneſs grants it, prohibiting his Treaſurer to moleſt them further and contrary to the form of the thing petitioned for, ordering

14 del Maggio proſsime paſſato, & ordine datto da V. A. à Monſignor di Luſerna ſotto li 20 del Meſe dì proſsime paſſato far buono ſopro il taſſo della Valle li pagamenti fatti alla compagnia del Capitano Gallina, tenuta da V. A. nel luogho di Luſerna per ſervitio publico, & mandar al Contadore di far il conto ſommario del pagamento fatto ad eſſo Capitano, ſecondo la taſſa fattagli d'ordine di V. A. del fù Signor Governatore di Pinerolo, & accordato del numero de' ſoldati con eſſo Capitano, come ne ſono informati detto Monſignor di Luſerna, et il Signore Senatore Guidetto, mandato ivi da V. A. & fatti li conti ſopra eſsi pagamenti; & accordo mandar al Theſoriere & Camera de Conti far buono il pagamento ſopra il taſſo preſente, e quartieri d'avenire alla forma d'eſsi reſcritti ſopra i quali s'e fatto il pagamento, non oſtante ogni ordine contrariante, atteſo detto accordo & reſcritto.

VII.

Mandar che le preſenti le ſiano ſpediti gratis de Sigillo, Signatura & ogn' emolumento, il che ſperanno ottener dalla clemenza di V. A. Sereniſsima per la conſervatione, e proſperità, della quale pregaranno il Signore Iddio.

Contator Robbio di prender notta delli pagamenti fatti al Capitano Gallina, & ſuoi ſoldati per dargline debito nelli luoro conti.

Il Settimo; S. A. lo rimette all'arbitrio del Gran Cancelliere, Dat. in Torino il penultimo di Septembre, Mille ſei cento tre. Sinate,

Carlo Emanuel.

V. Provana. V. Solaro. V. per Sicardo Monte Oliveto; debitamente ſignate & ſottoſcritte,

Borſier, *Secretara.*

14 of May laſt paſt, and the order given by your Highneſs to my Lord of Luſerna, upon the Twentieth of the Moneth of   laſt paſt, you will make good upon the Tax of the Valleys, the payments made to the Company of Captain Gallina, kept by your Highneſs in the place of Luſerna for the publick Service, and command the Auditor to make a Summary account of the payment made to the ſaid Captain, according to the Tax made by your Highneſs Order, by the late Lord Governour of Pinerolo, and agreed on concerning the number of the Souldiers with the ſaid Captain, as the ſaid Lord of Luſerna & the Lord Senator Guidetto, ſent thither by your Highneſs, have been informed therein; And that according to the accounts upon thoſe payments, and that agreement, you will command the Treaſurer and Chamber of Accounts, to adjuſt the payment upon the preſent Tax and Quarters hereafter, according to the form of thoſe Acts upon which the payment hath been made, notwithſtanding any Order to the contrary, in reference to the ſaid Agreement and Acts.

VII.

That you will command, that the preſent things may be diſpatched without paying for the Seal, Signature, or any other payment, which they hope to obtain of the clemency of your moſt Serene Highneſs, for whoſe preſervation and proſperity they ſhall pray unto the Lord God.

the Auditor Robbio to take a note of the payments made to the Captain Gallina and his Souldiers; for to allow it them as a debt upon their Accompts.

As to the ſeventh, His Highneſs remits it to the diſpoſal of the Great Chancellour. Given in Turin the 29 of September, One thouſand ſix hundred, and three. Signed,

Carlo Emanuel.

Seen, Provana. Seen, Solaro. Seen, by Sicardo Monte Oliveto; duly ſigned and ſubſcribed,

Borſier, Secretary.

Nome e cognome di quelli ch' hanno ſotto ſcritto l' originale del memoriale Suditto.

Giovanni Bonetto Sindico d' Angrogna, Giovanni Oddino conſule d' Angrogne, Giovanni Appia deputato per San Giovanni, Danielle Peyroto conſule di San Giovanni, Steffano Mondone Nodaro & Secretaro & eletto dalla Communità di Bobbio, Steffano Manſa del Villaro conſule, Giacomo Fontana eletto del Villaro, Giuſeppe Pelenco del Villaro, Samuel Falco di Bubiana, Bartholomeo Griglion di San Bartholomeo deputato, Giacomo Gaio elletto per Praroſtino, Queſto è il Segno di Giacomo Giaretto deputato di Praroſtino, Paulo Danna di Roccapiatta Conſule, Pietro Terſiano eletto per Miano, Pietro Longo habitante al Talluco a nomme di tutti gl' altri habitanti della relligione che non ſi ſono ritrovati, Jo. Antonio Bonio di Matteo eletto, Tomaſo Bollardo, Giovanni Giacomo Bontempo, Steffano Botto, Ugo Poeto, Pietro Botto, Gaſpardo Calvo, Giovanni Forengo, Antonio Maſſetto, Giovanni Lorenzoto, Antonio Botto, Giovanni Bolleardo, Martino Bertino, Michelle Baudo conſuli & elleti della Peroſa, Jo Sudetto Giacomo Bontempo al nome delli ſouranominati della Parrochia della Peroſa, & da luoro richieſto ho la preſente ſotto ſcrittione fatta, Jo Antonio Martinato deputato per Peroſa, e Dobione, Antonio Grangetto del Villaro della Peroſa elletto, Giovanni Giahero di Pramollo à nome di ditta Communita, Giovanni Colombato di San Germano, Jo David Laurentio nodaro & di Commiſsione delli Conſuli di tutta la Valle di San Martino, & altri particolari cappi di caſa congregati inanti il molto Illuſtre Signore ſereniſsimo & Dellegato S. A. ſereniſsima il Signore Antonio Guidetto mi ſono ſottoſcritto à nome d' eſſa Valle, & parimente à nome proprio, & parimente io Giovanni Laurentio mi ſono ſotto ſcritto à nome proprio & di tutta la Valle predetta & di commiſsione come ſopra, & parimente io Giacobo Trono de Antonio à nome proprio, & come ſoura mi ſono ſotto ſcritto.

The Names and Sirnames of thoſe who ſubſcribed the Original of the Memorial aboveſaid.

Giovanni Bonetto Syndick of Angrogna, Giovanni Oddino Conſul of Angrogna, Giovanni Appia Deputy for San Giovanni, Danielle Peyroto Conſul of San Giovanni, Steffano Mondone Notary and Secretary elected by the Communalty of Bobbio, Steffano Mauſa of Villaro Con-conſul, Giacomo Fontana choſen by thoſe of Villaro, Guiſeppe Pelenco of Villaro, Samuel Falco of Bubiana, Bartholomeo Griglio Deputy of San Bartholomeo, Giacomo Gaio for Praroſtino, this is the Mark of Giacomo Giaretto Deputy of Praroſtino, Paulo Danna Conſul of Roccapiatta, Pietro Terſiano choſen for Miano, Pietro Longo Inhabitant of Talluco, in the name of all the other Inhabitants of the Religion which are not preſent; Jo. Antonio Bonio choſen for Matteo, Tomaſo Ballardo, Giovanni Giacomo Bontempo, Steffano Botto, Ugo Poeto, Pietro Botto, Gaſpardo Calvo, Giovanni Forengo, Antonio Maſſetto, Giovanni Lorenzoto, Antonio Botto, Giovanni Bolleardo, Martino Bertolino, Michelle Baudo Conſuls, and elected for Peroſa. I the aboveſaid Jacomo Bontempo, in the name of the aboveſaid which were nominated for the Pariſh of Peroſa, and at their Requeſt, have made the preſent Subſcription. I Antonio Martinato, Deputy for Peroſa, and Dobione Antonio Grangetto of Villaro choſen for Peroſa, Giovanni Giahero of Pramollo, in the name of the ſaid Communalty, Giovanni Colombato of San Germano; I Davide Laurentio Notary and Commiſſioner of the Conſuls of the whole Valley of San Martino, and other particular Heads of Families gathered together before the moſt illuſtrious Lord Senator and Delegate of his moſt ſerene Highneſs the Lord Antonio Guidetto, have ſubſcribed in the name of that Valley, and likewiſe in mine own name; as alſo I Giovanni Laurentio have ſubſcribed in mine own name, and in the name of the whole Valley aforeſaid, and by Commiſſion as before; and I Giacobo Trono d' Antonio in mine own name, and as above, have ſubſcribed in the ſame manner.

Sereniſsimo Signore,

LI fedeliſsimi, & humiliſsimi ſudditi di V. A. ſereniſsima della Religione delle Valli di Luſerna, Peroſa & San Martino & d' altri luoghi aquelle congionti, havendo ne i tempi paſſati ottenuto dalla clemenza di V. A. & ancho dalla glorioſa memoria del ſereniſsimo Padre di quella alcune benigne Conceſsioni circa l' eſercitio di detta luoro relligione ſi ſono ſempre adoperati di viver conforme à quelle Chriſtianamente ſotto la protettione & obbedienza di V. A. nel che deſiderano poter ſempre quietamente continuare. Hora ritrovandoſi inquietatti all' occaſione d'editti contrarianti alle ſudette luoro conceſsioni quali ſi dicano publicati in alcuni luoghi di detta Valle di Luſerna, & procedendoſi all' eſequutione delle pene in detti editti contenute, con minacie di maggior danno, aſsicurandoſi queſto non procedere dalla mente di V. A. dalla quale ſola appreſſo l' ajuto divino aſpettano, come dal luoro naturale clementiſsimo Prencipe la neceſſaria liberatione, hanno penſato di raccorrer à piedi di quella humilmente ſupplica che reſti ſervita ſecondo la ſua ſolita benignita inhibire à detti ſupplicanti ogni moleſtia per il fatto di relligione rimettendoli in pacifico ſtatto, & à queſt' effetto confirmar & conceder luoro le humili richieſte ſequenti.

Moſt ſerene Lord,

THe moſt faithfull and moſt humble Subjects of your moſt ſerene Highneſs of the Religion of the Valleys of Luſerna, Peroſa, and San Martino, and of the other places conjoyned with them, having in times paſt obtained of the clemency of your Highneſs, and alſo of your moſt ſerene Father of glorious memory, certain favourable Grants concerning the exerciſe of their ſaid Religion, have always endeavoured to live conformably to them in a Chriſtian manner under the protection and obedience of your Highneſs, in which they deſire they may always quietly continue; but now finding themſelves diſquieted upon occaſion of the Edicts, contrary to their Grants aforeſaid, which are ſaid to be publiſhed in certain places of the ſaid Valley of Luſerna, and proceedings being made to the execution of the Penalties contained in the ſaid Edicts, with threatnings of greater damage, they aſſuring themſelves that this doth not proceed from the intention of your Highneſs, from whom alone, next under God, they expect as from their natural and moſt gracious Prince a deliverance ſo neceſſary, they have thought fit to caſt themſelves at your feet, humbly beſeeching that you would be pleaſed, according to your wonted goodneſs, to forbid all moleſtation of your ſaid Petitioners for matters of Religion, reſtoring them into a peaceable condition, and for this purpoſe to confirm and grant them the humble Requeſts following.

Al primo S. A. a confirma & manda oſſervarſi le conceſsioni fatte alli ſupplicanti ſotto li 9. d' Aprile 14. Maggio, & penultimo di Septembre 1603. in quanto alle Valli di Luſerna, San Martino & Peroſa, inſieme Roccapiatta, San Bartholomeo, Praroſtino & altri luoghi nelle conceſsioni come ſi ſupplica, & frà li limiti gratioſamente tollerati ſolamente, nonoſtante ogni altro ordine in contrario, & inſieme luoro fa gratia & remiſsione di tutte le pene incorſi per contraventioni alli ſuoi ordini, & per altri delitti, & ecceſsi commeſsi inanzi l' indulto generale, non oſtante le ſentenze del capitano di giuſtitia & del Senato, derrogando in queſta parte à quello che diſpone detto indulto, & cio tutto S. A. ha fatto, & fà di gratia ſpeciale, & mediante anche finanza di Ducatoni ſei milla da pagarſi a ratta & ſecondo il ſolito delle tre Valli ſudette con queſto però che quelli di San Giovanni debbano murare la porta della Chieſa novamente fatta & non altramente ne in altro modo.

Al ſecondo et ultimo S. A. lor concede. Datti in Torino lì 20. di Giugno 1620. ſignato

Carlo Emanuel,
V. Argentero, V. Cernuſco, Carron,
Arnaldo Magalli Secretario.

Primo reſti ſervita di confirmare tutte le benigne conceſsioni tanto di V. A. ſereniſsima che ſereniſsimo ſuo Padre felice memoria à luoro fatte, ſi che poſſino continuare nel libero eſercitio di relligione delli luoghi ſin' al preſente tollerati et uſitati non oſtante ogni ordine publicato et tanto fatto che da farſi in contrario diſponente, annullando tutte le proceſſure, confiſche, dechiarationi di pene, finanze, et inquiſitioni fatte all' occaſione di detti ordini, rimettendo tutti l' inquietati et moleſtati per tal fatto in pacifico ſtatto, ſi che poſsino per l' avenire vivere ſott'il Dominio di V. A. et mandar gli ſiano le ſuddette richieſte conceſſe et interinate gratis, liberandoli dal Quos, decime, Albergo, ſigillo, ſignattura, et emolumento, il che ſperanno ottener et pregaranno il Signore per la felicità di quella, et de ſereniſsima Prencipi. Regiſtrate 3. 170. Regiſtro primo 245. dico 245. Regiſtrato in Camera.

As to the firſt, his Highneſs confirms it, and commands that the Grants made unto the Petitioners upon the 9. April, 14. May, and laſt but one of September 1603. ſhall be obſerved as to the Valleys of Luſerna, San Martino, and Peroſa, together with Roccapiatta, San Bartholomeo, Praroſtino, and the other places in the Grants, as is petitioned, and within the Limits graciouſly tolerated onely, notwithſtanding any other Order unto the contrary, and alſo he gives unto them pardon and remiſſion of all the Penalties incurred for breaking his Orders, and for other faults and exceſſes committed before the general pardon, notwithſtanding the Sentences of the Captain of Juſtice and the Senate, derogating in this part from that which the ſaid Pardon diſpoſeth, and all this his Highneſs hath done and doth of ſpecial favour, and alſo upon payment of ſix thouſand Ducatoons, to be paid at the rate and according as uſual, by the ſaid three Valleys upon this condition; moreover that thoſe of San Giovanni ſhall ſtop up the Gate of the Church newly made, and not otherwiſe, nor in other manner.

To the ſecond and laſt his Highneſs grants them. Given in Turin the 20. of June 1620. ſigned

Carlo Emanuel,

Seen Argentero, Seen Cernuſco,
Carron.
Arnaldo Magalli, Secretary.

Firſt, that you would be pleaſed to confirm all the gracious Grants made to them, as well by your moſt ſerene Highneſs, as by your moſt ſerene Father of happy memory, ſo that they may continue in the free exerciſe of their Religion in the places hitherto tolerated and uſed, notwithſtanding any Order publiſhed, and as well made as to be made to the contrary, and that you will annull all the proceedings, confiſcations, declarations of penalties, fines and inquiſitions made upon occaſion of the ſaid Orders, reſtoring all thoſe who have been diſquieted or moleſted for ſuch occaſion into a peaceable condition, ſo that they may hereafter live under the Dominion of your Highneſs, and that you will command that the ſaid Requeſts may be granted and interinated for them gratis, freeing them from the payment of the Quos, Decima, Albergo, Sigillo, Signattura, and other charges whatſoever, which they hope to obtain, and they ſhall pray to the Lord for the happineſs of your ſelf, and of the moſt ſerene Princeſs. Regiſtred 3. 170. Regiſter. Firſt 245. I ſay 245. Regiſtred in the Chamber.

* * *

The Ducal Chamber.

BE it known to all men, that upon the Petition preſented here on the behalf of the Men of the Religion of the Valleys of Luſerna, Peroſa, San Martino, and the other places adjoyning thereto, praying that it would pleaſe us to interinate, admit, and approve the anſwers which his moſt Serene Highneſs hath been pleaſed to give, to the Memorial which they preſented to him the Twentieth of June laſt paſt, ſigned with his Highneſs hand, by which he confirms to the ſaid Petitioners the Grants made them the Ninth of April, the Fourteenth of May, and the Nine and twentieth of September, one thouſand ſix hundred and three, which he commands to be obſerved as to the Valleys of Luſerna, Peroſa, and San Martino, together with Roccapiata, San Bartholomeo, Praroſtino, and other places of which mention is made in the ſaid Grants, and onely within the limits graciouſly tolerated, notwithſtanding any other order to the contrary; pardoning to them alſo, and remitting all the penalties incurred for breaking the Orders of His Highneſs, and other faults and exceſſes committed before the general Pardon, notwithſtanding the ſentences of the Chief Juſtice, and of the Senate, Derogating in this point from that which the ſaid pardon diſpoſeth, as well of ſpecial favour, as upon the payment of Six thouſand Ducatoons to be paid rateably according to what is uſual in the three Valleys aboveſaid, and alſo upon condition that thoſe of San Giovanni be

La Camera Ducale.

AD ogniuno ſia manifeſto che ſoura la ſupplica preſentaci per parte dell'huomini della Relligione delle Valli di Luſerna, Peroſa, San Martino, & d'altri luoghi à quelli congionti, accio ci piaceſſe interinare, ametter & approvare le riſpoſte che S. A. Sereniſſima s'è compiaciuta di dar al memoriale che quelli l'hanno ſporto li vinti de Giugno proſſime paſſato, di mano del ſteſſa Altezza firmata, per laquale confirma alli ſteſſi ſupplicanti le conceſſioni fatte gli ſotto li nove d'Aprile, 14. *Maggio, & penultimo di Settembre mille ſeicento tre, quali manda oſſervarſi, in quanto alle Valli di Luſerna, San Martino, Peroſa, inſieme Roccapiata, San Bartholomeo, Praroſtino, & altri luoghi de quali nelle dette Conceſſioni, & frà li limiti gratioſamente tollerati ſolamente, non oſtante ogni altro ordine in contrario, facendoli inſieme gratia & remiſſione di tutte le pene incorſe per contraventione alli ordini di S. A. et per altri delitti & ecceſſi commeſſi inanti l'indulto generale, non oſtante le ſentenze del Capitano de giuſtitia, & del Senato. Derrogando in queſta parte à quelle che diſpone detto indulto, tanto di gratia ſpeciale, che mediante finanza di Ducatoni ſei milla da pagarſi a ratta ſecondo il ſolito delle tre Valli ſudette & conche quelli di San Giovanni*

debbano murare la porta della Chieſa novamente fatta, & non altramente n'in altro modo. Et per la ſeconda riſpoſta al detto memoriale l'iſteſſa Altezza concede luoro che l'eſpeditione gli ſia interinata gratis eſimendoli ſimilmente del pagamento del quos, decima, albergo, ſigillo, ſignattura, et d'ogn' altro emolumento, e più à pieno, come in dette riſpoſte ſi legge, et che le foſſe opportunamente proveduto, Hora veduta la ſupplica ſoura preſentataci con il predetto memoriale ſporto à S. A. continente due cappi di mano dell'iſteſſa A. firmate, debitamente ſpedite, ſigillate, et ſottoſcritte Caron. Datt. in queſta città li vinti di Giugno proſsime paſſato com' ancho le concluſioni del Signore Antonio Ghiglioti Avocato Patrimoniale, et il tutto ben conſiderato, Habbiamo interinato, ammeſſo, et approvato, et per le preſenti interiniamo, ammettemo et approviamo, per quanto à noi ſpetta le riſpoſte ſoura deſignate per goder l'impetranti dell' utile et beneficio d'eſſe ſecondo luoro forma et tenore, mandando che quelle col ſudetto memoriale ſiano, regiſtrate nelli regiſtri noſtri per haverli raccorſo al biſogno, in fede habbiamo concedute le preſenti. Datt. in Torino li diece ſette d'Agoſto, mille ſei cento vinti, Per l'Illuſtriſsima Camera Ducale de Conti ſudetta; debitamente ſigillate, et ſottoſcritte, Faſsioti.

be obliged to ſtop up the gate of the Church newly made, and not otherwiſe, nor in other manner: And for a ſecond anſwer to the ſaid Memorial, his Highneſs grants them that the diſpatch thereof be interinated for them gratis, exempting them likewiſe from the payment of the Quos, Decima, Albergo, Sigillo, Signatura, and all other fees and charges whatſoever, as is more fully to be read in the ſaid anſwers, and that they ſhall be ſeaſonably provided for; Now having ſeen the Petition above preſented here, together with the aforeſaid Memorial preſented to his Highneſs containing two Articles, ſigned with his Highneſſes hand, duly expedited, ſealed, and ſubſcribed, *Carron.* Dated in this City the twentieth of June laſt paſt, as alſo concluding with Signor *Antonio Ghiglioti* Patrimonial Advocate, and having well conſidered the whole, We have interinated, admitted and approved, and do by theſe preſents interinate, admit and approve, as far as to us belongs, the anſwers above-mentioned, that the Petitioners may enjoy the profit and benefit of them according to their form and tenor, commanding that they, together with the aboveſaid Memorial, be regiſtred in our Regiſters, that recourſe may be had thereto upon occaſion. In witneſs whereof we have granted theſe preſents; Given at Turin, the 17 of Auguſt, One thouſand ſix hundred and twenty, by the moſt Illuſtrious Ducal Chamber of Accounts before mentioned, Duly ſealed and ſubſcribed, *Faſsioti.*

Copy of a Petition.

Moſt Excellent Lords,

THe Commonalties and men of the Valleys of Luſerna, Peroſa, San Martino, and other places of the Reformed Religion, have obtained of his moſt Serene Highneſs, the here-recited Heads and Anſwers, confirming to them their ancient Grants and abolitions of ſome criminal Proceſſes, which were formed againſt them at the inſtance of your Highneſs Exchequer, upon payment of ſix thouſand Ducatoons. The which particulars and abolitions having been admitted by the moſt Illuſtrious Chamber of Accounts without any difficulty, as appears by the Patents duly ſealed, and ſubſcribed *Faſsioti*, of the ſeventeenth of this Auguſt of the preſent year, deſiring to obtain the ſame Interination from the moſt Excellent Ducal Senate, they have thought fit to have recourſe to your Excellencies;

Humbly beſeeching you that you would be pleaſed to admit, approve, and interinate the ſaid Heads, Anſwers, Grants, and abolitions petitioned for, fully and wholly, according to the form, intention, and tenor of the ſaid Heads, and things petition'd. This was underwritten; Reggis, Advocate.

A Copy of the Decree.

Let it be communicated to one of the Lords Advocates of the Exchequer, that he may conclude it. At Turin, 30 Auguſt 1620. V. Comes.

Copia di Supplica.

Excellentiſsimi Signori,

LE Communità & huomini delle Valli di Luſerna, Peroſa, San Martino, & altri luoghi della Rifformata Relligione, hanno ottenuto de S. A. Sereniſsima li quivi alligati capitoli & riſpoſte, confirmando de luoro antiche conceſsioni & abolitioni d'alcune inquiſitioni criminali, che le venevano formate inſtante il fiſco di V. S. A. mediante finanza di Ducatoni ſei millia, Quali Capitoli & abolitioni eſſende ſtate ammeſſe dall'Illuſtriſsima Camera de Conti ſenza difficoltà alcuna, come ne conſta per patenti debitamente ſigillati, & ſottoſcritte Faſsioti, delli diece ſette dil corrente Agoſto del preſente Anno, deſiderando ottener la meda interinatione dall' Eccellentiſsimo Ducal Senato, hanno penſato da luoro EE. racorrer.

Humilmente ſupplicandole reſtar ſervite, voler ammetter, approvar, & interinar detti capitoli, riſpoſte Conceſsioni & abolitioni ſupplicate in tutto & per tutto alla forma, mente & tenore di detti Capitoli & coſe ſupplicate, il che, ſottoſcritto Reggis, Avocato.

Copia di Decretto.

Communicetur uni ex Dominis Advocatis fiſci, ut concludat, Taurini 30. Auguſti 1630. V. Comes.

Copia di Concluſioni.

Vidi, & non diſſentio approbari ſupplicata conceſſione, modo non quoad condemnatos in pœnam pecuniariam, ſit ſalvum jus officialibus, maxime prohibetur fiſcalibus pro eorum juribus maxima decima fiſcali; & quoad condemnatos in pœnam corporalem teneantur ſeſe conſtituere pro interinatione, Paſtoris, Memoriale.

Memoriale Dietim.

L' Anno del Signore mille ſei cento vinti & alli quatro di Septembre in Torino giudicialmente avanti l' Eccellentiſsimo Senato.

Sono comparſi Monſignore Horatio Ballayra procurattore delli particolari delle Valli di Luſerna, Peroſa, San Martino & altri luoghi a quelle congionti come di già hà fatto altre volte fede, produce la ſupplica à S. A. Sereniſsima con le lettre di gratia, & abolitione da quella ottenute per la proceſſura inſtante il fiſco Ducale contro detti particolari formata, Conceſſioni d'altri cappi, come per le riſpoſte al margine d'eſſa ſupplica ò ſy memoriale appare, inſtando che detta abolitione, Conceſſioni & riſpoſte ſiano interinate, ammeſſe & approvate ſecondo luoro forma, mente & tenore ſenza alcuna reſtrittione, conditione ne qualificatione, & come ſono anche dall' Illu-

A Copy of the Concluſions.

I have ſeen, and do not diſſent, that the Things Petitioned for ſhould be approved by a Conceſſion, provided it do not extend to ſuch as are condemned to a penalty of money. As likewiſe that the right of the Officers be preferred, But eſpecially that the Fiſcals be prohibited to claim their Fiſcals Fee of decimation, and that thoſe who are condemned to corporal puniſhment, be bound to undertake that theſe things ſhall be interinated by their paſtor.

A Memorial from day to day.

In the year of our Lord One thouſand ſix hundred and twenty, and upon the 4th of September judicially before the moſt excellent ſenate.

There hath appeared Mr. Horatio Ballayra, Procurator of the particular Members of the Valleys of Lucerna, Peroſa, San Martino, and the other places conjoyned with them, as already at other times he hath given teſtimony, producing a petition to his moſt ſerene Highneſs with letters of pardon and abolition obtained from him for the proceſs which was formed at the inſtance of the Ducal Exchequer, contrary to the ſaid particular grants of other heads, as appears by the anſwers on the margine of that petition or memorial, making requeſt that the ſaid abolition, grants and anſwers may be interinated, admitted, and approved, according to their form, intention, and tenor, without any reſtriction, condition, or qualification whatſoever, even as the ſaid Conceſſions and Abolitions of the twentieth of June laſt paſt, were ratified by the moſt Illuſtrious Court, as appears from the ratification of the ſaid Court, which he produced on the ſeventeenth of Auguſt laſt paſt, expedited in due form, and in obſervance of the ſaid Abolition, all particular Inquiſitions are thereby prohibited, with all other moleſtation, whether real or perſonal, according to the form and meaning of the ſaid Letters, for the obſervation whereof he makes requeſt, otherwiſe proteſts againſt the non obſervance, and that he will have a new recourſe to his moſt Serene Highneſs to obtain juſtice, on the one part. And the noble Fiſcal General Darmello, on the behalf of the Exchequer, oppoſeth the aſſerted Letters, as alſo the Memorandum of the particular Profeſſors of the Reformed Religion in oppoſition thereto, concerning the ereption and ſubreption, as being a thing whereof the matter of fact was not truely related, to which purpoſe he produced the Acts of Inquiſition formed againſt them, begun under the , and ended by the ſentence of with all things contained in thoſe Acts on the behalf of the Exchequer, the product thereof being mentioned and deſigned onely for profit, and did inſiſt that the aſſerted interination petitioned for ſhould be recalled; Or that however before all other things it ſhould be ordered, that the particulars enquired into, and the perſons condemned to corporal puniſhment, ſhould perſonally appear in the perſons of the Senate, in conformity to the new Orders, cauſing the ſame to be obſerved, and all Acts made or to be made in prejudice of the Exchequer, to be made void, and that he may obtain juſtice to be done on the other part.

Which the moſt Excellent Senate

ſtriſsima Camera ſtate interinate della data eſſe, Conceſsioni & abolitione delli vinti del proſsime paſſato Giugno, & dall' interinatione d'eſſa Camera qual anche produce delli diece ſette dell'hor ſcorſo Agoſto, il tutto in debita forma ſpeditto, & in oſſervanza d'eſſa abolitione ſij inhibita à tutti li particolari inquiſiti & altri ogni real & perſonal moleſtia alla forma e mente di dette lettere, de qual oſſervanza implora, altramente proteſta dell' inoſſervanza & d'haver nuovo racorſo à S. A. Sereniſsima & farſegli giuſtitia per una parte: Et il nobile Fiſcal General Monſignor Darmello, per le raggioni & intereſsi del Fiſco oppone contro l'aſſerte lettere & memoriale delli particolari della preteſa Relligione averſanti prod. dall' ereptione & ſurreptione, come non narrata la verità del fatto, al cui effetto prod. gl'atti dell' inquiſitione contro quelli formati, comminciati ſotto li & finiti per ſentenza, delli con ogni coſa in eſsi atti per parte del fiſco detta producta mentionata & deſignata nell'utili ſolamente & inſta repellerſi l'aſſerta domandata interinatione, ò in ogni caſo ordinarſi avanti ogni coſa che li particolari inquiſiti, & condennati in pena corporale, ſi debbino perſonalmente conſtituire nelle carceri Senatorie conforme à novi ordini, facci oſſervanza d'eſſe & della nullità d'ogni atto fatto et da farſi in pregiudicio del fiſco, et farſegli giuſtitia per l'altra parte.

Il che udito il prefatto Eccellentiſsimo Senato

Senato hà aſsignate le parti à comparer avanti eſſo alli cinque di Septembre, per ſentir ſua ſommaria ordinatione qual in queſta cauſa proferir intende, come ſarà di raggione, e giuſtitia. Datt. per detto Eccellentiſsimo Senato.

Ordinanza.

L' Anno del Signore mille ſei cento vinti, & alli cinque di Settembre in Torino giudicialmente avanti il prefatto Eccellentiſsimo Senato.

Sono comparſi il nobil Fiſcal Generale Mr. Darmello per le raggioni & intereſsi del Fiſco, & Mr. Ballaÿra Procuratore, & al nome delli particolari della Relligione delle Valli di Luſerna, Peroſa, San Martino, Praroſtino, Roccapiata, San Bartholomeo, & altri luoghi, come ne gl'atti, a coſtandoſi alli luoro precedenti richieſti, & ſenza da quelli in modo alcuno receder, inſtano conforme ad eſsi farſi, pronuntiarſi & ordinarſi in luoro reſpettivamente favore con le ſpeſe per ambi le parti.

Il che udito il prefatto Eccellentiſsimo Senato hà ordinat o doverſi interinar come interina le Conceſsioni fatte da Sua Altezza ſopra il memoriale d'elli vinti di Giugno ſporto dalli particolari della preteſa Relligione delle Valli di Luſerna, Peroſa, San Martino, & altri luoghi ſecondo ſua forma, mente, & tenore, eſcluſe però d'eſſe il Capit. Capello

above-ſaid having heard, they have cited the parties to make their perſonal appearance before them upon the Fifth of September, then and there to hear their final determination, which they intend to give concerning this affair, according to reaſon and juſtice. Given by the ſaid moſt Excellent Senate.

The Ordinance.

In the Year of Our Lord, One thouſand ſix hundred and twenty, and the Fifth day of September, in Turin, judicially, before the above-ſaid moſt Excellent Senate.

There have appeared before us Mr. *Darmello*, the Noble *Fiſcal General*, upon the Account of the Confiſcation, together with Mr. *Ballaÿra* the Procurator, in the name of all the particular Profeſſors of the Religion, in the Valleys of Lucerna, Peroſa, San Martino, Praroſtino, Roccapiatta, San Bartholomeo, and the other places ſpecified in the Acts, according to their former requeſts, and they inſiſt that all ſhould be done, pronounced, and ordered in conformity thereunto, without any manner of receding or going back from the ſame, a favourable reſpect being had to the expences of each party.

All which being heard, the moſt Excellent Senate above-ſaid hath ordained, that the Conceſſions made by his Highneſs, upon the Memorial of the Twentieth of June, concerning the particular Members and Profeſſors of the Reformed Religion of the Valleys of Lucerna, Peroſa, San Martino, ſhould according to their form, meaning, and tenour, be ratified, as they are ratified, excluding neverthele ſs Captain Capello, eſpe-

cially in regard of the murther by him committed upon the perſon of the deceaſed *Tomaſo Bertone*; Provided, that they pay to the Officers and Fiſcals their reſpective Fees, and defray the charges of the Proceſs, with whatſoever payments relate to this Article. The which Ordinance as aforeſaid Mr. *Ballaÿra* the Procurator of thoſe of the Religion, hath accepted, and doth accept, as in the Acts are expreſſed, onely ſo far forth as it ſhall be profitable, and favourable to his Principles.

And the Fiſcal General Mr. *Darmelli*, on the behalf of the Exchequer, hath not conſented, nor yet doth conſent thereunto, but doth proteſt the nullity thereof, and doth demand that with good ſupportance, &c. and that reparation be made, with good ſatisfaction. Signed, and ſubſcribed, *Faſſanino*, Secretary.

Extracted out of its true Original by me the Notary, ſubſcribed in teſtimony hereof,

Mulazani, Notary.

maſſime l'homicidio da lui commeſſo nella perſona del fu Tomaſo Bertone, pagatte però alli Uſficiali & Fiſcali luoro dritti & ſpeſe del proceſſo, & quelle diqueſt' articolo compenſate, laqual Ordinanza come ſopra datta Mr. Ballaÿra procuratore delli particolari della religione, come ne gl'atti hà accettate & accetta nelle parti à detti ſuoi principali utili, & favore voli ſolamente.

Et il Fiſcal Generale Mr. Darmelli, par le raggioni & intereſsi del Fiſco à quella non hà conſentito ne conſente, ma proteſta della nullità, & chiede che con buona ſupportatione, &c. reparata. Datt. debittamente ſigillata, & ſottoſcritta, Faſſanino, Secretor.

Eſtratta dal proprio Originale per me Nodaro, ſottoſcritto in fede,

Mulazani, Nodaro.

These very Conceſſions were confirmed by Madame Royale, in the Year 1638. And again by his Royal Highneſs now raigning, upon the 30 of June 1649, and the Second of June, and the 29th of December, in the Year 1653. Upon which very day thoſe of the Reformed Religion having re-iterated their ſupplications to his Royal Highneſs, to the end that the above-ſaid Confirmation of the ſaid Conceſſions might be *Senza alcuna reſtrittione, ne alteratione, non oſtante qual ſi voglia ordine fatto, ò da farſi, ò qual ſi voglia altra coſa in contrario.* i.e. *Without any reſtriction or alteration; notwithſtanding any Order made or to be made, or other thing whatſoever to the contrary.* His Royal Highneſs made them anſwer at the lower end of their Supplications, in the following termes. *Dichiara Sva Altezza Royale non eſſer di mente ſua, che per le riſpoſte date al memoriale a capi delli 2 Gingno 1653. s'intendino ampliate ne diminuite le Conceſsione debitamente ſpedite, le quali hanno li ſupplicanti rapportate del fu Duca Carlo Emanuel avo ſuo, & de alteri ſuoi ſereniſsimi Predeceſſori. In Torino li 29 Decembre, 1653.* i.e. *His Royal Highneſs declares, that it is not his intention that the Conceſsions which have been expedited in due form, which the Petitioners have obtained of the deceaſed Duke Charles Emanuel his Uncle, and of others his moſt Serene Predeceſſors, ſhould be altered, enlarged, or diminiſhed. In Turin the 29 of September, 1653.*

Court of *Savoy.*

His Royal Highneſs's Anſwer to them was, that this Order was conformable both to juſtice, and the intent of their former Conceſſions, yet nevertheleſs, that he was contented graciouſly to hear what they could allege to the contrary; yea moreover, that he would be yet favourable to them, in caſe they would ſend Deputies to Turin, furniſhed with full Commiſſion, drawn up in a due and legal form, with whom, etc.

This Admonition was reiterated by divers Miniſters of State, and Members of a Committee conſtituted for that very end and purpoſe, conſiſting of the chief Counſellours of State and Juſtice, as alſo by the Marqueſs of Pianezza, etc.

Notwithſtanding they always refuſed to ſend Letters of Procuration in a due form, etc.

Animadverſion.

1. Alas! what juſtice was there, or indeed could there be, in driving ſo many thouſands of Souls out of their ancient Poſſeſſions & Inheritances, & that within three days, in the very midſt of Winter, and upon pain of death, in caſe they would not damn their Souls by turning Catholicks againſt their Conſciences? And to make amends, promiſed them for their encouragement, to hear their Reaſons and Requeſts afterwards? If they had had the leaſt inclination to hear what they could ſay in their own defence, why did they firſt iſſue out ſo ſevere a Decree againſt them? The truth is, this proceeding is,

Gen.3.9.

1. Againſt the Example of God himſelf, who though he be the ſupreme and abſolute Judg of the whole World, (and *who can ſay unto him what doſt thou?*) yet we finde that he firſt cited Adam, and gave him a fair Trial, before ever he turned him out of Paradiſe, or paſſed that heavy Sentence againſt him and his Poſterity.

Acts 25.16.

Balw. in Conſ. 327. 2. Vol.

2. Againſt the diſpoſition of common Right. For as Feſtus told King Agrippa, *The Law condemns no man before he which is accuſed have the Accuſers face to face, and have licence to anſwer for himſelf concerning the Crime laid againſt him.* Yea, and which is more, *Reſtitutio poſſeſſionis datur quando Judex proceſſit contra non citatum.* And all Civilians agree in this, namely, *Citationem requiri, ut quis ſe defendere poſſit, & ideo*

ideo negans citationem dicitur negare defenſionem, quæ cum in re naturali concedatur, nomini auferri debet. And to ſhew that a Prince himſelf cannot diſpenſe with it, they confeſs it to be *Jure divino, Nec à Principe poteſt auferri citatio, adeò ut ſi non præceſſit citatis, actus reddatur nullus.* Therefore the Order of Gaſtaldo muſt needs be void, as being repugnant and contrary both to all humane and divine Inſtitutions.

Clem. Paſtor. de re jud.

Port. in Conſ. 2. n. 7.

3. To whom were the poor people to adreſs themſelves in ſuch a caſe? Was it not to the Council *de extirpandis hæreticis*, from whom *good Lord deliver us!* and let all honeſt Proteſtants ſay, Amen! *O præclaros ovium cuſtodes, ut aiunt, lupos!* What encouragement have the poor Larks to ſend their Deputies to the hungry Kites? or the Lambs to make their humble Adreſſes to the ravenous evening Wolves, who are hunting greedily after their prey? If it be replied, that there never was ſuch a Council erected at *Turin*; We anſwer, 'tis true, there is but one great Council that bears that glorious Title καθ' ἐξοχὴν and that's at *Rome*, which *Petrarcha* righteouſly calls *Fuſcina d'ingannai, et tempio d' hereſia, &c.* But it's as true, that under that great Council there is a great number of other great Councils, in the Metropolitan and chief Cities of thoſe Kings and States who depend on the See of *Rome*, and which are ſubordinate unto it. Yea, the Auditour *Gaſtaldo*, while he ſtiles himſelf, *Conſervatore generale della ſanta fede per oſſervanza de gli' Ordini contro la preteſa Religione Riformata, &c.* Does he not declare plainly that he himſelf is a Member of this Congregation? The Marqueſs *Pianezza* likewiſe has been conſtrained to confeſs, that the Aſſembly which had judged all thoſe Affairs, ſate in the Houſe of the Arch-biſhop of *Turin*, the ſaid Arch-biſhop being Preſident; and if ſo, what could this be but an Eccleſiaſtical Aſſembly?

3. What were the *Letters* of *Procuration* which they refuſed to bring before this Aſſembly? Alas! they were ſuch as muſt have been drawn by Popiſh Notaries, whereby they muſt have accepted of all that his royal Highneſs would have been pleaſed to ordain concerning them, renouncing and diſclaiming all their ancient Rights, Privileges and Eſtates. There is no man can deny, but that the poor people uſed their utmoſt diligence to preſent their Requeſts to his Royal Highneſs, and indeed they longed for nothing more, than for ſuch an opportunity as this to inform their ſovereign Prince of the truth of all things, and if poſſible to remove thoſe hard thoughts and ſiniſter impreſſions, which their malicious Adverſaries had ſo long laboured to poſſeſs his minde withall: but they could never obtain Audience, although all their Deputies made three diſtinct Voyages to Turin on ſet purpoſe, and were always ſent back to the Council *de extirpandis hæreticis*, being thus banded between one and the other, as Balls between the Rackets, meerly to amuſe them, and ſpin out the time till all things were ready for the ſlaughter of their Brethren in the Valleys. If it be objected that theſe Requeſts were not authentick, we affirm the contrary,

and ſay, that they were both ſigned by the Hands of the Principal of the Valleys, and made authentick by the Judg of *Lucerna* himſelf, as the Adverſaries well know: neither is there any other reaſon why they will not allow them authentick, but this, becauſe they were not of their own penning and framing; and becauſe the people were not ſo unwiſe and unwary, as to yield to accept of all that his Royal Highneſs ſhould ordain concerning them, without this Reſtriction, *Salvis conſcientiis, & antiquis conceſsionibus.*

Court of *Savoy.*

At the very ſame time they writ Letters to Foreign States, deſiring their counſel, &c. amongſt others, to the Miniſters of Geneva, &c.

The Anſwer of the Miniſters of Geneva *was that they ſhould have recourſe to his Royal Highneſs, &c. yea, if after all they could obtain nothing, they ſhould nevertheleſs obey their Sovereign.*

They added, that they had not delivered their Letters to the Governours, Ne vobis vitio vertatur, &c.

Animadverſion.

1. That the poor people had ſuch recourſe to other States and Princes, as is above ſpecified, is by them denied, and by the other not at all proved.

2. Although the Miniſters of *Geneva* might counſel them to yield obedience to his Royal Highneſs, yet ſurely they did never counſel them to inſlave themſelves to the Council *de extirpandis hæreticis*, or, to ſuffer their throats to be cut like Beaſts, and to be thrown out of their Houſes and ancient Habitations, without either knowing the Cauſe or Reaſon thereof. Certainly, the Miniſters of *Geneva* never counſelled them to accept of the Order of *Gaſtaldo*, but on the contrary, exhorted them (if they did any thing) to have recourſe to his Highneſs, and there to complain of the cruelty and injuſtice of the ſame. And thus muſt theſe mens Text be read like the Hebrew, that is, backward, for the right underſtanding of the ſame.

3. The *Latin* words *Ne vob is vitio vertatur*, which are ſaid to be taken out of the pretended Letter, is a great Argument that it was none of theirs, for the Aſſembly of Miniſters at *Geneva* (as is well known)

known) write ordinarily in *French*, to thoſe Paſtours of other Churches who ſpeak that Language. And therefore if any ſuch Letter was written, it was rather by ſome private perſon than that Aſſembly in general, and ſo the Adverſaries deceive both the world and themſelves by imputing the ſame unto them.

Court of *Savoy*.

All which appears by the authentick Proceſs made, and by the Depoſitions of the Priſoners, &c.

Animadverſion.

A poor proof indeed! After they have ſifted and ſhaken the weak Faith of ſome ſilly Souls, by ſetting before their eys, and inflicting upon their bodies all the torments they can poſſibly deviſe, and ſo at laſt extorted out of their mouths what was never in their hearts, they then produce their teſtimonies as valid and authentical, whereas what thoſe poor creatures have confeſſed at ſuch times, was onely what their Tormentors pleaſed, as ſeveral of them, who have ſince that time by the good hand of Providence eſcaped their hands, have openly proteſted before God and Men, that the extremity and horrour of pain and torments extorted from them then many things, which they now deteſt and abhor from the bottom of their Souls. For this the Reader need ſeek no further proof than the Declaration Reparative of the two Miniſters, *Aguit* and *Gros*, above ſpecified.

Book 2.cha.3. p.279.

Court of *Savoy*.

From whence it may be gathered, how falſly it is ſuppoſed, that the Orders of the 25. of January aforeſaid had reſpect either to their Religion or Conſciences, &c.

Animadverſion.

A very ſtrange Paradox indeed! that there ſhould be a condition ſo plainly inſerted in the Order, to oblige them to turn Catholicks, and yet the Order not reſpect at all either Religion or Conſcience? The truth is, the words will very well admit of another conſtruction, *The ſaid Order reſpects neither Religion nor Conſcience,* that is to ſay, there is not ſo much as any trace of Religion or Conſcience in that Order; ſo cruel, barbarous, and inhumane is it! What elſe was the end and drift of this Order, than to force thoſe poor people to apoſtatize? Either they muſt quit their Houſes and Habitations in the very midſt of Winter, and be confined to a Countrey where it was impoſſible for them to ſubſiſt, with a thouſand other cruel circumſtances, or elſe they muſt, againſt the perſwaſions of their mindes, and the enlightenings of their Conſciences, become Catholicks, and to hazzard their immortal Souls; What was this but the very ſame artifice the Heathen uſed of old to make the Chriſtians revolt? What ſhall we ſay of the *Croiſada* ſpread at that time over all *Piemont*? The infinite number of Thieves and Outlaws who were lodg'd in *La Torre*, and in all the neighbouring Monaſteries round about? the Plunder and Pardons promiſed to all who would engage and joyn for the deſtruction of the Hereticks, with the printed Tickets that were given to the Souldiers for this very purpoſe? The Order that was ſent before to ſix Regiments of the *French* Army to come ſpeedily from *Dauphine*, as likewiſe the Letter of the *French* Ambaſſadour *Servient* to the Lords *Caſtellains* and Conſuls of *Pragela*, bearing date 14. *April*, 1655. (which was three days before the Marqueſs of *Pianezza*'s Army came) wherein *he forbids thoſe of* Pragela *to aſsiſt the others*? All theſe circumſtances and that bloudy Maſſacre following immediately after, plainly ſhew, that the Deſign was to deſtroy them as Proteſtants, Root and Branch, and to cut off their Remembrance from the face of the earth.

If all this be not yet ſufficient, yet Count *Bouchard* in his Letter to Mr. *Laurens* and Mr. *Malarot*, bearing date 5. *May* 1655. will certainly give ſo much light into this buſineſs, that it will not leave the leaſt foundation for a ſcruple.

An authentick Tranſcript of Count *Bouchard*'s Letter to Mr. *Laurentio* and Mr. *Malarot*, bearing date 5. *May* 1655.

Moſt honourable and dear Friends,

I Have thought good once more to give you warning of the extreme danger wch hangs over your heads, and how eaſily you may prevent the ſame; and then if you will not apply a Remedy to the ſame, but will ſatisfie your giddy fancy, to behold the utter deſolation of our Canton, and will needs appear the onely Ranters in all the Valleys, I do proteſt, as well in the name of all the Lords, the Earls Vagnone and Verdina, as in mine own, that we ſhall revenge our ſelves even unto bloud, and ye ſhall have no manner of trading or commerce, either in *Pignerol*, or in our confines. And that ſooner or later you ſhall repent you of this errour, and damage. Wherefore ſee what courſe you will ſteer, and whether you will govern your ſelves according to the example of *Prali*, *Rodoretto*, *Salſa*, *Macello*, and *Maneglia*, who have turned Catholicks, and have promiſed for thoſe who are abſent, otherwiſe I ſwear unto you by the holy Baptiſm, that the Lord Marqueſs *Galeazza* hath order to burn, root out, and to demoliſh every Houſe, as likewiſe to cut up the Vines and Trees, in the Poſſeſſions not onely of thoſe who are now in being, but alſo their Children who are to come. But if God doth not by his holy grace enlighten you, and if you will not become Catholicks, ne-

Molto magnifici mici cariſsimi,

ANcor queſta volta gli voglio avertire del ſupremo male che li ſopraſtà, & della facilità di evitarlo, & poi quando non voglino rimediarvi, & veder per bel capritio l' eſterminio de i noſtri quartieri che ſolamente eſsi ſoli in tutta la Valle fanno del bel humore io gli proteſto tanto per parte de ſacri Comti Vagnone, Verdina che mia che ſe ne vendicaremo col ſangue ne voi alteri negotiarete in Pinarolo è noſtri Confini che toſto ò tardo vi pentiate di queſto errore, e danno che ſi apportate per tanto à l' eſempio de Prali, di Rodoretto, di Salſa, di Macello, & Maneglia vi dovete rigolare queſtì ſi ſono catholiſati tutti & promeſſo per quei che erano abſenti, hora vedete ciì che volete fare Io vi giuro ſul ſanto Bapteſimo che il Signor Marcheſe Galeazzo ha ordine d' abbrucciare, eradicare, e d' eſtirpare ogni caſa tagliar le vitti & li arbori delle poſſeſsioni di quelli che non meno per tanti figlioli che havete, è ſette per havere, & ſe pure Iddio non vi illuminaſſe con ſua ſanta gratia, e che non vi catholiſiate purche

vertheleſs I adviſe you to give at leaſt ſome Hoſtages that you will not re-enter into the Dominions of his Royal Highneſs, or do any hurt to the Catholicks. And if you do this, I believe they will leave you in peace, and not deſtroy your Houſes, and by this means in time all things may be accommodated. I beſeech you think well upon what I have ſaid, and to morrow morning let me have your poſitive Anſwer, and what you reſolve to do, for the Lord Marqueſs *Galeazzo* will lodg to morrow in our Quarters, and if you be but reſolved, I do believe I ſhall avoid the ſtroke, and cauſe him to go forth of the Valley of *M. Malanotto.* Ye have now an opportunity in your hands, communicate this Letter to your Friends, onely ſee that they be your true Friends. And I beſeech God Almighty to aſſiſt you. *Rovero* the fifth of *May* 1655.

Your moſt affectionate Friend
to ſerve you,

Emanuel Bochiardo.

diate qualche oſtaggio di non rientrar li ſtati di S. A. R. ne da far danno à Catholici, Io credo che vi laſciaranno in pace e non eſterminaranno le caſe, & poi col tempo tutto s' accommodarà, di gratia penſateli bene, & fatemi domani matina riſpoſta affirmativa di ciò che volete fare per che il Signor Marcheſe Galeazzo domani vol allogiar ne i noſtri quartieri & ſe ſi reſolve credo che l' evitarò & le farò ſortir della Valle M. Malanotto, hora è tempo fatte veder queſta Lettera à voſtri amici, purche ſianni veri amici e Dio vi agjuti come lo prego di fare Revero. li 5. Maggio 1655.

Voſtro affectionato per
ſervirſi.

Emanuel Bochiardo.

Merolles likewiſe who commanded ſome Forces againſt thoſe of the Valleys ſpeaks very plain in a Letter of his that he writes from *Turin* the ſeventeenth of *July* 1655.

An authentick Extract of *Merolles* Letter from *Turin*, 17. *July* 1655.

YOu have underſtood by my former the ſtate of the Valleys in Piemont, *and what is befallen the Hereticks. By this you will know that his Royal Highneſs having done me the Honour to confer upon me the Command of one part of the Forces, we purſue thoſe who are come to reinhabit; thoſe who are yet in the Countrey ſtand upon their own defence, but are for the moſt part put to the rout. They expect indeed ſome aſſiſtance, but though there ſhould come any, it would come ſo late, that I ſhall have time enough to deſtroy the Remnant of thoſe Hereticks, &c.*

To all this we may add an authentick Copy of a printed Order of the Marqueſs *Pianezza*, tranſlated out of the *Italian*, containing the Privileges granted to thoſe who ſhould revolt.

The Marqueſs of *Pianezza*, Knight of the Order, General of the Infantery of his Royal Highneſs.

BY virtue of the Authority we hold under his Royal Highneſs, we permit and grant to N. *upon the account of the Teſtimony of Catholization, given us by the* R. F. *the chief Miſsionary, to inhabit in the place of* N. *and in the very ſame houſe where he inhabited before the Troubles, as alſo to enjoy that Eſtate which he poſſeſſed in the ſaid place, with ſecurity to his perſon, notwithſtanding the Crime of Rebellion which he ſtands guilty of, and conſequently the pain of Death and Confiſcation of Goods, the which pains both real and perſonal his Royal Highneſs graciouſly ſuſpends, upon the account of his Catholization, and with an intention to ſpare his life, and to take off the Confiſcation of his Eſtate, for the ſpace of two years next enſuing, provided he live a good Catholick during that time, and do not diſ-*

obey his Royal Highneſs Orders. But in caſe he return to the ſaid Hereſie, and renew acts of diſobedience againſt his Royal Highneſs Orders, then he ſhall not onely be deprived of the benefits now accorded to him, but ſhall loſe his life, as a Rebell both to divine and humane Authority, and immediately hereupon the aboveſaid Confiſcation of Houſes, Lands, and Fruits, of whatſoever ſort or ſubſtance they be, ſhall be in full force. Given at La Torre *of* Lucerna *the* 4. *of* May 1655.

P. Claudio di Simiane.

Berton.

The Certificate of the Monk, the true Original whereof was delivered into the Authours hands, and is to be ſeen in the publick Library of the famous Univerſity of *Cambridg*.

I *Whoſe Name is here under-written, do atteſt, that* N. *of*——— *having abjured the Hereſie of* Calvin, *has ſubmitted to the faith and obedience of the Church of* Rome, *promiſing to live and dy in the ſame. Given at* La Torre *the tenth of* May 1655.

Fra Proſpero da Tarano
Præf. Apoſtolico.

and underneath R.

Court of *Savoy*.

In order to this Affair the Inhabitants of the ſaid Valleys appointed and held a general Aſſembly, &c.

In ſum, their Concluſion was, never to yield obedience to any ſuch Order, and that Arms were to be taken up, &c.

That the Eſtates by them unlawfully purchaſed, &c. ſhould not be ſold to any Catholick, &c. For the performance of all which they all took a ſolemn Oath, &c.

This being done, they returned by their own Authority into the places prohibited,

hibited (notwithſtanding they ſtill acted by way of Deputation, as if they had had no intention at all to a Rebellion,&c.)

Animadverſion.

1. And was it not high time for the poor people to hold a *General Aſſembly*, when their ſworn Adverſary had fully and abſolutely determined their deſtruction?

2. Again, Is it not high time for men to *take up Armes*, in their own defence, who never had the leaſt thought of diſobeying their natural Prince, and who had always been liberal of their lives and fortunes for his ſervice, when once they ſhall ſee themſelves ſet upon by a barbarous generation of men, who, contrary to all Law and Equity, attempt to cut their throats like Beaſts? Do's not the very Law of Nature teach all men ſelf-preſervation in ſuch a juncture of time?

3. What though they did oblige themſelves by an Oath to preſerve thoſe ſmall Eſtates they had left them by their Anceſtors, or what they had lawfully purchaſed according to their conceſſions in the Year, 1561. where that very thing is expreſſed to them? Who is there that knowes any thing of thoſe affairs, who knows not that it has been an ancient ſtratagem of their Popiſh Adverſaries, to buy out and purchaſe at any rate, the Lands and Inheritances of the Proteſtants, and in the mean time to prohibit them to purchaſe, upon the ſtricteſt penalties imaginable, one foot of the Catholicks, that ſo by little and little they might utterly root them out of the Valleys? Surely the Hiſtory of *Naboth*, who would not ſell his Vineyard to King *Achab*, ſufficiently juſtifies the poor peoples behaviours in this caſe, and ſhews plainly, that it was not lawfull for Magiſtrates, no! not for the King himſelf, to compel *Naboth* to ſell his Vineyard. And that all the ſpecious pretences and formalities of Law, with the falſe witneſs that was made uſe of to overthrow him, were not able to hinder the *Dogs* from *licking the bloud of Achab and Jezebel*, for ſhedding the bloud of *Naboth*.

4. What likelihood in the world was there, or what ground to believe, that thoſe poor people ſhould conſume themſelves, and exhauſt their ſmall eſtates by the continuing their Deputies at Court at exceſſive charges to ſollicite their Affairs, and not only ſo, but alſo expoſe the lives of their Deputies themſelves, who were their chief Leaders, and principal men, to the fury of their adverſaries (which would have been in ſuch a caſe altogether unavoydable) if they had any ſuch Deſigne as here they are accuſed of, namely of acting an open and plain Rebellion? Was it not much rather on the contrary, an evident argument of their profound obedience and fidelity, accompanied with the greateſt innocency? who, though never ſo harſhly uſed, and never ſo often repulſed, would by no means deſiſt from preſenting their ſupplications at the feet of their Soveraign, but ſtill contain themſelves within the bounds of that humility and reſpect which faithfull and obedient ſubjects give to their Prince.

5. How was that to *return upon their own Authority*, when as they were invited and allured thereto, as Birds to the ſnare? For,

1 The greateſt part of thoſe who returned, were Tenants to ſome Catholicks, who commanded them to return and Till their grounds, promiſing them faithfully, that all things ſhould be compoſed and accommodated, and that not the leaſt wrong in the world ſhould be done unto them; and more particularly, that they ſhould not in ſo doing become liable to the Penalties ſpecified in the Order of *Gaſtaldo*.

2 Upon the complaints which they made of the wrongs and robberies as aforeſaid, they had this Anſwer returned them by the mouth of *Criſtofero Rorenco* a Gentleman of *Luſerna*, and Member of the Council *de Propaganda fide*, That they ſhould *watch thoſe Thieves, and declare who they were to the Preſident of the Province of Pignerol, who was appointed to do them juſtice. And that in the mean time, they might alſo till their grounds, provided they brought not their Families along with them, and that the men ſhould go back from time to time to lodge in thoſe other places whither they were retired by Order*. Whereupon thoſe honeſt-meaning people, thinking their adverſaries proceeded with the ſame ſimplicity of heart as they themſelves did, and that it was not his Royal Highneſs intention to drive them out of their ancient Inheritances, did return back upon the ſaid *Rorenco's* word and promiſe. And yet forſooth, this muſt be imputed to them for Rebellion: *Facile eſt invenire baculum quo cedas canem!* When once *he that has it in his power, is reſolved to do a miſchief to his inferiour, how eaſie is it for ſuch a one to finde or forge a golden and ſpecious pretext for every the moſt cruel and unhandſome action?*

Court of *Savoy*.

His Royal Highneſs did indeed ſuffer their manners for ſeveral dayes together, &c.

But ſeeing all in vain, he reſolved to ſend the Marqueſs of Pianezza, &c. to puniſh them by quartering upon them the ſaid Army, &c.

Animadverſion.

If they were ſent to quarter upon the poor people, they did ſurely execute their Commiſſion to the full, for, inſtead of contenting themſelves

ſelves with ordinary proviſions, ate and devoured the poor people themſelves. Yea many of thoſe bloudy wretches had ſuch curious palates, that nothing but the *boyled brains*, and *broiled breaſts* of *Barbets* would ſerve their turns.

Court of *Savoy.*

Their Miniſters cauſed Papers to be diſperſed throughout the whole Valleys, that it was now high time for all to take up Arms, &c.

Animadverſion.

On the contrary, they were the *Monks* and *Maſs-Prieſts* who diſperſed papers about the *Valleys*, promiſing plenary indulgences to all that would go and ſerve in that War, and in that Maſſacre; and although in that hurrey and confuſion, almoſt all things of that nature were loſt and concealed, yet there were ſome of thoſe very papers accidentally found in the pockets of ſome of the *Popiſh* Army, who were ſlain and taken priſoners in the War.

The Copies of ſeveral printed Tickets and other Papers and Pictures which were found in the Pockets of ſome of the Souldiers in *Piemont*, who had before Maſsacred the *Proteſtants.*

The very Originals of all which were delivered to the Author of this Hiſtory, and are to be ſeen in the publick Library of the famous Univerſity of *Cambridge.*

In the Paper A.

In the Paper *A.* are ſeveral forms of bleſſing, conſecrated to be carried about them for preſervation; As for example.

Potentia Dei ✝ Patris, Sapientia Dei ✝ Fili, Virtus Spiritus ✝ Sancti, per interceſsionem Sanctiſsimæ Virginis Dei genitricis Mariæ, Sancti Franciſci, & Beatorum Didaci, & Salvatoris liberet *te Dominus ab omni Febre, Peſte, & improviſa morte.* Amen.

Facite homines diſcumbere, ex
Cathed. Caſalenſ. 1649.

Eſt puer unus hic, ex Cathed.
Caſalenſ. 1648.

In the Paper B.

In the Paper *B.* is a certain Powder which they call *Latte della Madonna*, Or, *The Milk of the Virgin Mary.*

In the Papers C, D, E, F, G, H, I, K.

In the Papers *C, D, E, F, G, H, I, K,* are incloſed ſmall pieces of the dead bones of ſeveral Martyrs, *&c.* with the following inſcriptions on the backſide of the Papers.

C, *Sancti Juſtine Vierge Martyre.*
D, *Sancti Lucii Eremitæ.*
E, *Sancti Dindari Martyris.*
F, *Sancti Blaſii Epiſcopi Martyris.*
G, *Sancti Antonii Abbatis.*
H, *Sancti Antonni M.*
I, *Sancti Pancratii.*
K, *De la Sancta Sepulcra.*

In the Paper L.

In the Paper *L,* are the Pictures of ſeveral Saints, as alſo of *Chriſt* and the *Virgin Mary*, among which there is one remarkable, whereof the title or ſuperſcription is *PRO CONVERSIONE HÆRETICORUM*; all painted in a bloudy colour.

We leave the *Chriſtian* Readers to make their reflexion upon all theſe idle fopperies, which are in truth no better then ſorceries and

Witchcrafts, and an apt Comment upon the firſt of the *Romans*, *When they knew God they glorified him not as God, neither were they thankfull, but became vain in their imaginations, and their foolſh heart was darkened. Profeſsing themſelves to be wiſe, they became fools. And changed the glory of the incorruptible God into an image made like to corruptible man, and changed the Truth of God into a Lye, &c.* Rom.1.21, 22,23,25.

Court of *Savoy.*

Now at the ſame time, &c. there came to the ſaid City the Deputies of the ſaid Valleys with new Letters of Procuration, but not eſſentially differing from thoſe that had been already rejected as invalid, &c.

Animadverſion.

But how can this agree with that which the ſaid Marqueſs confeſſeth in his Letter to the Communalties of *Angrognia*, *Bobio*, and *Villaro*, that *he knew not what thoſe Letters were, or what they could be.* And if ſo, the World may eaſily judg with what conſcience, and for what end they were rejected. That is to ſay, whatever poſture thoſe poor people put themſelves into, and how ſubmiſſively ſoever they behaved themſelves, yet their ruine was abſolutely decreed.

Court of *Savoy.*

The Houſes in S. Giovanni *were at this time diſinhabited, &c.*

Animadverſion.

And was it not time, when there was *Hannibal ad Portas?* This ſhews plainly that thoſe of *San Giovanni* had certain intelligence of what was deſigned againſt them, for his Highneſs had many times before that ſent Troops to quarter among them, and yet they never removed their Habitations for fear of a Maſſacre.

Court of *Savoy*.

This done, the Souldiers took up their Quarters in the ſaid La Torre, *to which they did no other hurt, than Friends are wont to do, when they come in a great Body into a Village forſaken by the Inhabitants, &c.*

Animadverſion.

Whether this have in it any thing of truth or no, the poor people make their Appeal to God, Angels, and Men. And if all the Atteſtations which have been produced, be not ſufficient to gain belief or credit in the World, they are content to refer it to him who is *the Judg of both the quick and the dead,* and who will certainly one day do them right, and *avenge the Bloud of thoſe which have been* ſo miſerably *ſlain for the Name and teſtimony of* Jeſus.

Court of *Savoy*.

This inſolent and unexpected ſtubborneſs of the Rebells, although it afterwards conſtrained the Marqueſs to take a ſtricter courſe, yet it hindered him not from trying firſt by all milde ways to ſoften their ſpirits, and to this end he ſent them a Letter, &c.

At which time it was likewiſe declared unto them, that thoſe of S. Giovanni *and* La Torre *with the Villages depending, could not poſsibly be comprehended in ſuch a Treaty, &c.*

At firſt the Inhabitants of Angrognia *refuſed, &c. But at length they ſubmitted, &c. But for as much as the Inhabitants refuſed to furniſh the ſaid Troops, &c. the Marqueſs was compelled to ſend the Regiment of* Grancey,&c. *Now they found the Peaſants up in Arms, &c.*

Animadverſion.

The eighteenth, nineteenth, and twentieth of *April* were ſpent by the Marqueſs of *Pianezza* in burning and deſtroying what was left of the Valleys of *San Giovanni* and *La Torre,* before which time it was not poſsible for the poor people to obtain the favour to have the leaſt audience of him. But when all was done, he ſent one of his Officers to them, who was accompanied with Mr. *Antonio Baſtia* of *Lucerna*, who made them a long Narration of what he ſhewed them afterwards in a Paper not ſigned, to acquaint them, that *as for thoſe of* San Giovanni *and* La Torre *there was no mercy for them, but as for the others, they ſhould receive no harm or damage, provided they would each of them, to manifeſt their obedience, quarter a Regiment of Foot, and two Troops of Horſe*. To this they forthwith made anſwer by a Letter ſigned, that *conſidering how their Brethren had been uſed, they could not but ſuſpect very much ſuch a kinde of Quartering impoſed on them But if his Royal Highneſs be pleaſed to ſuffer them to inhabit ſtill in his Dominions, they would continue that inviolable fidelity and obedience, which they had always yielded to their ſovereign Prince. But if his Royal Highneſs had an intent (as it ſeemed to them) not to permit them longer in his Territories, they humbly beſeeched him onely to give them time to depart with their Wives and Children, and to ſeek ſome other place of habitation, where God ſhould direct them.* To this Letter he returned no Anſwer, but this, that they ſhould have their Deputies ready, as having determined to ſend a Trumpet for them, which accordingly he did the next morning about two hours before day. When they came there, the Marqueſs of *Pianezza* refuſed to hear any of them ſave onely one, *David Bianquis* of *San Giovanni*, who had been their laſt Deputy at *Turin*, whom the popiſh party had ſo far wrought upon, that he was not onely himſelf fully perſwaded that there was no danger at all for thoſe places, which were excepted in the Order, but likewiſe was made uſe of to lull the reſt of his Brethren aſleep by all the Arguments he could poſſibly deviſe, which he alſo accompanied with many Oaths and Proteſtations. In ſum, the Marqueſs began to reprove them for having made themſelves guilty (as he ſaid) and complices with thoſe of *S. Giovanni* and *La Torre*; but in the end he made them a great Dinner, and gave them very noble entertainment, and afterwards a Banquet of ſuch fair words and tempting expreſſions; that at length his Orders were received, and his Forces admitted into *Angrognia, Villaro,* and *Bobio*; without any oppoſition. The truth is, this was contrary to the intention of the wiſer ſort, who would not conſent to have let them in without reſiſtance, ſave onely into the lower part of the Communalty, which would (as they thought) have been ſufficient to have received them. But ſome others who were more credulous, did ſo oppoſe this advice, and ſo prevail upon the reſt, that there was not the leaſt reſiſtance made in any place; whereupon they came as far as the *Alp* of *Soirian*, and *La Vachere*, on that ſide of *Angregnia*, and into the *Alps* on the ſide of *Villaro* and *Bobio*, and all this without ſo much as one Shot made at them by thoſe of the Reformed Religion.

Now theſe Forces knowing well what Commands they had received, and ſeeing that the greateſt part of the Husbandmen had quitted their Habitations, and that at the day appointed for the Maſſacre, they were like to have but a few Throats to cut, and fearing that thoſe who were fled, might probably afterwards come to trouble them, they uſed all poſſible endeavours for the ſpace of two days together, by very civil and fair uſage of thoſe who ſtaid behinde, to entice the others to return back. And on the third day they put all to Fire and Sword, without any reſiſtance of any except ſome few Countreymen, who being purſued even unto thoſe places where they thought to have been out of all danger, which they had made choice of for a Sanctuary, did what they could to withſtand the fury of thoſe Men of Bloud, whileſt their poor Wives and Children made their Eſcape through the Snow, in many places fighting ſometimes one againſt an hundred, ſometimes more, and that with wonderfull and marvellous ſucceſs, which plainly ſhewed, that the hand of God was in it for the preſervation of the remnant of his poor Servants. And although it be true that Captain *Janavel* his Lieutenant, and their ſmall Company, had far better ſucceſs againſt thoſe who would have moſt cruelly murdered them, yet theſe their Brethren knew nothing at all thereof, and were ſo ſmall a handfull, that it's a Miracle of Providence, that a Soul of them did ever eſcape.

Court of *Savoy*.

He who commanded the ſaid Regiment was Mr. de Petit Bourg, *a Profeſſour of the pretended Reformed Religion, and he whom they call* Ayde de Major, *who cauſed all the Orders which were given him to be put in execution. Now the Marqueſs of* Pianezza *gave command to him who was then chief and marched in the head of every Troop, recommending the ſame above all to the ſpecial care of the ſaid* Mr. de Petit Bourg *to treat thoſe of* Angrognia *in the mildeſt manner they could poſſibly, &c. This* Sieur de Petit Bourg *hath the Reputation of a perſon of ſo much Honour, that there's no queſtion to be made, but he will readily atteſt the truth hereof, and that he will never ſay he ever received any Order to the contrary, &c.*

Animadverſion.

Now then one word for all. The Chriſtian Reader is deſired to take very ſerious notice of, and to weigh every word that goes before, in relation to *Mr. de Petit Bourg*, (which indeed is more to the point than any thing which has been yet alleged on our behalf) and to compare it with the ſaid *Mr. de Petit Bourg*'s own Atteſtation, whereof we produce the true Original, ſubſcribed with his own very hand, and that in the preſence of two perſons of Honour and credit, which certainly cannot but for ever ſtop the mouths of all the Adverſaries of the poor Reformed Churches.

The Declaration of *Mr. de Petit Bourg*, firſt Captain of the Regiment of *Grancey*, touching the Cruelties that were exerciſed upon perſons of all ages and ſexes, among the poor Proteſtants of the Valleys of *Piemont*, ſubſcribed with his own hand at *Pignerol*, 27 *Novemb.* 1655. in the preſence of two other Commanders.

The true Original whereof is to be ſeen together with the reſt in the publick Library of the famous Univerſity of *Cambridg.*

Je Sieur du *Petit Bourg*, premier Capitane au Regiment de *Grancey*, le commandant, & ayant en ordre de Monſieur le Prince *Thomas* d'aller joindre, &c.

I Sieur du Petit Bourg, *firſt Captain of the Regiment of* Grancey, *who alſo commanded the ſame, having received direction from Prince* Thomas *to go and joyn with the Marqueſs of* Pianezza, *and to receive his Orders, (which Marqueſs was then at* La Torre*) when I was juſt upon my departure, the Ambaſſadour ſent for me, and deſired me to ſpeak to* Monſieur de Pianezza, *and to uſe my endeavour to accommodate the Troubles which were happened amongſt thoſe of the Religion in the Valleys of* Piemont; *in order whereunto I then addreſſed my ſelf to the ſaid Marqueſs: intreating him with much earneſtneſs, that he would give way, that I might undertake the ſaid Accommodation, which I ſuppoſed I might have been able to effect. But he refuſed this my Requeſt, and that divers times, notwithſtanding all the Endeavours I could poſſibly uſe to perſwade him thereunto; and inſtead of the leaſt mitigation of Affairs that this or any other conſideration which I could lay before him did then produce on the contrary, I was witneſs to many great violences and extreme cruelties exerciſed by the* Banditi *and Souldiers of* Piemont, *upon all ſorts of every age, ſex, and condition whatſoever, whom I my ſelf ſaw maſſacred, diſmembred, hanged up, and raviſhed, together with many horrid confuſions. And ſo far is it from truth, that the whole was done by virtue of thoſe Orders which were given out by me, (as is falſly alleged in a certain Relation printed in* French *and* Italian*) that I beheld the ſame with horrour and regret. And whereas it is ſaid in the ſame Relation, that the Marqueſs of* Pianezza *commanded me to treat them peaceably, without hoſtility, and in the beſt manner I could poſſibly, the event clearly demonſtrated, that the Orders he gave were altogether contrary, for as much as it is moſt certain, that without any diſtinction of thoſe who reſiſted, from thoſe who made no reſiſtance, they were uſed with all ſort of inhumanity, their Houſes burnt, their Goods plundered, and when Priſoners were brought before the Marqueſs of* Pianezza, *I ſaw him give Order to give them no quarter at all,* Becauſe *(ſaid he)* his Highneſs is reſolved to have none of the Religion in any of his Dominions.

And as for what he proteſts in the ſame Declaration, as namely, that there was no hurt done to any, except during the Fight, nor the leaſt outrage committed upon any diſtracted perſons, or Idiots; I do aſſert and will maintain that it is not ſo, as having ſeen with mine eys ſeveral men killed in cold bloud, as alſo women, aged perſons and young children, miſerably murdered. As for the manner how they put themſelves in poſſeſſion of all the Valley of Angrognia, *to pillage, and burn the ſame intirely, they did it with eaſe enough, for (excepting ſix or ſeven, who ſeeing there would be no mercy ſhewn them, made ſome ſhew of oppoſition) he ſent them away without the leaſt reſiſtance, the Peaſants thinking rather how to fly than to fight the Enemy. In ſum, I deny abſolutely, and proteſt as in the preſence of God, that none of thoſe cruelties abovementioned, were executed by my Order, but on the contrary, ſeeing that I could not procure a Remedy, I was conſtrained to retire and quit the Conduct of the Regiment, for fear of being preſent at ſuch wicked actions.*

Done at Pignerol *the* 27. Novemb. 1655.

Du Petit Bourg.

The Atteſtation of the two Commanders.

W*E whoſe Names are here ſubſcribed, Captains of the Regiments of the Infantery of* Sault *and* Averne, *do under our Hands conſent to have ſeen the preſent Declaration made by the* Sieur du Petit Bourg *Captain of the Regiment of Infantery of* Grancey, *in the City of* Pignerol, *and by him written, and ſigned with his own Hand, in our preſence; in witneſs whereof we have ſigned this preſent Atteſtation at* Pignerol *this* 25. Novemb. 1655.

S. Hilaire *Captain of* Auvergne.

Du Faure *Captain.*

If after all that has been alleged for the poor peoples juſtification, and the others cruelty, there were the leaſt foundation for a juſt ſcruple, we might produce very many other Atteſtations of perſons of known probity and integrity; but not conceiving the ſame to be at all neceſſary,

ſary, we ſhall only content our ſelves with inſerting an expreſſion of another of the Officers of the Regiment of *Grancey* by name *Mr. de Bevil*, (although a Papiſt) who was heard to ſay, and that with Tears in his Eys, by ſeveral perſons of credit who were then in his company, as the Priſoners were brought in to *Turin, that there was never any War among the Heathens ſo cruel or barbarous.* Yea, ſeveral of the common Souldiers did at that time in a boaſting way tell ſome of their Acquaintance, that ſeveral of the chief Officers had before the firſt Aſſault bound themſelves with an Oath, not to ſpare man, woman, nor childe of the Proteſtants.

Court of *Savoy*.

The Land of Rorata *conſiſting of five and twenty Families or thereabouts, was not at all medled with before the time. And the Marqueſs of* Pianezza *believed that they would not behave themſelves worſe than thoſe of* Villaro *and* Bobio *had done, and thereupon granted them a* Salva Guardia. *But* Joſue Gianavello, *reſolving that his Rebellion ſhould ſurpaſs that of all the reſt, came with a Squadron of Souldiers, that were the Inhabitants of that place, whom he himſelf commanded, and aſſaulted ſeveral Catholicks not far from* Lucerna, *and ſet men in Ambuſcado, &c.*

Animadverſion.

When once the miſchief is done, and the cruelties are executed, and the World like to take notice thereof, to the everlaſting ſhame (it may be prejudice) of the Actors, then it's high time for them to endeavour to dawb over ſuch their Actions with the untempered Morter of ſpecious pretexts. And this the Authour of the ſaid *Factum* (being a Maſter of his art) moſt dexterouſly performs, in all the parts and members thereof, although there is nothing more certain, than that the poor people were in a moſt fearfull and horrid manner provoked to take up Arms in their own defence, as plainly ſeeing themſelves otherwiſe given up to the ſpoil, and their poor Wives and little ones expoſed to all the cruelties and tortures which either the Devil or his wicked Inſtruments were able to invent. However, ſince the adverſe party has laboured to diſguiſe thoſe murderous Actions, and to perſwade the World that they are altogether innocent, and in order hereunto ſo framed the method of their Diſcourſe as to make all circumſtances ſpeak for their own advantage, we have judged it neceſſary to inſert the following Narrative of the whole buſineſs, which contains the naked truth of all things, as they have been verified both by Papiſts and Proteſtants, who were ey-witneſſes of all thoſe Proceedings; and whoſe very original Subſcriptions we have delivered into the hands of the Authour of this preſent Hiſtory.

CHAP.

CHAP. III.

A Faithfull and moſt Authentick Narrative, of the Continuation of the VVar in the Valleys of Piemont, *between the* Popiſh *and* Proteſtant *party, upon the occaſion of the* Maſſacre.

ARTICLE I.

IN the fore-going diſcourſe, the Reader has abundantly verified all the remarkable paſſages that happened in the *Valleys* between the *Popiſh* and the *Reformed* party, from the firſt arrival of the Marqueſs of *Pianezza*'s forces, at *San Giovanni*, which was about the Seventeenth of *April* 1655, to the fatal and bloudy day of the *Maſſacre*, which was upon the One and twentieth of the ſame Month. By which time they had made ſuch a havock of the poor people, and ſuch a deſolation throughout the ſaid *Valleys*, that there was now onely the little Communalty of *Roras*, that might be truly ſaid to be left entire and untouched. But that thoſe of *Roras* might be in all things made like unto their ſuffering brethren of the other Churches, and to let the world ſee that the deſtruction was deſign'd to be Univerſal, the Earl of *Chriſtophle* upon this very day ſent Three hundred ſouldiers ſecretly by the way of *Villaro* to ſurprize them ſuddainly, and ſo to put all to the ſword. This party being got upon a certain little Hill called *Rumer*, belonging to *Roras*, were happily met with by ſome Souldiers belonging to Captain *Joſhua Gianavel*, (whom God raiſed up in thoſe days, as a choiſe inſtrument of his own, for the preſervation of the poor ſcattered remnant of his people.) Theſe ſouldiers though but ſeven or 8. in number, yet having been before placed in Ambuſcado in a convenient Poſt, for the preventing any inroad of the Enemy, accordingly took their opportunity of firing upon them, and the truth is, plied them ſo hard, that many of them were killed upon the place, and the reſt, gueſſing by the great number of bullets that flew about their ears, that the men in Ambuſcado were ſix times more then indeed they were, fled back the ſame way that they came in very great diſorder and confuſion: Which the others perceiving, improved that their miraculous conqueſt, by falling upon the Enemies Rear, and chaſing them for at leaſt three quarters of a League, among the Rocks and Woods, doing notable execution upon them as they were flying. And thus were Three hundred of thoſe murderers conſtrained by ſeven or eight poor Peſants, to quit the Countrey to their great ſhame and conſternation, as well as the loſs of many of their lives.

Now foraſmuch as the common report at that time was, that the ſouldiers ſent, as aboveſaid, by the Marqueſs of *Pianezza*, had acted quite contrary to their Orders in all their inſolencies, murders, maſſacres, and Robberies; the members of this poor little Church, preſented ſoon after their complaints to the ſaid *Marqueſs*, who that he might have the better advantage to deceive and ſurprize them a ſecond time, made them this Anſwer, that *thoſe of his Souldiers who went to* Roras *were no other than Thieves, Robbers, and Out-laws, and that they had in this wholly diſobeyed his Orders, and conſequently that they had done him a ſingular kindneſs in driving them out of their Country.* As likewiſe, *that he would take a courſe to prevent their diſturbance for the future,* and thereupon publiſht an Order whereby he ſtraitly charged his ſouldiers not to give them the leaſt cauſes of future complaints, or moleſt them in any kinde whatſoever.

But as *promiſes made to Hereticks are not at all Obligatory* with the men of the Marqueſs of *Pianezza*'s profeſſion, he ſent the very next day a party of Five hundred choſen men, to put in execution his firſt bloudy deſign; But theſe men as they were paſſing over a little Hill of *Roras*, called *Caſſuler*, were ſo ſaluted by Eleven Muſquetiers, of the *Proteſtants*, and ſix men with ſlings, all under the conduct of Captain *Gianavel*, who had divided them into three ſquadrons, and placed them conveniently in the Woods, that the Enemy was ſoon put to flight: And afterwards, this poor handfull of deſpicable men, purſued them for the ſpace of a whole League, ſlaying a very great number of them, and all without the loſs, or indeed hurt, of ſo much as one man of their own party. By all which the Reader may take notice of the admirable Providence of the great *Lord of Hoſts*, in preſerving and proſpering thoſe who fight his Battels.

The Marqueſs of *Pianezza*, notwithſtanding he had failed in his enterpriſe the ſecond time, was reſolved to try his fortune yet a third time, and to this end he made new promiſes and proteſtations, that there ſhould be no manner of injury in the world offered them, aſſuring them withall, that the conſideration of the Earl of *Chriſtophle* of *Lucerna* their Lord and Patron, who had interceded for them, ſhould have its real effects for their preſervation and protection. But whether the *Marqueſs* his memory were ſo ſhort, as to make him forget what he had promiſed, or whether his conſcience and honour were troubled with a *looſeneſs*, the morrow after he ſent a party of Seven hundred ſouldiers, who firſt ſeized and made good all paſſages, that ſo none might eſcape their bloudy hands, and then moſt inhumanely burnt and deſtroyed whatſoever they met with, throughout all the Communalty of *Roras*.

Hereupon about Seventeen Maſters of Families in the ſaid Communalty of *Roras*, whoſe hearts God had in a very ſignal manner ſtrengthened to the battle for their poor Brethrens preſervation, ſeeing what uſage they muſt expect, and that nothing but death and deſtruction waited for them, unleſs ſome admirable providence prevented it, as likewiſe calling to minde thoſe many eminent and glorious deliverances God had vouchſafed to his people *Iſrael* in their greateſt ſtraits and exigences, They were unanimouſly reſolved to caſt themſelves, with their lives and fortunes, into the hands of the ſame God and Saviour, reſting upon his gracious promiſes, and freely ſubmitting to his good will and pleaſure, for the ſucceſs of all their undertakings.

The chief Captain and Commander of this valiant party, was that above-named Captain *Gianavel*, who marching up with his little Troop near the Enemies quarters, took priſoners and carried away, in a moſt dexterous manner, their Court of Guard, with their Centinel, from off a little Hill belonging to a certain place called *Ramaſiero*, at which bold exploit, the Enemies being not a little amazed, withdrew from the place where they were, reſolving to take their march through a little Meadow lying at the lower part of *Roras* called *Piampra*, and ſo to gain *Villaro* or *La Torre*, But being not nimble-footed enough, for the compaſſing this their deſire, the others met with them at *Piampra*, and there ſlew a great number of them, without the loſs of one man of their own, and alſo took from them all their booty of Cattle and other things which they had before plundered and taken from the Inhabitants of the neighbouring places.

Now the Marqueſs of *Pianezza* being not a little troubled that all his deſignes ſhould thus be fruſtrated, and that all the fair words and ſpecious promiſes he could now give the poor people, were but *ſurdo fabulam narrare*, or rather ſo many warning-pieces, to bid them ſtand upon their guard, he ſent with all poſſible ſpeed to all thoſe of *Lucerna*, *Bubbiana*, *Barges*, *Bagnol*, *Famolas*, *Cavours*, and the adjacent places, who were able to carry arms, to come and joyn with a good part of his own Army, to environ thoſe poor people on every ſide, namely on the ſide of *Villaro*, the Mountains of *Bagnol*, and the ſide of *Lucerna*.

But as *its uſual for men to decree, and for God to diſappoint, and infatuate their Councils as he pleaſes*, notwithſtanding the Rendezvouz that was punctually aſſign'd them, they came at leaſt two hours too late, except onely the Troop of *Bagnol*, which was conducted by one Captain *Mario* a famous Perſecutor, and notorious enemy of the Reformed Churches; This *Mario* being accompanied by a ragged Regiment of Outlaws, Theeves, and Robbers, as alſo a great number of *Iriſh* Rebels, aſſaulted the poor people both on the upper and lower part of the Canton of *Rumer*, who, the truth is, were but Seventeen in number; but it pleaſed God to put ſo much courage into their hearts, that they ſtraightway got up to the top of the Mountain, and there, after a long skirmiſh, forced their Enemies, though never ſo full of fury and malice, to give back, and to flye before them as far as the Cliff, called *Payro Capello*. In this fight and purſuit the adverſaries themſelves confeſſed, that they had loſt ſixty five men, beſides a great number that were wounded. And indeed it could not be otherwiſe, for, many of them were ſo heavy laden with plunder, that the very weight thereof, as they were flying among the precipices of the Rocks, cauſed them to tumble down headlong, and ſo daſht themſelves in pieces.

Now thoſe of them, who by reaſon of their lighter burdens, and nimbler heels, had got ſafe to the ſaid *Payro Capello*, when they came there, found much greater difficulties to conteſt with them before, for, finding themſelves cloſe purſued by the Reformed party, and environed and compaſſed in on every ſide, they were forced to take the very cords and ropes wherewith they had bound up their ſpoils, and faſtning the ſame to ſome ſhrubs that grew on the ſide of the Rock, to ſlide down at leaſt an hundred (or as ſome ſay, an hundred and fifty) at a time, and from the end of the cord, which reach'd not within a good Pikes length of the River, to caſt themſelves into the water, and ſo ſwim for their lives. But partly through the violence of the Torrent, and partly through the great confuſion there was amongſt them, one falling upon the neck of another, and thoſe that could not ſwim, catching hold of all thoſe that came near them, the greateſt part of them were drowned. Their Captain *Mario* likewiſe, when it came to his turn, threw himſelf into the River, and had not ſeveral of the ſouldiers, who were excellent good ſwimmers, ventured their lives to fetch him out, he had himſelf marched, with the greateſt part of his Troop, into the other world, there to receive together their full pay, for the eminent ſervice they had done to the Prince of Darkneſs.

This Captain *Mario* was afterwards brought into *Lucerna* in his ſhirt, without either hat or ſhooes, as a man aſtoniſht and at his wits end; And ſoon after he fell into a deſperate diſeaſe, whereof he died. Before his death he oft cried out in a moſt deſpairing manner, that he felt a burning within his bowels, as a juſt judgement of God upon him, for having burnt ſo many houſes, and ſo many innocent ſouls in them.

After this Heroick and gallant action, the *Reformed* party being ſomething tired with their hard ſervice, and going to refreſh themſelvs, they perceived, as they were marching along, another Company comming from *Villaro*, whereupon they immediately put themſelves in Ambuſcado; Their Enemies drawing nigh the place, perceived ſome of them, but not being able to diſtinguiſh by any colours or marks who they were, call'd out to them for the Word; the *Reformed* made them no anſwer, but beckned to them to come on, which they doing in a moſt careleſs manner, as being confident they had been of their own party, the others diſcharged at them on a ſuddain, & ſlew a very great number of them upon the place, and purſued the reſt as far as the deſcent of *La Torre*, and *Villaro*. After which remarkable deliverance, Captain *Gianavel* rallied his men together upon a certain high ground not far off, and there in the ſight of his Enemies cauſed them all to kneel down, and with a loud voice to give thanks to the Lord for that wonderfull preſervation which he had vouchſafed them.

About three days after, the Marqueſs of *Pianezza* being highly incenſed by this reſiſtance of the Proteſtant party, ſent the people of *Roras* a Letter by an Expreſs, whereby he ſtraitly charged them to *change their Religion within four and twenty hours after the intimation of that his Order, upon pain of Death, and of having their Houſes burnt to the ground.* To this Letter the poor people make Anſwer, that *they would much rather chuſe Death, than obey any ſuch Order.* The Marqueſs ſeeing their conſtancy, diſpatcht away immediately no leſs than eight thouſand Men, beſides the *Militia* Forces of the neighbouring Communalties. Theſe, according to his Orders, were divided into three Squadrons, the one to ſet upon the poor people on the ſide of *Villaro*, the other upon the Mountains of *Bagnol*, and the third on that part which looks toward *Lucerna*, which accordingly they effected, not onely putting to the Sword Man, Woman, and Childe, but alſo exerciſing all manner of Cruelties upon as many as they pleaſed, thoſe bloudy Wretches taking much pleaſure and delight in torturing thoſe poor creatures, and in taking their young Infants (whoſe wofull Cries made ſuch a lamentable Echo among the Rocks, as they were hurled through the air from off the Enemies Pikes and Halberds, that it would have melted the Heart of any Chriſtian Soul to have heard it) and daſhing their Brains againſt the Rocks. The number of thoſe that were ſlain, wounded and taken Priſoners in this Encounter, were in all about an hundred twenty and ſix, the reſt by a Miracle of Providence, eſcaping the Enemies hands.

After this great Victory of eight thouſand over nineteen or twenty Men, with ſome few old Men and Women, accompanied with poor young Infants, and after they had ſufficiently glutted themſelves with the Prey they had found in the Countrey, and turned to Aſhes all their Houſes and Habitations, and ſent their Priſoners in triumph to *Turin*, (among whom was the Wife and Children of Captain *Gianavel*) the Popiſh party marched back to *Lucerna* with great joy and acclamations.

Not long after the Marqueſs of *Pianezza* wrote a very large and ample Letter to Captain *Gianavel*, promiſing him on the one ſide very great advantages in caſe he would but change his Religion: and on the other ſide threatning him, *that his Wife and Children ſhould be burnt, and a great ſum of money likewiſe given to whomſoever ſhould bring in him the ſaid* Gianavel *either dead or alive, and that in caſe he ſhould ever be taken Priſoner, he might eaſily conjecture how he ſhould be uſed.* To this Captain *Gianavel* forthwith anſwered, *That there was no Torment ſo violent, nor Death ſo cruel, that he did not much prefer before the Abjuration of his Religion; and that all the Marqueſſes Promiſes and Threats did but the more fortifie and ſtrengthen his Faith. And laſtly, that although the ſaid Marqueſs had got his Wife and Children in his power and cuſtody, yet he could do no more than kill their Bodies; and as for their Souls, he recommended them, with his own, into the hands of God, if he ſhould ever chance to fall under his power.* And this was the true & naked Anſwer of the ſaid Capt. *Gianavel*, whoſe heroick Actions ought certainly to be recommended to poſterity, and whoſe name ought to be recorded among the moſt famous Worthies that ever drew Sword for the Cauſe of *Chriſt*, and his poor diſtreſſed Members.

This Captain *Gianavel* having gotten together a ſmall handfull of Men upon a part of the Alps called *La Pella des Jaimets*, went out upon the two and twentieth of *May* in the evening, and marched about three Leagues from the place, not far from *Bubiana*, which is a little Town a little below *Lucerna*; where he firſt ſought God in Prayer with all his little Troop, and afterwards informing himſelf of the number and ſtrength of the Enemy, and finding that they were too numerous and powerfull to be attachqued by ſuch a poor handfull of Men as he had with him, he ſteered his Courſe towards *Lucernetta*, which is a Village belonging to *Bubiana*, where he was ſet uponvery furiouſly by thoſe of the Gariſon of *Lucerna*, but he reſiſted them moſt couragiouſly without loſs of a Man, onely he himſelf received a Shot in one of his Legs by a Souldier who had hid himſelf behinde a Tree for that purpoſe, but loſt his life for his pains, for the Captain quickly perceiving from whence that Shot came, lame as he was, made quickly to him, and kill'd him upon the place.

In the mean time, while theſe things were acting, it's worth the obſerving, that the *Iriſh* Rebells attempting to render themſelves Maſters of *Bubbiana*, under pretext of guarding the ſame againſt the *Barbets*, the Peaſants of the place took occaſion to quarrel with them, and afterwards to drive them out, killing a great number of them.

ARTICLE II.

The Battels at *Garcigliana*, *San Secondo*, and *Briqueras*.

Upon the ſix and twentieth of *May* 1655. Captain *Joſue Gianavel* wrote ſome Letters to Capt. *Bartholemi Jahier*, and to thoſe who were retired into *Val Lucerna*, to have a general Rendezvouz at *Angrognia*, which accordingly happened very ſuccesfully; and the day after, being the ſeven and twentieth of the ſame Moneth, they marched away all together to a certain place in the Plain called *Garcigliana*, but thinking to have entered into the Town, they were met with by a great party of Horſe and Foot; this little handfull diſputed it with them a long time, but in the end were forced to retreat, though not without a Booty of about ſix Yoak of Oxen, and a great number of other ſmaller Cattle, yea and ſome Priſoners alſo, one whereof offered them immediately fifty Piſtols for his Ranſom; and all this with the loſs of one onely Man in their Retreat.

Upon the eight and twentieth of *May*, all the Troops of the Reformed

formed party marched towards *San Secondo*, where having firſt kneeled down and prayed for a bleſſing upon their undertakings, they roſe up, and incouraging one another in a wonderfull manner, attacqued the place with incredible courage and valour: and that they might the better approach the Houſes where the Enemies had lodg'd and fortified themſelves, they got ſome Planks, Barrels, and ſuch other things as they could meet with, to defend themſelves from the Bullets, which werewithout intermiſſion ſhot out of the Houſes againſt them, and ſo they quickly rendered themſelves Maſters of the Doors of thoſe Houſes, to which they immediately ſet fire, and got in by force, where they put all the Souldiers they found to the Sword. The truth is, they had been extremely provoked to this rigour and ſeverity by the others cruel uſage of their Wives and little ones, which made them in ſome meaſure ſeek a Revenge, (beſides almoſt every Room in thoſe very Houſes where they entred was ſtuffed and fill'd with the Goods of the Proteſtants) however their Fury and Revenge did not ſo far prevail upon them, as to cauſe them to lay violent hands upon any Women or Children, looking upon them as not guilty of the others miſdeeds and cruelties.

After this, they ſet fire to all the Town, plundering the Churches which they found full of their own Goods and Cattle, which the other had brought thither ſome days before, carrying away about ſeven of their Maſs-Bells.

In this great Encounter there periſhed of the Popiſh party that very day no leſs than four hundred and fifty Men, as was atteſted by one who helped to bury them; amongſt others, a whole Company of *Iriſh* Rebells, who would rather ſuffer themſelves to be burnt alive than take Quarter, (a juſt Judgment from Heaven upon them for all their Cruelties.) Of the Proteſtants there were ſlain but ſeven eminent Souldiers, two whereof were of the Valley of *San Martino*, one of *La Torre*, one of *Roccapiatta*, two of *Angrognia*, and one of *San Giovanni*, with about ſix or ſeven who were ſlightly wounded, whereof they likewiſe afterwards ſoon recovered.

Upon Monday the fourth of *June*, the Captains *Jahier*, *Laurentio*, *Gianavel*, *Genolat*, *Benet*, and other Officers of the Reformed party went to *Angrognia*, and having called a Council of War, they concluded to allarm the Enemy the morrow after at *Briqueras* and *San Giovanni*: after they had ſo done, the Captains *Laurentio* and *Jahier* marched by the way of *Roccapiatta*, that ſo they might come more conveniently to approach *Briqueras*, by the help of the thick Woods in that place, amongſt which they ſhrowded themſelves; now having gotten upon a little Hill above the Vineyards of *Briqueras*, Captain *Laurentio* kept his ſtation, that ſo he might hinder any Relief that might have been probably ſent from *San Secondo*, and Captain *Jahier* went down ſomething lower, and ſet fire to ſeveral Houſes and Barns, and the neighbouring places.

At the ſight of this Fire, thoſe of *Briqueras* gave notice to thoſe of *Cavors*, *Fenile*, *Bubiana*, and *Campiglione*, with all neighbouring parts, that they might take the Allarm, whereupon the Enemy quickly advanced, but were as quickly repelled and driven back.

In the mean time, there came a party of Horſe, about twenty in number, and took up their ſtation at *San Secondo*, for fear leſt the Reformed party ſhould make a Sally out that way, really believing that they had a Deſign to ſet upon *Briqueras*. Upon this, Captain *Jahier* marched with his Company by the way of *San Giovanni*, and Captain *Laurentio* took another way ſomething higher, but yet they both met at the place appointed, where Captain *Jahier* finding Captain *Gianavel* engaged with the Souldiers of *Lucerna* and *La Torre*, (againſt whom he had defended himſelf exceeding couragiouſly) charged them in the Flank, Captain *Laurentio* at the ſame time advancing againſt their Front, and ſeaſonably interpoſing his Company in the very ſame place where the Enemies thought to have ſurrounded Captain *Gianavel*, the Popiſh party were put to flight in great diſorder, with the loſs of an hundred Men, beſides many that were wounded, whereas there was but one Man of the Reformed party ſlain upon the place.

Upon the ſecond of *June*, three hundred Souldiers of the Enemies went from *La Torre* to bring a Convoy into the Fort of *Mirebouc* ſituated between the Frontiers of *Dauphine* and *Piemont*. But Captain *Gianavel* being then at the place of *Malbec*, although he had but nine Souldiers with him, fell upon them and fought with them a great while together, to the aſtoniſhment of their Enemies, but in the end he was forced to retreat towards *Ville Neuve*, though with the loſs of not one of his party, onely four were ſlightly wounded.

After this Captain *Gianavel* with ſome ſmall parties marched unto a place called *La Pela des Gainets*, from whence he ſent word unto thoſe of *Bobio*, *Villaro*, *La Torre*, and other places, who had retired themſelves into *Villaro*, *That all thoſe of the Reformed Religion, ſhould within four and twenty hours come out of the ſaid place, where Maſs was celebrated, upon pain of being dealt with as Enemies, and that thoſe who through weakneſs had abjured, and would perſiſt in their Abjurations ſhould depart thence upon the ſame penalties.* Hereupon all the Papiſts forthwith went out of *Villaro*, and the Reformed came in to Captain *Gianavel*, all thoſe who were able to bear Arms following him chearfully, and the other contributing according to their power, towards the maintenance of him and his Troops: as for thoſe who through infirmity had abjured their Religion, they went over the Mountain, and ſo into the Valley of *Queires*, but however, not long after, they returned like ſo many wandring Sheep to the true Shepherd of their Souls, and accordingly were received again into the boſom of the Church.

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ARTICLE III.

The Battels of *Lucerna, La Torre, Cruſol, Angrognia,* and *Oſac,* with ſeveral other Paſsages and Encounters.

After that thoſe of *Lucerna* were retreated, the very ſame day the Captains *Jahier* and *Gianavel,* together with ſome other Officers, held a Council of War, wherein it was concluded, and reſolved to make a Sally out,and to ſurprize, if poſſible, thoſe of *La Torre,* a great part of whom were *Iriſh*; but the Enemy having timely notice thereof, killed the firſt and ſtouteſt of thoſe who had paſſed over the Bridg at *Angrognia,* which good ſucceſs of theirs did ſo animate the reſt of their party, that nothing leſs would content them, than the attempting to ſurround the whole Body of the Proteſtant party, and ſo to cut them off inevitably, but having made many Aſſaults to no purpoſe, they were forced at laſt to retreat into *La Torre,* with the loſs of a great number of their Souldiers, beſides many others who received very ſore and dangerous Wounds.

The next day the Captain's *Jahier* and *Gianavel* went before *La Torre,* and at their arrival many of the Souldiers there came out to fight them, but not having a conveniency of ſallying forth in a full Body, they were all ſlain upon the place as faſt as they came out; which being ſeen by their Captains and Commanders, who likewiſe came out at the noiſe of their ſhooting, they conſidered how great the danger was, & ſo thought it their prudence rather to call in their Souldiers, than to let them paſs over the Bridg of *Angrognia*; whereupon, the Reformed party retreated towards *Angrognia,* to a place called *La Verné,* where there were yet left ſome few houſes unburned.

The next day was imployed in a review of their Army, and in holding a Council of War, where it was reſolved to ſend a party againſt the Communalty of *Cruſol,* in regard the Inhabitants thereof had made ſome Incurſions upon them, and committed many Outrages in the beginning of the Maſſacre. In order hereunto they march'd all night, (being four hundred ninety and five in number) and paſſed above *La Torre,* without being at all diſcovered by them of the place, and a little after mid-night they arrived ſafe at *Cruſol,* where they took four hundred Head of Cattle, ſix hundred Sheep and Goats, with great ſtore of other Booty, and all this without the leaſt reſiſtance, for as much as moſt of the Inhabitants of *Cruſol* being terribly ſcared at this ſudden Surpriſal, caſt themſelves into the mouth of a moſt fearfull Rock, whence it was altogether impoſſible ever to get them out. This done, they returned back to one of the Alps of *Villaro,* where they arrived the next day towards evening, and divided the Spoils among the Souldiers.

Now a few hours after their departure, came thoſe of *Lucerna, Cavors, Briqueras, Barges, Bagnol, Famolaſe,* and other neigbouring places, to the number of 800. who had notice of the Deſign aboveſaid againſt *Cruſol*, and accordingly intended to relieve them: but finding the others were too far gone ever to overtake them, they reſolved not wholly to loſe their labours, and forthwith fell to plundering the poor people in ten times a more cruel manner than the Reformed had done before, and not onely ſo, but fell out alſo among themſelves about dividing the Spoil, and ſo deſtroyed one another inſtead of doing the leaſt hurt to thoſe of the Reformed party.

It is very remarkable, that upon the very ſame day that this Enterprize was againſt *Cruſol*, thoſe of *San Secondo* having had notice thereof, came to burn the reſt of the houſes of *Roccapiatta*, being already advanced as far as the little Hill of *Angrognia*, with intent to have ſurprized the reſt of the Forces that were left in the Camp under the Command of Captain *Laurentio*, and the Brother and Lieutenant of Captain *Jahier*; but theſe having timely notice thereof, march'd up without any delay to the top of the Mountain with one half of the Souldiery, leaving the other half under the prudent Conduct of Captain *Benet* of *San Germano*, who likewiſe with all poſſible expedition took his Poſt upon the ſaid little Hill with ſeventeen of his Men, and placed the reſt in Ambuſcado; but the Enemies hearts miſgiving them, they retreated in a moſt ſhamefull and cowardly manner, neither did they any valiant Act that day ſave onely one, which was upon the perſon of *Giovanni Pietro Ragio*, whom they took as he was coming from *Pinachia*, and binding his Head with a Cord, they ſtrained the ſame with ſuch violence, that they made it ſink into his Brains, and having done this, they ſent him to *Turin* to be cured, as he indeed was within a few days after, by a languiſhing and miſerable Death.

About eight days after this, Captain *Gianavel*, having waited in vain at *Angrognia* three whole days for the coming of Capt. *Jahier*, to joyn with him in aſſaulting the Town of *Lucerna*, reſolved to undertake the Onſet himſelf, and to this end began his March from *Angrognia* about the beginning of the night, and arrived at *Lucerna*, by break of day. Being arrived, he firſt cut off the Pipes that conveighed the Water into the Town, and brake down the Bridg, that no Relief might come to them from *Bubbiana*, *Barges*, and *Bagnol*; this done, he aſſaulted the Town, and quickly defeated two of the Out-guards; but the Regiment of *Monſieur de Merolles*, together with ſeveral other conſiderable parties, being got into the Town the night before, he was to his great grief conſtrained to retreat, and give over ſtorming the Town, whereas if Captain *Jahier* had come in in time, they had in all probability carried the place in a very ſhort ſpace.

The Friday following, being the eighth of *June*, Captain *Gianavel* having been left alone in *Angrognia* onely with his own Company, and ſome few of *Villaro*, *Bobbio*, *La Torre*, *S. Giovanni*, and *Angrognia*, was aſſaulted by break of day by the Souldiers of *La Torre*, and others, who having part of them got up to the top of the Mountain, and part of them gone the lower paſſage to poſſeſs themſelves of the Gate of *Angrognia* by the way of *San Bartholomeo*, and ſo thinking to fall ſuddenly upon Captain *Gianavel* and his Forces, as an high flying Hawk doth upon her Prey. It pleaſed God ſo to order Affairs, that at the Sound of the Trumpet, when all ſhould have fallen on, Captain *Gianavel* quickly awaked, and having firſt ſought to God in Prayer, fell upon the Enemy, and got the advantage of the place from them, and after a ſhort Diſpute forced them to turn their backs, although there were at leaſt Two thouſand five hundred, and all his Company not exceeding three hundred; and not onely ſo, but he purſued them likewiſe as far as the deſcent of *Angrognia*, into the Woods and ſteep places among the Rocks; where he ſlew a very great number of them.

This Fight laſted without any intermiſſion till about two of the clock in the Afternoon, at which time came in from *Pramol*, Captain *Jahier* with his Men, and that very ſeaſonably for the Relief of Captain *Gianavel* and his Troops; for, theſe two joyning their Forces together, (though the one had fought for at leaſt eight hours together) and with an incredible courage drave the Enemy before them as far as the Temple of *Chabas* in the Communalty of *San Giovanni*, and totally routed them, ſome of the Foot flying towards *La Torre*, and ſome into *Lucerna*, many of the Horſe likewiſe were forced into precipices and other dangerous places, as they were flying for their lives. In this Combat there were ſlain very many conſiderable Officers and Commanders of the Popiſh party; and on the other ſide likewiſe Captain *Gianavel* their chief Commander was ſore wounded: in ſo much that his own Souldiers, who loved him very intirely, carried him back, (though by force, and full ſore againſt his will) that ſo his Wound might not be feſtered, or putrified, which would have proved exceeding dangerous to himſelf, and conſequently to his whole Company, whoſe lives and ſafety were, next under God, bound up in his.

Now Captain *Gianavel* ſeeing that there was no poſſibility for him to think of any further undertaking at that preſent, intreated Captain *Jahier* to give over for that day, and take ſome time for refreſhment of himſelf and his Souldiers: but Captain *Jahier* being at that ſeaſon much more paſſionate than prudent, refuſed the ſolid and ſeaſonable Counſel of Captain *Gianavel*, and taking with him about an hundred and fifty choſen Men, whom he had picked out of all the Army, ſweetly took his leave of Captain *Gianavel*, (it may be not thinking it ſhould be his laſt) and forthwith departed and marcht down into the Plain, where he burnt ſeveral of the Houſes of thoſe who had before burned and deſtroyed ſo many of the Proteſtants, and brought away likewiſe a conſiderable Booty of their Cattel and other Moveables.

ARTICLE IV.

The ſad and much lamented Death of Captain *Jahier* and his Company.

Thus far was this Captain *Jahier* exceeding ſucceſsfull in all his Attempts and Enterprizes, even to the admiration and aſtoniſhment of his very Enemies themſelves: but as *all our days are numbered, and the number of our moneths determined by the Almighty, beyond which we cannot paſs one little moment, neither is any device or power of man able to decline his immutable will.* This valiant Captain thinking now in the cloſe of the day to crown all his other eminent Enterprizes with ſome high undertaking, as he was now very near the execution of his Deſign, lo a Squadron of Horſemen ſurround him and his five and fourty Men, (for there were no more with him at that time) at a countrey Houſe not far from the Town of *Oſſac,* which is about a League diſtant from *San Giovanni*; and though he and his company did all for their defence that could poſſibly be expected from the moſt valiant Champions under the cope of Heaven, killing three Captains with the Commander in chief of the ſaid Squadron, beſides a great number of others, yet at laſt he and five and thirty of his Followers all loſt their lives, and as a token of everlaſting triumph, the Enemies afterwards cut off the Head of this Captain *Jahier,* and the Heads of his Sons, and carried them to *Turin,* and preſented them to the Duke and *Madam Royale,* who gave them as a Reward ſix hundred Ducatoons.

A deſcription of Capt. *Jahier*'s perſon.

This man was certainly moſt worthy of remembrance, and his fame to be renowned to all poſterity, eſpecially for his great piety, and zeal for the ſervice of God, and the preſervation of his poor afflicted Church and Members; a man whom all the Terrours of Death and ten thouſand Torments could never affright, or make him deny his Maſter; bold as a Lion in all his Enterprizes! and for his valour another *Achilles!* but meek and humble as a Lamb in the midſt of his Victories, always lifting up his hands towards Heaven, from whence deliverance came, and reciting ſweet and comfortable paſſages of the Scripture(wherein he was verſed to admiration)to the great encouragement of all his Followers, and the ſtrengthening of their faith upon all occaſions. Beſides all this, he was as to his outward parts and accompliſhments, a man of a good underſtanding and ſound judgment, but above all of a marvellous active ſpirit, which activity had he but uſed with moderation, he had certainly been hardly to be paralleld.

The death of this brave Commander, together with the wound of Captain *Gianavel,* did in that conjuncture of time (as the Reader may eaſily conjecture) not a little ſtartle the *Reformed* party; But, *as neceſsity many times puts very inconſiderable men upon bold adventures,* thoſe poor people did not ſo much loſe their courage, as to give up all for loſt, but on the contrary took heart, and aſſembled themſelves ſhortly after at *La Vachere*, a Mountain of *Angrognia*. From thence they deſcended into the Plain, where they were twice ſorely aſſaulted, the laſt of which aſſaults, was by a dangerous *Ambuſcado* of the Enemy, who were at the leaſt Six thouſand in number, and they not above an hundred. But Providence ſo diſpoſed all things, and ſo guided their hands, and ſtrengthened their hearts, that they ſlew a very great number of them, amongſt whom were ſeveral conſiderable Officers, by name a certain *Bavarian*, who was a Lieutenant Colonel of Foot, and a man exceedingly lamented by all his Souldiers, whereas all that were loſt of the *Reformed* party, were onely *Michele Bertino* a Serjeant of *Angrognia*, and onely a common ſouldier of *Val Martino* wounded.

It's remarkable, that the ſon of the ſaid *Bertino*, ſeeing his father fall dead at his feet, was ſo far from being diſmayed at it (as many would have been,) that he immediately ſtept into his fathers place, with this expreſſion, *Though my father be dead, yet be of good courage fellow-ſouldiers, for God is a father to us all.*

The Monday following, they had a very ſharp diſpute at *La Torre*, and about *Tagliaretto*, where they killed and wounded a great number of the Enemy, without the loſs of any of their own men. It's true that the Enemies during this time, did reap their corn in the Plains of *S. Giovanni*, and *La Torre*, but they were not able to carry it away without a conſiderable loſs of their men.

There came at the ſame time, and ſtayed with them till the Peace at *Pignerol*, one Mr. *Andrion* a Major of a Regiment of Horſe, with two other Gentlemen who were ſtrangers, and followed by ſome Voluntiers, whoſe charitable viſit of their poor afflicted brethren, and their good counſel and advice in ſuch a conjuncture of time, was exceeding kindly taken, as indeed it deſerved no leſs, it being a ſingular means to fortifie and uphold the feeble and fainting ſpirits of many a weak brother, who ſeeing others come in to the help of the Lord againſt the Mighty, went on with much more cheerfulneſs and alacrity, as the ſequel of this diſcourſe will better evidence.

ARTICLE V.

The Battel of *La Vaſchere*.

Upon the Eleventh of *July* 1655. Sieur *John Leger* Paſtor of the Church of *San Giovanni*, a perſon worthy to be remembred for his great paines, and the many eminent ſervices by him performed for the poor Churches of the Valleys, having notice that the Enemies were of opinion that he was come back from his journey with Arms, Money, and Ammunition, and thereby conceiving that they would not fail of making ſhortly ſome notable Attempt, to prevent that which they ſo much feared, went to Colonel *Andrion*, an exceeding valiant Captain, and preſſed him to put his deſign in execution.

The poor people had as yet no ſtanding Army, but the Squadrons of each Communalty quartered at a great diſtance one from the other, and certainly there had very few dayes paſſed over their heads before they had been cut off every man of them, had not their Centinels been very watchfull, but above all, had not Captain *Chanforan* on the one ſide timely diſcovered the Enemy, and the poor people on the other ſide been extremely heartened on to the Battel, by the great valour and ſingular conduct of the Sieurs *Andrion Michelin*, and *Leger*.

The Enemy was at this time very numerous, having been re-inforced with a great number of freſh Troops, which came in to their aſſiſtance. Theſe had encamped themſelves in the night, within half a League of the *Reformed* party, and in the morning about break of day, they divided their Army into four ſquadrons, three whereof fell on with a marvellous reſolution, in three ſeveral places at once, one below on the South ſide, another on the Eaſt ſide and in the Front, and a third on the Northſide; the fourth ſtanding ſtill, ready to receive the Aſſailants in caſe of need. This fight laſted at the leaſt four hours without intermiſſion, and was the ſharpeſt that ever was fought in open field: But that which made them the more fierce, was their hopes to have beaten back the *Reformed* but one Piſtol-ſhot from a Poſt which they kept, namely the *Chaſtelas*, or *Baſtion des Claſſes*; which if they could have once done, they would infallibly have rendred themſelves Maſters of the Valleys *Peroſa*, *San Martino*, and *Lucerna*. But the poor people having lifted up their hearts and voice to the Lord of Hoſts, by earneſt prayers and ſupplications (as it was their wonted courſe upon all ſuch occaſions) Major *Andrion*, and the two other Captains which he had brought with him to aſſiſt thoſe of the Valleys, gave ſuch Orders as were neceſſary, encouraging the ſouldiers exceedingly, inſomuch that they kept their ground, and gave not back a foot, except ſome few who had been partly tired out with hard ſervice, and partly grown faint for want of food: ſome there were likewiſe, who had no powder left, and others who had no flints in their fire-locks; But theſe the Sieurs *Leger* and *Mechelin* employed in rolling down great ſtones upon the Enemies heads, as they came to attacque them, which indeed proved very ſucceſsfull, and did ſuch execution upon the Enemy, that it made them abate much of their fury, and whereas in the beginning of the Combat their cry was always *Advance, Advance, You Relicks of Jahier!* the *Reformed* party began now to cry as faſt, *Advance, Advance, you Relicks of S. Secondo*! And herewith they ran upon thoſe Maſſacrers like ſo many Lions, who turned their backs, and fled towards *La Torre*, and *Lucerna*, with all poſſible ſpeed, leaving behinde them Five and fifty, who were ſlain upon the place, and about Forty who were kild in the flight, beſides many others who were carried either dead or ſorely wounded to *Lucernâ*. The Enemies themſelves confeſſed, that they loſt in this encounter at leaſt Three hundred men, among which were many Officers of a *Bavarian* Regiment, Two ſouldiers of which Regiment aſſured Captain *Laurentio* of *Val San Martino*, and many others of the *Reformed* Religion, that out of their Regiment alone, there died that day no leſs then an Hundred and fourſcore.

It's very remarkable at this time, when there were ſuch multitudes of dead, wounded, and dying men, brought into *Lucerna*, the Syndick of the place (by name, *Baptiſta Bianco*) an honeſt Roman Catholick, but leſs ſuperſtitious then many others, chanced to let ſlip the following words, *Altre volte li lupi mangiavano li Barbetti, ma hora li Barbetti mangiano li lupi. Heretofore the Wolves devoured the* (a) *Barbets, but now the Barbets devour the Wolves.* Which words being ſoon after reported to Mr. *Marolles* the chief Commander at that time in *Lucerna*, he threatned him ſorely to put him in priſon, and to give him the *ſtrappado*, which did ſo terrifie the poor man, that he fell ſick and died within a ſhort time after.

(a) *i. e.* Proteſtants; for as they are called *Hugonots* in *France*, ſo they are called *Barbets* in thoſe Valleys.

Two days after this fight at *La Vaſchere*, the Enemies being much enraged at their great loſs, ſpread themſelves all over *Angrognia*, and began to ſet the corn on fire, which being perceived by thoſe of the Company of *La Torre*, who were at that time on the top of the Mountain of *Tagliaretto*, they gave ſpeedy notice thereof to thoſe of *S. Giovanni*, and *Angrognia*, who immediately made towards them, and charged them ſo fiercely, that they were forced to flye, leaving the greateſt part of their Ammunition behinde them.

In the mean time, Captain *Belin* aſſaulted the Town of *La Torre*, kill'd the Centinel, and ſome of the Souldiers upon the Works, and gave the Town ſuch a hot allarm, that they fled out almoſt all of them towards the River *Pelice*; and it's really believed, by ſome who were eye-witneſſes of that action, that had he then had but a few more men with him, he had certainly made himſelf Maſter of *La Torre*, that very day.

ARTICLE VI.

The Battel of *La Torre*.

Upon the Eighteenth of *July*, the General of the *Reformed* party gave Order to fall upon the Town of *La Torre*, which was accordingly put in execution: The firſt that made the onſet was Captain *Belin*, who being followed by many other Officers and ſouldiers, they quickly made a conſiderable breach in the Garden wall next to the *Convent*, which good ſucceſs did ſo animate the reſt of the Troops, that they fell on with incredible courage, and in a ſhort ſpace burnt both the *Convent*, and the greateſt part of the Town down to the ground. Thoſe in the Fort finding themſelves ſo hardly beſet, began to parly about the ſurrendring it up to the beſiegers upon honourable terms; But there coming ſome horſe from *Lucerna* very ſeaſonably for their relief, and the others being not ſo provident as to prevent their coming (which they might very eaſily have done) they were fruſtrated in their deſigne.

ARTICLE VII.

Beſides the above-mentioned Battels, there were ſeveral other skirmiſhes in divers places, where the *Reformed* party had conſiderable advantages againſt their Enemies, all which for brevities ſake, we ſhall here omit, and onely content our ſelves with a Liſt of the names of thoſe among the poor people of the *Valleys*, whoſe memorable actions deſerve to be preſerved to all poſterity, and they are as followeth.

1 Captain *Bartholemi Jahier*, of *Pramol*.
2 Captain *Joſue Gianavel*, of *Roras*.
3 Captain *Belin*, of *La Torre*.
4 *Stephano Revel* of *Roras*, Lieutenant to Captain *Gianavel*.
5 Lieutenant *Peyronnet*, (alias *Gonnet*) of *Villa Secca*.
6 Captain *Jacopo Jahier* of *Pramol*, brother to *Bartholemi*, before named.
7 Captain *Giovanni Albarea*, of *Villaro*.
8 Lieutenant *Giovanni Pellene*, of *Villaro*.
9 Captain *Giovanni dal Podio* (alias *dal Sarret*) of *Bobio*.
10 Captain *Bennet*, of *San Germano*.
11 Lieutenant *Michele Rufin*, of *San Germano*.
12 Captain *Junin Peyrot*, of *Prali*.
13, 14. Captain *Berton*, and *Junon* of *Angrognia*.

CHAP. IV.

CHAP. IV.

General Animadverſions of ſome able and knowing Friends of the poor Proteſtants *of the Valleys of* Piemont, *upon the Court of* Savoy's *Grounds and Reaſons, for juſtification of the Order of* Gaſtaldo.

IF it were not altogether needleſs, and we were ſure it would not be lookt upon as a work of meer ſuper-erogation, after ſo clear a Refutation of each particular Article of moment in the Court of *Savoy*'s *Factum*, and the recital of ſo many Authentick proofs and Atteſtations, part whereof were ſigned and ſubſcribed by conſiderable perſons of their own party, who were eye-witneſſes of thoſe horrid cruelties, and, which is more, by thoſe whom they themſelves call to bear witneſs for them (as being perſons of honour and reputation) whoſe Atteſtations do moſt palpably contradict what ever they affirm, and confirm whatever they contradict; We ſay, if we thought it neceſſary to make any additional animadverſions upon the ſequel of their diſcourſe, there were nothing more eaſie in the world, then to diſcover the ſame falſhoods and equivocations in this, as in the former part of their writings: But we are really perſwaded that whoſoever ſeriouſly peruſeth, and throughly digeſts the Refutation of that firſt piece of theirs, will never have the patience ſo much as to caſt his eye upon the ſecond; And we ſhould in repeating and refuting the ſame, but rake up a noyſome Dunghil to offend the ingenuous Readers: wherefore all we will add, ſhall be briefly thus.

I.

If the poor people had been obnoxious (as is pretended) to their Princes diſpleaſure, and conſequently merited ſo ſevere a puniſhment, why were they not firſt legally cited, as is before mentioned? We know that *Adam* had offended, and God might immediately have rooted him out of *Paradice*, as being the abſolute Judge of all the World, yet we finde that he gave him a fair and a Legal trial before he pronounced the ſentence of his baniſhment. From whence Civilians conclude, that, *Citatio* is *jure Divino*; *Nec à principe, poſſe auferri citationem*; and, *ſi non præceſſit citatio actus redditur nullus.*

II.

Their Popiſh adverſaries hired (as is ſtrongly preſumed, and generally believed) a company of Thieves to rob the poor people of their Original Writings and Inſtruments, as they were returning from *Cavors* where the Treaty was concluded, and now they demand of them where they are. May not the poor people with a much better countenance demand of them what they have done with them?

III.

The Capitulations of *Hen.* 4. with thoſe of the *Valleys* in the year 1592. which we have already inſerted, and which were regiſtred in the Parliament of *Dauphine*, ſhew plainly that there were ſuch Conceſſions accorded to thoſe of the *Valleys*, in the year 1561. Beſides that the very ſame Conceſſions are mentioned by a famous Writer of their own, by Name *Thuanus*, (whom the adverſaries themſelves make uſe of in their Apology for the Houſe of *Savoy*, printed at *Chambery* 1631.) wherefore obſerve his following words.

Thuanus lib. 27. pag. 24.

Tandem conventum, & Tabulis pacta hæc comprehenſa, ut præteritorum oblivio ſanciretur, eorumque omnium quæ eo bello geſta eſſent, Princeps pro Clementiâ ſuâ Convallenſibus ſubditis ſuis gratiam faceret, conſcientiarum libertate iis permiſſa, atq; ut conciones locis deſignatis, & inter præſcriptos limites, quos tranſgredi fas non ſit, haberent ac cætus celebrarent, EXTRA QUOS NIHILOMINUS Paſtores ægrotos inviſere, ac conſolari, aliaque Religionis ſuæ munia obire, non autem concionari poſſent: iis ſi forte de doctrina ſua interrogentur, abſque bonorum & capitis pænâ reſpondere liberum ſit. Univerſis præterea qui domo abſunt propter Religionem, nihil obſtantibus promiſſis quibuſcunque aut abjuratione aliena à ſua Religione, ante hoc bellum præſtita, larem repetere, & Religionem à majoribus traditam amplecti, concionibus ac cætibus intereſſe, modo & locis permiſſis liceat, &c.

And after in the ſame page at the end —

Hæc Cavortii acta,
Non. Junii, ſubſcripsère

Philippus Subaudus
Raconii Comes Principis
nomine.

To this may be added that of *Johannes Tonſus* of *Milan*, who in the Life of *Emanuel Philibert*, Duke of *Savoy*, printed at *Turin* in the year 1596. ſpeaking of this Negotiation, ſays in expreſs terms, that this Duke *per Philippum Subaudum eos clementer in fidem recepit*, and how could this have been truly ſaid, if thoſe Conceſſions had been diſavowed by his Highneſs? In the next place, *Rorenco* in his Hiſtory recites an Edict, (where, by the way, the Prince himſelf *Charles Emanuel* ſpeaks) wherein it is plainly ſaid, that thoſe Conceſſions of 1561. had been granted to thoſe of the Proteſtant Religion. Moreover, the ſaid Prior *Rorenco*, in the ſame Hiſtory, confeſſes that he received the ſaid Capitulations of the year 1561. from the hand of the great Chancellour. *Il detto Gran Cancellario mi conſegno copia delle Conceſſioni del 1561. committendomi d' informarlo come erano oſſervate.* Now, who can? who is ſo void of reaſon and underſtanding, as ever to believe that the great Chancellour knew not what were the true Conceſſions which *Emanuel Philibert* had granted to his Proteſtant Subjects? And though the ſaid *Rorenco* would fain have recanted what he had ſo premeditately written, yet the many Con tradictions he enſnareth himſelf in thereby, clearly evidence, that what he did, was out of a ſlaviſh fear of a ſevere Cenſure from the Church of *Rome*, rather than any new diſcovery of the truth of thoſe Tranſactions. We ſhall add one proof more, and that ſhall be out of *Theodore Beluedere*, Prefect of the *Miſsionary Friers* in the Valley of *Lucerna*, who in his Relation, dedicated to the Congregation *de propaganda fide*, and printed at *Turin* with licence of Superiours in the year 1636. ſays expreſly, that *his Highneſs of* Savoy *did grant to thoſe of the ſaid Religion the aboveſaid Conceſsions.* What proofs can we have better than from their own Writers? *Confeſsione partis nulla melior & efficacior probatio haberi poteſt: ipſa enim ſuperat omnes alias probationes, & recipitur etiam contra rem judicatam.* What ſhall we ſay of the Popes great Complaint in the *Conclave* (as is related in the Hiſtory of the Council of *Trent*) that the Duke of *Savoy* had granted the ſaid Conceſſions to thoſe of the Reformed Religion? which Capitulations the Duke did not at all deny, as the ſtory tells us, but rather ſent to the Pope to excuſe himſelf, by letting him know the Reaſons why he had ſo done.

John Tonſus in the life of *Em. Philibert* 1596. by *Turin.*

Rorenco Hiſt. Mem.

Pag. 244.

Belved. Hiſt. Pag. 269.

Hiſtory of the Council of *Trent.*

4. What if the poor people had no better proof for their Right of Habitation than their long poſſeſſion of thoſe places? Do not the *Civilians* tell us, that *Poſſeſsio præſumitur habere juſtitiam permanentem.* And that Poſſeſſion hath *Effectum publici Inſtrumenti.* As alſo, *Per poſſeſsionem tanti temporis cujus initii memoria non eſt, in contrarium præſcribuntur etiam ea quæ de ſui naturâ aliàs ſunt impræſcriptibilia.* Now it clearly appears by the *Cataſtri*, or Regiſters of the Communalties, and by a great number of authentical Deeds and Inſtruments made by ſworn Notaries, that the Anceſtours of the Proteſtants of the Valleys have inhabited time out of minde, (yea and profeſſing the ſame Religion) in thoſe very places out of which they are now driven; and if all this were inſufficient, yet this truth hath been abundantly verified

Bal. Innocent. Bal. 1. *Cap. de præſcript. Not. Jaſon in Conſ.* 206.

by the formal Atteſtations and Depoſitions of the very *Roman* Catholicks themſelves, who are their near Neighbours, and that before the Magiſtrates of the reſpective places, *that from their childhood they have always known the Proteſtants to inhabit there.*

5. Why ſhould then the Court of *Savoy*, (ſince it's manifeſt that there were ſuch Conceſſions) ſo (againſt their own conſciences) upbraid the poor people about the Originals? and make the World believe they cannot be found? if there were any thing that made as much againſt the poor people, as it makes for them, they ſhould quickly be brought to light. It's like when they ſay they cannot be found, they mean, that they cannot be found ſo as to let the poor people know ſo much, according to that Principle which the Jeſuit *Emanuel* teaches concerning the Confeſſor, *viz. Poteſt jurare ſe nihil ſcire, ſubintelligendo, ſic ut dicere teneatur.* And indeed in the Court of *Savoy* the undoubted truth of theſe Conceſſions is ſo well known to all the chief Miniſters of State, that they never before this called it into queſtion.

6. What if the formality of Ratification had unhappily (as it was not) been omitted, why ſhould extremity be uſed by their Prince who ought to be the common Father of all his Subjects? Why was not his bare promiſe enough for the preſervation of their ancient Rights and Privileges? Let the Adverſaries conſider a little that Saying of witty
Seneca. *Seneca*, (it's no diſgrace for them to learn of a Heathen) concerning Conventions both verbal and written, *Utinam nulla ſtipulatio emptorem venditori obligaret, nec pacta, conventáque impreſſis ſignis cuſtodirentur, fides potiùs illa ſervaret, & æquum colens animus: ſed neceſſaria optimis prætulerunt, & cogere fidem quam ſpectare malunt. O turpem humano generi fraudis ac nequitiæ publicæ confeſſionem, annulis pluſquam animis creditur!*

7. As for all thoſe Accuſations which are in the ſequel of that Writing laid to the charge of the poor Proteſtants, the pale and black faces of hatred and malice may be ſo clearly perceived through their painted vizards, that the beſt way of refuting them, is to ſlight them, and inſtead of putting our ſelves to the trouble of an Anſwer, deſire them to call to minde the bitter Curſes that are mentioned in the holy Scriptures againſt thoſe who *remove the ancient Land-marks*, and *who take away the garment of the fatherleſs*, and *oppreſs the widow in the gate.*
Iſaiah 23. 1. But above all, that dreadfull place in the 23. of *Iſaiah*, *Wo to thee that ſpoileſt, and waſt not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled, and when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee.*

The end of the third Book.

THE

THE FOURTH BOOK OF THE HISTORY OF THE EVANGELICAL CHURCHES in the Valleys of *Piemont*.

CHAP. I.

The mediation of the Evangelical Cantons *of* Switzerland *with the* Duke *of* Savoy, *and their Letter to the* States General *of the* United *Provinces, in favour of the poor diſtreſſed Proteſtants of the Valleys of Piemont.*

THus far the *Chriſtian* Reader hath a faithfull Account of all the warlick Proceedings between the *Catholick* and the *Reformed* Party in the Valleys of *Piemont*, upon the occaſion of the *Maſſacre* in the Year 1655. and that both as to the matter of Fact, and alſo the Grounds and Reaſons alleged on either ſide for the juſtifying of their Actions, (the Authour hath now put the weights into the Readers hands, and leaves it to him to put both into the Ballance, and try whether weighs the heavier!) it remains, that you know, how all theſe things were reſented by the neighbouring Princes and States, which cannot but be a thing of great uſe to Poſterity, as well as ſatisfaction to the curioſity of thoſe who live in the preſent Age. For certain it is, that from the firſt beginning of the Reformation, there was never known ſuch a marvellous unity in the cauſe of Religion, nor that ſo many Princes and States were ever intereſſed together in one Affair of the like nature, the glory and renown of all which, next under God, is moſt certainly due, and ought in all equity to be aſcribed to his moſt ſerene Highneſs the Lord PROTECTOR of the Commonwealth of *England*, *Scotland*, and *Ireland*, *&c.* as will evidently appear by the ſequel of this Hiſtory.

Upon the firſt publication of that moſt ſevere Order of *Gaſtaldo*, which was a fore-runner of the following Maſſacre, the Evangelical Cantons of *Switzerland* (whoſe proximity gave them an advantage of receiving the news of thoſe parts before moſt of the other Proteſtant Princes and States) wrote a Letter to the Duke of *Savoy* in the poor peoples behalf, as follows.

Copy of a Letter written by the Evangelical *Cantons* of *Switzerland* to his Royal Highneſs the Duke of *Savoy*, in favour of the Evangelical Churches of the Valleys of *Piemont*. Tranſlated out of the *High Dutch*.

An authentick Copy of the true Original whereof, ſigned by Mr. *Andrew Shmidt* Under-Secretary of State of the City of *Zuric*, is to be ſeen in the publick Library of the famous Univerſity of *Cambridg*.

5/15 March 1655

Durchleuchtigſter,

Uns iſt gewiſſer Bericht ingelanget was geſtalten Ur. Kon. Durchl. angehorige Underthanen, ſo der Reformirten Religion anhengig, die Zeit anhero in der demutigen Hoffnung gelebt, Es werde auch von Deroſelben, wie von Ihrem hochloblichen Voorfahren, Ihnen, &c.

Moſt Serene Prince,

W*E have been informed that the Subjects of your* Royal Highneſs *profeſſing the* Reformed Religion, *have both heretofore, and of late, untill this preſent, remained in hopes, that your* Royal Highneſs *would follow the Example of your moſt glorious Predeceſſours, in confirming graciouſly to them the liberty of their conſciences, but contrary to all ſuch hopes,* *it has been ſignified to ſome amongſt them, that they muſt quit their Habitations, and retire themſelves elſewhere; whereupon they have both in general and particular, been expoſed to very great terrours, perplexities and troubles: and for as much as that communion of Religion which we have with theſe poor afflicted ones, hath moved us to a cordial compaſsion of their miſerable condition, we have thought fit to apply our ſelves to your Royal Highneſs, with all due reſpect, by our inſtant interceſsion for them, nothing doubting, but that as you have been pleaſed in a neighbourly manner to aſſure us of your unfeigned affection, and good correſpondence, and that, as we, on our parts, have endeavoured to anſwer the ſame by all ways poſsible, and this in truth, and by real effects, as occaſion hath required; ſo alſo, that you will graciouſly accept this our Interceſsion, and let your Subjects ſweetly finde and feel the benefit of it, as our Brethren in the Faith. Wherefore we beſeech your* Royal Highneſs *graciouſly to look upon your ſaid Subjects with an eye of compaſsion, and to ſuffer them hereafter to remain peaceably in their Habitations, and favourably to confirm to them the liberty of their belief; eſpecially conſidering that as all faithfull Subjects ought, and our* Chriſtian Religion *teaches, they have always demeaned themſelves peaceably and quietly, with ſubmiſsion and obedience in all things that touches not their conſcience, (which is in the power and government of God alone) upon which account they are worthy of the continuation of that favour. In this gracious Conceſsion by us hoped for, the* Almighty God *will certainly take pleaſure, and will in a fatherly manner recompenſe your Royal Highneſs for the ſame. As likewiſe it cannot but tend to the joy and conſolation of your greatly afflicted Subjects, and oblige them to pray ſo much the more ardently and heartily, that* God *the Governour of the World will be pleaſed from henceforth to bleſs your* Royal Highneſs *with all proſperity; and we likewiſe ſhall with joy entertain this gracious Grant, and acknowledg it as a ſingular teſtimony of your favourable affection towards us; and ſhall not fail, according to our power, to reciprocate all kindes of friendly and acceptable ſervices; in the mean time moſt heartily wiſhing your* Royal Highneſs *all increaſe of happineſs, We remain,*

Your moſt affectionate Servants, the Burgmaſters, Advoyers, Landamans and Councils of the confederate Proteſtant Towns of *Zurich, Berne, Glaris, Baſle, Schaffhouſe,* and *Appenzil.*

To this Letter of the *Evangelical Cantons,* the Duke of *Savoy* not long after returned a Complemental, but cold Anſwer, which indeed was little better than a plain Denial of their Requeſt and Mediation. The ſaid Anſwer was as follows.

The

The Duke of *Savoy*'s Letter to the *Proteſtant Cantons* the ſixth of *April*, 1655.

Tranſlated out of the *French* Copy, which was communicated to the Authour by Mr. *Shmidt* Under-Secretary of State at *Zuric.*

Magnificent Lords, moſt dear and ſpecial Friends, Allies, and Confederates,

O*ur Subjects of the pretended* Reformed Religion, *have for many years together committed an infinite number of exceſſes and tranſgreſſions, both againſt Our Orders and the Orders of Our moſt* Serene Predeceſſors, *yea even againſt thoſe conditions which are expreſſed in thoſe very Conceſſions and Priviledges that we have granted them. The laſt of theſe Riots hapening upon the day of* the Nativity of our Lord, *in the year* 1654. *hath conſtrained us to take notice of ſo high an inſolence, and to adminiſter a convenient remedy to the ſame; which notwithſtanding hath been accompanied with ſo much mildneſs and moderation, That inſtead of chaſtiſing them according to the merit of their crimes, and diſobedience, We were contented onely to command them to retire themſelves into thoſe parts of our Dominions, where they were permitted to dwell by the orders and Conceſſions abovesaid, and to quit thoſe places where they were not permitted to inhabit; ſo that their puniſhment conſiſts in no corporal pain (although they deſerved a heavy one) but ſimply in a new Order which we have made for the reducing of them to the punctual obſervation of the fore-going Edicts to which they were before obliged, although they had committed no crime. The truth is, at the beginning they yeilded obedience to this Order, which yet continued for but for very few dayes, for, ſoon after, not acknowledging at all the great bounty that we had uſed towards them, they returned to their former tranſgreſsions and diſobedience; And not content therewith, they have under falſe pretexts had recourſe to you, for the obtaining that Letter of Recommendation which you writ to Us of the* $\frac{5}{15}$. *of the laſt Moneth; As if we had out of deſigne, or of Our own accord, begun to trouble and moleſt them, and as if we had not on our parts uſed ſuch ſweetneſs and benignity as we ought to have uſed towards them; Whereas on the contrary, being very far from having the leaſt deſigne of forcing their conſciences as they have pretended (a thing whereof we had never the leaſt thought) Our intention was onely to oblige them to obſerve the Orders eſtabliſhed by Us, and our moſt* Serene Predeceſſors, *upon which terms we would never in the leaſt have diminiſhed thoſe favours, priviledges and conceſſions,*

conceſsions which have been granted to them. We have been now the more deſirous to let you underſtand all theſe things particularly, that ſo you might better know the eſteem that we have of your Amity and good neighbourhood, and how much we conſider your Recommendations, which had certainly produced the effect that you wiſh, if things had been of that nature and in ſuch a condition, as that they would have permitted us to condeſcend to what you deſire, And upon this occaſion, We judge it Our duty to deſire you to remember, that the diſobedience of Subjects towards their Soveraigns, together with the boldneſs that they take to make their addreſſes to forraign States, under feigned and falſe pretexts, thereby to maintain and uphold themſelves in ſuch diſobedience, is a thing extremely pernicious, and of a very dangerous conſequence: And as in the laſt revolt of your own Subjects, the horrour that We had of their Rebellious attempt, moved us not to afford them any help, or favour, either directly or indirectly; ſo likewiſe We hope, that your prudence will move you to teſtifie the ſame affection and deportment towards Us, in abſtaining from giving any countenance or encouragement to Perſons who have not on their ſide any foundation or appearance of reaſon, to uphold their vain and inſolent temerity.

This is that which We promiſe Our ſelves, from the good correſpondence which is betwixt us, and from the ancient Union and Confederacy you have had with Us, whoſe hearty prayers to God are, That he would vouchſafe you a long and happy life, under his bleſſed and holy protection.

From *Turin* the 6. of April, 1655.

Magnificent Lords, Moſt dear and ſpecial Friends, Allies, and Confederates, your very good Friend, Ally, and Confederate.

The Duke of Savoy, King of *Cyprus.*

C. EMANUEL.

Upon the 29th of *April*, being the *Lords Day*, was the news of that horrid Maſſacre brought to the Council of *Zuric*, who immediately aſſembled, and gave orders for a publick day of Humiliation throughout all their Territories, as likewiſe for the making a Collection for their relief, and for the communicating the dolefull news of the ſaid Maſſacre, to their *Proteſtant* Neighbours.

Amongſt others, they ſent a Letter to the *States General*, bearing date the 30th. of *April*, wherein they repreſented to their *High and Mighty Lordſhips*, the ſad condition of the poor people, requeſting them to conſult about ſome expedient of accommodating thoſe affairs.

Copy of a Letter from the *Proteſtant Cantons* of *Switzerland* to the *States General* of the *United Provinces*, 30. *April*, 1655.

Communicated to the Authour by Mr. *Andrew Smidt* Under-Secretary of State at *Zurich*.

Illuſtriſſimi & Præpotentes Domini, Domini noſtri plurimum obſervandi.

Triſte jamjam nuntium accipientes de luctuoſiſſimo ſtatu fidei ſociorum Pedemontanorum, ut ex copia literarum, &c.

Moſt illuſtrious, moſt mighty and our very much honoured Lords,

H*Aving at this inſtant received ſad News concerning the moſt lamentable eſtate of our Brethren of the Faith in* Piemont, *as you may ſee by the Copy of a Letter, &c. We thought our ſelves obliged by the ſacred Rights of* Faith, Union, *and* Communion, *to acquaint your moſt illuſtrious and moſt mighty Lordſhips therewith, being very much aſſured you will be pleaſed according to your wonted piety and Chriſtian charity, throughly to conſider and lay to heart* this affliction of *Joſeph. This perſecution is ſmoothed over with a very fair pretext by the contrary party, but in the mean time there is not any who loveth the Church of* Chriſt, *that will not eaſily be perſwaded of the Subtilties and Treacheries which the Adverſaries uſe both on the one ſide and the other.*

Being grieved, and moved by a true cordial and moſt ardent Sympathy, We beſeech you again and again, moſt Mighty and moſt Illuſtrious Lords, that you would ſo favour, conſider, and lay to heart the cauſe of thoſe afflicted ones, as that you will be pleaſed to adminiſter thoſe means, which, according to your prudence and power, you ſhall judg conducible for relieving and ſaving of thoſe miſerable and afflicted ones, not onely by Prayers to the Father of Mercies *for them, and by Alms which their miſeries earneſtly cry for, but alſo by pacifying their Prince towards them, or at leaſt by obtaining for them a liberty of tranſmigration; which We alſo ſhall endeavour to do as much as lies in our power.* The ſovereign Lord of all things have mercy upon his Church in all places, own their Cauſe, and his moſt mighty arm divert all their miſeries and adverſities.

To whoſe divine protection We heartily recommend your Lordſhips. Given in haſte the thirtieth of April, 1655. *ſealed with the private Seal of the City of* Zurich.

Your moſt illuſtrious and moſt mighty Lordſhips very affectionate Servants,

The Conſuls and Senatours of the Proteſtant Cantons of *Swiſſerland,* to wit, *Zurich, Berne, Glaris, Baſle, Schaffhouſe,* and *Appenzel.*

CHAP. II.

The Negotiation of Mr. Gabriel Weis, *The Deputy of the* Evangelical Cantons, *in the Court of* Savoy, *in the behalf of the poor diſtreſſed* Proteſtants *in the* Valleys *of* Piemont.

*Major

Upon the Fifth of *May* following, they ſent *Mounſieur Gabriel Weis* the *Captain General of *Bern*, in quality of their Deputy, with a Letter to the Duke of *Savoy*, in the behalf of thoſe his poor afflicted and perſecuted ſubjects.

Upon the Eighteenth day of the ſame Moneth, *Monſieur Weis* arrived at *Rivol*, where then His Royal Highneſs reſided with all his Court. Who having audience, requeſted in very reſpective terms, the Re-eſtabliſhment of thoſe who had ſurvived the Maſſacre, the enjoyment of their Ancient Priviledges, the free Exerciſe of their Religion, and the enlargement of their Priſoners. This done, he delivered the following Letter into the hands of the *Duke*.

A Letter of the Six *Proteſtant Cantons of Switzerland*, to His *Royal Highneſs* of *Savoy*, $\frac{6}{16}$ of *May* 1655. Tranſlated out of the *High Dutch*.

An Authentick Copy of the true Original whereof, ſigned by Mr. *Andrew Smidt* the Under-Secretary of State of *Zuric*, is to be ſeen in the publick Library of the famous Univerſity of *Cambridge*.

Durchleuchtigiſter Furſt und Herr. Ur. Kon. Durchl. fuegen unſer gantz gutwillige Dienſt mit erbietunaller Ehren Zuvor: Gnedigiſter Herr und Bundsgnoſs.

Ihr. Kon. Durchl. Antwort Schreiben, uber was Unſerige habend wie mit gebuhrenden Reſpect empfangen und inhaltlich verſtanden, mochtens hier uber nicht unterlaſſen, Ur. Kon. Durchl. Zu unſerer und ſonderlich deroſelben Evangeliſcher Unterthanen, &c.

Moſt Serene Prince, &c.

WE have with due reſpect received the Letter which your Royal Highneſs *was pleaſed to write to us in anſwer to Ours, and have likewiſe underſtood the Contents thereof, whereby we look upon our ſelves as obliged both for our own diſcharge, and the diſcharge of your* Royal Highneſſes *Subjects, who profeſs the* Reformed Religion, *to tell you, and to beſeech your* Royal Highneſs, *that you will take and interpret in good part, as well our former, as this preſent Letter of Interceſsion, both which have proceeded from an honeſt and good intention; and that you would firmly believe, that we have not at all been informed, nor ſought after, by your* Royal Highneſs *ſaid Subjects to intercede in their behalf, but that we have received the news from other hands, and that the Communion of Faith, and Chriſtian pity, together with our own natural inclinations, have moved us to intercede for them, having as Neighbours and Confederates, an ancient and ſingular confidence in your* Royal Highneſs, *and that we ſhould be very ſenſible and much troubled, if thoſe poor People ſhould come to ſuffer, not having committed any offence, or given the leaſt occaſion: Wherefore, as we ſhall not at all believe you will permit it, ſo we once more muſt earneſtly and inſtantly beſeech your* Royal Highneſs, *to be pleaſed to continue graciouſly to thoſe your Subjects, the* Conceſſions *obtained from your* Predeceſſors *of glorious memory, That ſo they may find, to their great comfort and conſolation, the effects of our Interceſsion.*

The anſwer of Madame *Royale* to Mr *Weys.*

The Anſwer which the Duke of *Savoy* (or rather *Madame Royale* his Mother) gave to this Letter, and to that which *Major Weis* had delivered by word of mouth, was in effect this; *That although they were not obliged to give an Account of their Actions to any Prince in the world, yet nevertheleſs, out of the reſpect they bare to that amity which they had contracted with his Maſters the* Cantons, *they had given order to the* Marqueſs *of* Pianezza, *to acquaint him with the truth of all thoſe affairs.*

Not long after, the ſaid *Major Weis* came to the ſpeech of the *Marqueſs of Pianezza,* who made him a long Narrative, wherein he endeavoured to juſtifie all his proceedings, with whatſoever had been acted by the forces under his command, and to lay the load and blame of all upon the backs of the poor people, Proteſting again and again, *That he had never the leaſt Deſign in the world to impoſe upon their Conſciences or their Religion, and that whatſoever reports had been ſpread abroad in the world concerning a Maſſacre, and ſtrange cruelties exerciſed againſt them, were mere forgeries, and had no foundation at all of truth in them.*

Diſcourſe between the Marqueſs of *Pianezza* and Mr. *Weis.*

To this *Major Weis* replied, That *Firſt, as to the Maſſacre, it was a thing ſo publickly known and evident, that it could not poſſibly be concealed or denied; And ſecondly, as for the poor peoples right of habitation, in the places queſtioned and conteſted, he conceived it was founded upon juſtice and equity, foraſmuch as it was not onely accorded to them in the Conceſſions of* Charles Emanuel *Duke of* Savoy, *but alſo purchaſed of his* Royal Highneſs *for ſix thouſand* Ducatoons, *which were actually paid by them upon that very account.*

The *Marqueſs* told him, that *he did not at all deny their Inſtruments and Authentick Writings, but that they were all conditional; As for example, that the* Catholick *Religion ought to have been freely exerciſed in all thoſe places, which they notwitſtanding would never permit.* In ſum, that *their continual habitation in the places conteſted, for the ſpace of ninety years together, could be truely called no other then a ninety years Rebellion and diſobedience.*

Mr. *Weis* ſtill preſſing the ſad and miſerable condition of thoſe who had eſcaped the Maſſacre, and the neceſſity of finding ſome expedient for accommodation, both as to the releaſing of the priſoners, and the re-eſtabliſhment of all, for the future, in peace and quietneſs. The Marq. adviſed him to treat with the poor people, and to cauſe them to deſiſt from hoſtile Acts, aſſuring him that they would finde his *Royal Highneſs* diſpoſed to embrace all propoſitions of that nature.

Monſieur Weis accepting this offer, tranſported himſelf, in order thereunto, into the Valley of *Peroſa,* which is in the Dominions of the *King* of *France.*

Here, by the way, it is to be obſerved, that at this time by the wonder-working Providence of God, and his bleſſing upon the poor Peoples endeavours for the preſervation of the remnant of their Wives and little Ones, they had faced about upon the Enemy, and began to diſpute the matter with ſo proſperous a ſucceſs, that their Enemies began to fear whereto this buſineſs might tend, and what effects it might produce. And therefore the *Marqueſs* had no better game to play, then to get their ſwords out of their hands by ſuch a ſtratagem as this.

Upon *Mr. Weis* his arrival at the place aboveſaid, he propounded to the poor people what the *Marqueſs* had adviſed him, (though out of an honeſter end then the *Marqueſs* intended it;) But the poor people having learned by long and wofull experience the *Marqueſſes* devices, gave him this Anſwer, *That in caſe the Six* Evangelical Cantons *would paſs their words that the Treaty propounded ſhould be carried on upon honourable termes, and in Order thereunto would adviſe them to a ceſſation, they were moſt ready to hearken thereunto, (as they returned them moſt hearty thanks for what they had already done on their behalf) Otherwiſe, they were reſolved never to confide in thoſe who had ſo often deceived and betrayed them, and whoſe principle was,* not to keep faith with *thoſe whom they account* Hereticks.

Hereupon, *Mr. Weis*, having no Inſtructions to enter upon a Treaty, nor to give a Categorick Anſwer to the poor Peoples demands, returned back to the *Marqueſs* of *Pianezza* to obtain, if poſſible, the enlargement of the Priſoners, or at leaſt permiſſion to go and viſit them, and diſcourſe with them; But both the one and the other being refuſed him, he demanded his ſecond Audience, which was granted him upon the Twenty fourth of *May*, and ſo returned home to his ſuperiours, with the following Letter, which the *Duke* of *Savoy* ſent by him, in anſwer to theirs of the $\frac{5}{16}$ of *May*, 1655.

The

The Duke of *Savoy*'s Letter to the *Proteſtant Cantons* of *Swiſſerland*, $\frac{23\ \text{May}}{3\ \text{June}}$ in anſwer to theirs of $\frac{6}{16}$ *May* 1655.

Tranſlated out of the *French* Copy, which was communicated to the Authour by Mr. *Andrew Shmidt* Under-Secretary of State at *Zuric.*

Magnifiques Seigneurs, Treſchers & ſpeciaux Amis Alliés & Confederés.

Encore que les Princes ne ſoyent pas accouſtumés de donner Compte des reſolutions qu'ils prenent *à* l'eſgard de leurs Subjects, qu'*à* Dieu ſeul, toutesfois l'eſtime que nous faiſons de voſtre amitié nous *à* conviés *à* faire repreſenter au Sr. Gabriel Weis, *&c.*

Magnificent Lords, moſt dear and ſpecial Friends, Allies, and Confederates.

ALthough it be not a Cuſtome for Princes to give an Account of the Reſolutions they take concerning their Subjects, to any but God alone, nevertheleſs the eſteem that We have of your Friendſhip hath invited Us to repreſent to Mr. Gabriel Weis, *by a ſincere and true Relation, the ground of Our proceedings againſt our Subjects of the Valley of* Luſerna, S. Martino, *and* Peroſa, *as likewiſe by what Falſities they thought to have covered under the cloak of Religion, their ancient Rebellion, ſo long time endured by Us; and the moderation that We have uſed towards them, in inflicting upon them but one part of that puniſhment which they have ſo juſtly deſerved. And although your Deputy came in ſuch a time when they ſuffered themſelves to be tranſported by ſo ſtrange and ſottiſh an obſtinacy and blindneſs, & conſequently in a time, when we were leaſt of all obliged to lend an ear to any thing in their favour, or on their behalf, yet we have aſſured him, (to the end that we might manifeſt how much efficacy your interceſſion hath with Us) that We would be inclined to hearken to any ſuch terms of moderation, as might evidence the marks of our piety and clemency even towards thoſe people who have leaſt deſerved it; provided in the mean time, that this no way infringe or leſſen our Authority, and that obedience and ſervice which is due to Us, and that there be left to juſtice, and to the neceſsity of an exemplary Demonſtration thereof, that part which the Rules of a good Government do require. But for as much as Mr.* Weis *your Deputy appeared unwilling to meddle with that affair, but would rather leave* *it to be decided by others, We told him, that We could not conſent to treat with our rebellious Subjects, while they continued to act rebelliouſly, and abuſe our obedient Subjects; and that if they had really any ſuch intentions, they ought firſt to put a ſtop to thoſe violences and attempts, as we for our parts intended to ſuſpend the juſt puniſhment that was due to them, untill there were ſome Agreement concluded, as is uſual and neceſſary in all long Treaties and Negotiations. Now becauſe the ſaid Mr.* Weis *conferred with them by word of mouth, and yet (as he ſays) could get no certain Reſolution from them in this matter, there could be nothing more done therein. And we have onely this ſatisfaction left Us of having ſhewn upon this occaſion the inclination that we have to clemency, and the ſingular deſire of gratifying, as much as in us lies, ſuch good Friends and Confederates as you are, according as we have always given good and ſufficient proofs of that eſteem which we have had of your good correſpondence and affection towards us, by the expreſsions of a reciprocal affection towards you upon all occaſions. So we beſeech God Almighty to have you in his protection.*

Moſt Magnificent, &c.

From Rivole, 3. June 55.

Your good Friend and Confederate, the
Duke of Savoy, *King of*
Cyprus.

C. EMANUEL.

CHAP. III.

The ſeveral pathetick Letters of his Highneſs the Lord PROTECTOR *of the Common-wealth of* England, &c. *to his Proteſtant Neighbours, in favour of the poor diſtreſſed Proteſtants in the Valleys of* Piemont.

MR. *Weis,* upon his return home, gave an Account of his whole Negotiation to his Superiours, whoſe Deputy he was, who ſeeing that their Interceſſion had no better effects, were diſcouraged from proceeding any further in the buſineſs, but reſolved rather to expect and ſee what would be done by other Princes and States. And the plain truth is, this Affair had thus in all probability fallen aſleep, and come to nothing, had it not been awakened, and that in a moſt lively and vigorous manner, by his Highneſs the Lord *Protector* of *England,* who, ſo ſoon as ever the News thereof was brought him, was ſo deeply affected with the poor peoples calamities, that he was often heard to ſay, *That it lay as near or rather nearer his heart than if it had concerned his neareſt and deareſt Relations in the World.* Neither indeed were the effects of his charity and Chriſtian compaſſion at all inferiour to thoſe his zealous, earneſt, and pathetick expreſſions.

The firſt Letters of adviſe that were brought his Highneſs the Lord PROTECTOR of *England, &c.* about this buſineſs, were in the Moneth of *May,* in the Year 1655. at which time he did not onely ſeriouſly invite the good People of the Nation to ſeek the Lord by Prayer and Humiliation in reference to their ſad condition, and ſtir them up by his own Example, and by a publick Declaration to a free and liberal Contribution towards their ſuccour and ſupport, (as ſhall be hereafter more particularly ſpecified) but he awakened all his Proteſtant Neighbours profeſſing the ſame Faith and Religion with himſelf to joyn with him in this work. And that there might be nothing wanting on his part for the poor peoples comfort and re-eſtabliſhment, he ſent a perſon expreſly in quality of his *Envoy* both to the King of *France* and the Duke of *Savoy* to mediate on their behalf. A particular Account of all which the Reader ſhall have in their order as followeth.

That which we will inſert in the firſt place ſhall be his Highneſs Letters to his Neighbours of the Reformed Religion, which certainly deſerve to be recorded to poſterity, as a Chriſtian Example to all Princes and States in future Ages, as alſo that the Generations to come may ſpeak of his famous Acts, and bleſs God for having raiſed up ſo mighty and powerfull an Inſtrument for the preſervation of his poor afflicted Church and People.

A Letter of His Highneſs the Lord Protector of *England*, &c. To the King of *Swedeland*, in the behalf of the poor *Evangelical Churches* in the Valleys of *Piemont*.

An Authentick Copy of the true Original whereof, was communicated to the Author, by the Right Honorable Mr. *Secretary Thurloe*.

Moſt Serene King,

WE are fully perſwaded, that the report of that moſt cruel Edict is lately come into your Dominions, whereby the Duke of *Savoy* hath utterly ruin'd his Subjects of the Alps, profeſſing the reformed Religion, having given Command that they ſhould be driven out of the places of their inheritance, unleſs they would within Twenty days relinquiſh their own and embrace the Roman Religion, by which means many having been ſlain, the reſt being plundered and expoſed to certain deſtruction, do at this preſent wander up and down with their Wives and little Ones, through deſolate Mountains where Snow lies continually, being even ready to ſtarve with hunger and cold; and We verily believe that your Majeſty is much troubled at theſe things. For, that the Proteſtant Name and Cauſe, although in the leſſer matters they differ among themſelves, is common and in a manner one and the ſame, the hatred of Our adverſaries alike to all doth eaſily demonſtrate; And that the Kings of *Swedeland* your Royal progenitors have always joyned their Cauſe with thoſe of the Reformed Profeſſion, bringing alſo into Germany their Armes to defend without diſtinction the Proteſtant Religion, no man is ignorant: We have therefore thought it neceſſary to repreſent unto your Maj: what hath come to Our knowledge of the ſad and miſerable condition of theſe poor

Sereniſſime Rex,

PErveniſſe nuper in regna veſtra illius Edicti acerbiſsimi famam, quo Dux Sabaudiæ Subjectos ſibi Alpinos incolas, Reformatam Religionem profitentes, funditùs afflixit, & niſi Religione Romana ſuam mutare fidem intra dies viginti velint, patriis ſedibus exterminari juſsit, unde multis interfectis, cæteri ſpoliati, & ad interitum certiſsimum expoſiti, per incultiſsimos montes, hiememque perpetuam, fame & frigore confecti, cum conjugibus ac parvulis jam nunc oberrant, & hæc graviter tuliſſe Majeſtatem veſtram nobis perſuaſiſsimum eſt. Nam Proteſtantium nomen atque cauſam, tametſi inter ſe de rebus non maximis diſſentiunt, communem tamen & penè unam eſſe, Adverſariorum par in omnes odium facilé demonſtrat. Et Suecorum Reges, Majores veſtros, ſuam cum Reformatis conjunxiſſe ſemper cauſam, illatis etiam in Germaniam armis ad Proteſtantium religionem ſine diſcrimine tuendam, nemo eſt qui ignoret. Neceſſarium itaque duximus, de miſeriis atque cladibus iſtorum hominum afflictiſsimorum, quid at notitiam noſtram

perve-

noſtram pervenerit Majeſtatem veſtram non celare, & quanto eorum cauſa mœrore afficiamur, certiorem facere, ſicut & alios ejuſdem Religionis amicos atque ſocios noſtros certiores fecimus; Noſtraſque literas, quanta potuimus cum inſtantia, ad Sabaudiæ Ducem horum cauſa miſerorum jam ſcripſimus. Nec dubitamus quin Majeſtas veſtra pro ſuo tam inhumanæ ac barbaræ crudelitatis odio, proque ſuo in Religionem ſtudio ſpectatiſſimo, ſuam jam interpoſuerit authoritatem, aut interpoſitura quamprimum ſit, & cum Sabaudiæ Duce agat, uti Edictum illud crudeliſſimum revocet; & iſtorum reliquias miſerrimorum hominum, quos ferrum atque flamma nondum conſumpſit, ad ſedes ſuas, & ſiquid fortunarum reliquum eſt, redire jubeat. Et ſanè ſiquod vinculum, ſiqua Religionis caritas aut communio credenda atque colenda eſt, tanta innocentiſſimorum fratrum noſtrorum multitudo, pars corporis Chriſti, hæc tam immania perpeti non poteſt, quin idem patiatur totum ejus corpus, parique ſenſu afficiatur: Hæc verò tam ſæva initia unde oriantur, quo ſpectent, quid nobis omnibus minentur, admonere veſtram Majeſtatem ſupervacuum eſſe arbitramur; cujus prudentia ac pietas ſe ſua ſponte ad ea conſilia ducet, quæ accommodata maximè erunt ad hos inopes & calamitoſos conſolandos quamprimùm & ſublevandos. Quandoquidem hæc ſcripſimus non admonendæ Majeſtatis veſtræ gratia, verùm ut nos quæ illi mala perpetiuntur, quàm graviter feramus, intelligatis; quámque ſimus parati ea vobiſcum conſilia communicare, quæ ad illorum opem atque ſolatium, remque Proteſtantium toto orbe terrarum ſuſtinendam, atque firmandam maximè pertinuerint. Interea Majeſtatem veſtram Deo Opt. Max. commendatam ex animo volumus. Dab. ex Aula noſtra Weſtmonaſterii 25. Maii. 1655.

Majeſtatis Veſtræ bonus Amicus,

OLIVER P.

diſtreſſed people, and to let you underſtand the grief and ſorrow We are afflicted with on their behalf, as We have alſo done the ſame to Our other friends and Allies of the ſame Profeſſion, and that We have already written Our Letters in the moſt effectual manner We could unto the Duke of Savoy on the behalf of theſe poor innocent men: And We do not doubt but your Majeſty, deteſting ſuch inhumane and barbarous Maſſacres, and out of your known zeal and love to Religion, hath already, or will alſo interpoſe your Mediation, and apply your ſelf to the Duke of Savoy, for the revoking that cruel Edict, and for recalling back to their habitation and eſtates that ſmall remainder of thoſe poor men which are yet left unbutchered. And certainly, if there be any bond, if any Charity and Communion of Religion be either to be believed or obſerved, ſuch a multitude of Our guiltleſs Brethren, members of the ſame body of Chriſt, cannot ſuffer, but that the whole body ſhould ſuffer, and have a fellow-feeling with them, & indeed what principles theſe cruelties and Maſſacres proceed from, and what they threaten to Us all, We count it needleſs to adviſe your Majeſty, whoſe wiſdome and zeal will lead you to ſuch Counſels as ſhall be moſt proper for the relief and comfort of theſe miſerable and diſconſolate men, We having writ this not to admoniſh your Majeſty, but to let you know Our ſence of their ſufferings, and Our readineſs to communicate with you in what may tend to their ſuccour and for the ſupport of the Proteſtant intereſt in the world. In the mean time, We heartily recommend your Maj: unto God Almighty. Given at Our Palace at Weſtminſter, the 25. of May 1655.

Your Majeſties good Friend,

OLIVER P.

A Letter from his Highneſs the *Lord Protectour* of *England*, To the King of *Denmark*, in favour of the poor *Evangelical* Churches of the Valleys of *Piemont*, bearing Date the 25 of *May*, 1655.

An authentick Copy of the true Original whereof was communicated to the Authour by the Right Honourable Mr. Secretary *Thurloe*.

Moſt Serene King,

WE ſuppoſe your Majeſty hath heard ere now, by how ſevere and mercileſs an Edict, *Emanuel* Duke of Savoy, hath for the cauſe of Religion, driven out of their Native Country his Subjects which inhabited the Valleys of the Alps, men harmleſs, and ſuch as for many Ages have been famous for their retaining of the more pure Religion, and that very many being ſlain, he hath expoſed the reſt deſtitute and naked, to all kinds of miſchiefs and miſeries in deſolate places, and We believe you have thereupon been affected with ſorrow, as it became ſo great a Defender and Prince of the Reformed Profeſſion. For indeed, according to the Rule of Chriſtian Religion, if any number of our Brethren do ſuffer calamities and miſeries, we all ought to be touched with the ſame ſenſe of them; and truly, if we be rightly informed of your Piety and Prudence, no man apprehends better then your Majeſty, what danger the event and example of this fact doth portend to the whole Proteſtant Profeſſion. We have therefore been willing to write unto you,

Sereniſſime Rex,

Quàm ſevero nuper & inclementi edicto Allobrogum Dux Immanuel ſuos ipſe ſubditos, Alpinarum vallium incolas, innoxios homines, & religionis cultu purioris jam multis ab ſeculis notos ac celebres, religionis cauſa finibus patriis exegerit, & occiſis permultis, reliquos per illa deſertiſſima loca malis omnibus & miſeriis inopes ac nudos expoſuerit, & audiſſe jamdudum arbitramur Majeſtatem veſtram, & graviſſimum ex ea re, prout tantum Reformatæ fidei defenſorem ac Principem decuit, dolorem percepiſſe. Siquidem pro inſtitutis Chriſtianæ religionis quæ mala atque miſerias pars aliqua noſtrorum patitur, earum ſenſu penitus eodem tangi omnes debemus; & ſanè, univerſo Proteſtantium nomini hujus facti eventus atque exemplum, quid periculi oſtendat, nemo veſtra Majeſtate, ſi nos ejus pietatem atque prudentiam rectè novimus, melius videt. Scripſimus itaque libenter,

ut quem dolorem ob hanc fratrum innocentiſsimorum calamitatem, quam ſententiam, quod judicium de re tota veſtrum eſſe ſperamus, idem planè & noſtrum eſſe ſignificemus. Itaque ad Ducem Sabaudiæ literas dedimus, in quibus, uti miſeris atque ſupplicibus parcat, illud atrox edictum porrò eſſe ratum ne ſinat, magnoppere ab eo petivimus. Quod ſi Majeſtas veſtra cæterique Reformatorum principes fecerint, ut jam feciſſe credimus, ſpes eſt leniri poſſe Sereniſſimi Ducis animum, & hanc iram ſuam tot ſaltem vicinorum Principum interceſſioni atque inſtantiæ condonaturum: ſin perſeverare in inſtituto ſuo maluerit, paratos nos eſſe teſtamur cum Majeſtate veſtra, cæteriſque religionis Reformatæ ſociis, eam inire rationem qua tot miſerorum hominum ſubvenire quamprimum inopiæ, providere ſaluti ac libertati pro virili parte noſtra poſſimus. Veſtræ interea Majeſtati bona omnia atque fauſta à Deo. Opt. Max. precamur. Weſtmonaſterio ex Aula noſtra Maii die—— Anno Dom. 1655.

Majeſtatis veſtræ bonus Amicus,
Oliver P.

plainly to ſignifie; that We have the ſame grief for this calamity of Our moſt innocent Brethren, with the ſame Opinion and Judgement concerning the whole matter, which We hope to be in you. For this cauſe, We have ſent Letters to the Duke of Savoy, wherein We have earneſtly deſired of him, that he would pity thoſe miſerable people, by giving ear to their Petitions, and not ſuffer that cruel Edict to continue in force. And if your Majeſty and other Princes of the Reformed Religion, will do the ſame (as We believe you have already done) there is hope that the minde of the moſt ſerene Duke may be mollified, and that he will at leaſt lay aſide this his diſpleaſure, to ſatisfie the interceſsions and inſtances of ſo many Neighbour-Princes: But if he ſhall reſolve rather to perſiſt in his purpoſe, We do declare, that We are ready to take ſuch a courſe, together with your Majeſty, and the reſt of Our Allies of the Reformed Religion, whereby We may, as much as in us lieth, ſpeedily relieve the Wants, and provide for the ſafety and liberty of ſo many poor diſtreſſed people. In the mean time We pray God to bleſs and proſper your Majeſty. Given at Our Palace at Weſtminſter the —— day of May. Anno Dom. 1655.

Your Majeſties good Friend,
Oliver P.

The

A Letter of his Highneſs the *Lord Protectour* of *England, &c.*

To the *High* and *Mighty Lords*, the States General of the *United Provinces*, in favour of the poor Proteſtants of the Valleys of *Piemont*.

An authentick Copy of the true Original whereof was communicated to the Authour by the Right Honourable Mr. Secretary *Thurloe*.

High and Mighty Lords,

WE ſuppoſe that ere this time, by ſundry Advertiſements and Expreſſes from the neighbouring parts, you have heard of the late Edict of the Duke of *Savoy* againſt his Subjects dwelling in the Valleys of *Lucerna*, *Angrogna*, and other places of his Dominion, who have been ancient Profeſſours of the orthodox Religion, by which Edict they were enjoyned to quit their Habitations, ſtript and turn'd out of all, in caſe they would not within twenty days embrace the *Roman* Religion; as alſo with what rigour they have proceeded by virtue of that Edict againſt Men both innocent and helpleſs, and (which moſt nearly touches Us) ſuch, who are our Brethren in *Chriſt*, very many of them having been ſlain by a party of Souldiers ſent againſt them, the reſt plundered and driven out of their Houſes, in ſo much that they are forced with their Wives and Children to wander about in deſolate Mountains, expoſed to the miſeries of continual hunger and cold. Now what trouble of minde and ſenſe of

Celſi ac præpotentes Domini,

EDictum Ducis Subaudiæ nuperrimum in Subjectos ſibi Luſernæ, Angrognæ, aliarumque ejus ditionis Vallium, & locorum incolas, &c. orthodoxam Religionem antiquitùs profitentes, quo illi edicto, ni intra dies 20. *fidem Romanam amplectantur, exuti fortunis omnibus patrias quoq; ſedes relinquere jubentur, & quanta crudelitate in homines innoxios atq; inopes, noſtroſq; (quod maximè refert) in Chriſto fratres, illius edictì auctoritas graſſata ſit, occiſis per multis ab exercitûs parte contra eos miſſa, direptis reliquis atque domo expulſis, unde illi cum conjugibus ac liberis fame & frigore conflictari inter aſperrimos montes, nivéſque perpetuas, jamdiù coacti ſunt, rumore & vicinis undiq; ex locis creberrimis literis ac nuntiis cognoviſſe vos jamdudum exiſtimamus. Qua autem animi commotione, quo ſenſu fra-*

ternæ calamitatis hæc vos affecerint, facilè ex dolore noſtro, qui certè eſt graviſſimus, intelligere videmur. Qui enim eodem Religionis vinculo conjuncti ſumus, quidni iiſdem planè affectibus in tam gravi atque indigna fratrum noſtrorum calamitate commoveremur. Et veſtra quidem in orthodoxos ubicunque locorum disjectos atque oppreſſos ſpectata pietas, atque in multis Eccleſiarum difficultatibus & adverſis rebus jam ſæpe cognita eſt, nos certè quavis in re potiùs, quam ſtudio & caritate erga fratres, religionis cauſa violatos atque afflictos, vinci ſuſtineamus; quandoquidem Eccleſiarum ſalutem atque pacem incolumitati etiam propriæ libens prætulerimus. Quapropter ad Sabaudiæ Ducem ſcripſimus, magnoppere rogantes ut in hos homines innocentiſſimos & ſubditos & ſupplices ſuos, placatiorem animum ac voluntatem ſuſcipiat, ſuas ſedes atque fortunas miſeris reddat, priſtinam etiam in religione libertatem concedat, nec non ad ſereniſſimum Gallorum Regem, uti pro iis Ducem Sabaudiæ deprecari velit, ſcripſimus. Præterea, quemadmodum ad vos ipſos, ita ad alios quoque proteſtantium principes, & magiſtratus, ad quos hæc maximè pertinere judicavimus, ut in Sabaudio Duce exorando ſuam conferre operam nobiſcum una velint: nam exemplum hoc tam periculoſum, ſi auctoribus benè cedat, quantum in diſcrimen adducta religio ſit, veſtram commonefacere prudentiam nihil attinet. Et is quidem ſi flecti noſtris omnium precibus, & exorari ſe paſſus erit, præclarum nos atque uberem ſuſcepti hujus laboris fructum ac

our Brethrens calamity thoſe things have wrought in you, We cannot but collect from our own ſad apprehenſion. For, ſeeing that we are united by the ſame bond of Religion, it cannot otherwiſe be, but that we muſt be moved with the ſame affections in ſo heavy an oppreſſion of our Brethren. Your Lordſhips for your parts have given ample teſtimony of your piety towards the Profeſſours of the true Reformed Religion, whereſoever ſcattered and oppreſſed in the moſt difficult and adverſe times of the Churches; and we for our part, had rather be found to fall ſhort in any thing, than in our zeal and affection towards our Brethren, which ſuffer for the Cauſe of Religion, being ready to prefer the peace and proſperity of the Churches, before our own eaſe and ſafety. For this cauſe we have written to the Duke of *Savoy*, intreating him to bear a more favourable minde and inclination towards thoſe harmleſs men, his Suppliants and Subjects, and that he would reſtore to them their Houſes and Eſtates, and grant them their ancient liberty in Religion, as alſo to the King of *France* to mediate with the ſaid Duke on their behalf; and we have likewiſe written as to your ſelves, ſo to other Princes and States of the Proteſtant Religion, whom we conceive this caſe doth principally concern, that they would joyn their endeavours with ours in this Interceſſion. For, if an Example of ſo evil a conſequence ſhould take effect, according to the intentions of thoſe who contrived it, we need not inſtruct your wiſdoms into what danger Religion will be reduced thereby. And if ſo be the Duke may be perſwaded and prevailed with by our joynt Intreaties, it will be a good and ſatisfactory return of the labours and

endeavours imployed therein. But on the other ſide, if he ſhall continue in this reſolution utterly to deſtroy, and even drive to utmoſt deſperation thoſe men, among whom our Religion was either planted by the firſt Preachers of the Goſpel, and ſo delivered down pure and uncorrupt from time to time, or elſe reformed and reſtored to its primitive purity more early there than among many other Nations; We hereby declare our ſelf ready to adviſe in common with you and the reſt of our Brethren and Allies of the Reformed Religion, by what means we may moſt conveniently provide for the preſervation and comfort of thoſe diſtreſſed people. Given at our Palace at *Weſtminſter* the 25. of *May* 1655.

Your high and mighty Lordſhips good Friend,

OLIVER P.

præmium reportabimus. Sin ea in ſententia perſtiterit, ut apud quos noſtra Religio, vel ab ipſis Evangelii primis Doctoribus tradita, per manus & incorruptè ſervata, vel multò ante, quam apud cæteras gentes ſinceritati priſtinæ reſtituta eſt, eos ad ſummam deſperationem redactos, deletos funditùs ac perditos velit, paratos nos eſſe teſtamur commune aliquod vobiſcum cæteriſque Reformatis fratribus ac ſociis conſilium capere, qua maximè ratione ſaluti atque ſolatio tot hominum afflictorum conſulere commodiſſimè queamus. Dab. ex Aula noſtra Weſtmonaſterii 25. die Maii, Anno 1655.

Celſarum ac præpotentium Dominationum veſtrarum bonus Amicus,

OLIVER P.

A Letter

A Letter of His Highneſs the Lord Protector of *England*, &c. To the *Cantons* of the *Swiſſes* profeſſing the *Reformed Religion*, in favour of the poor *Proteſtants* of the Valleys of *Piemont.*

An Authentick Copy of the true Original whereof, was communicated to the Author, by the Right Honorable Mr. *Secretary Thurloe.*

Illuſtriſſimi Domini,

Non dubitamus quin ad aures veſtras aliquanto citius quàm ad noſtras, illa nuper calamitas pervenerit Alpinorum hominum Religionem noſtram profitentium, qui Sabaudiæ Ducis in fide ac ditione cum ſint, ſui principis Edicto patriis ſedibus emigrare juſſi, ni intra triduum ſatiſdediſſent ſe Romanam Religionem ſuſcepturos, mox armis petiti & ab exercitu Ducis ſui, occiſis etiam permultis, in exilium ejecti, nunc ſine lare, ſine tecto, nudi, ſpoliati, afflicti, fame & frigore moribundi, per montes deſertos atque nives, cum conjugibus & liberis miſerrimè vagantur. Multo eſt minus cur dubitemus quin hæc, ut primùm vobis nunciati ſunt, pari atque nos tantarum miſeriarum ſenſu, eóque fortaſſe graviore, quò illorum finibus propriores eſtis, dolore affecerint; veſtrum enim inprimis orthodoxæ fidei ſtudium egregium, ſummámque in ea, cùm retinenda conſtantiam, tum defendenda fortitudinem, abundè novimus. Cùm

Moſt noble Lords,

AS We doubt not, but the late Calamity of thoſe People in the Alps who are of the ſame Profeſſion in Religion with our ſelves, is come ſooner to your knowledg than to ours, who being under the Dominion of the Duke of *Savoy*, were required by an Edict of his, to forſake their native Countrey, in caſe they would not within three days give aſſurance of their embracing the *Roman* Religion. And ſoon after were aſſaulted by force of Arms, many ſlain, and others driven into baniſhment, and do now miſerably wander with their Wives and Children over deſert and ſnowy Mountains without houſe or ſhelter, in want and nakedneſs, ready to die of cold and hunger: ſo we have far leſs cauſe to doubt but that you, ſo ſoon as the report of theſe things came to your ears, were affected with the ſame ſenſe that we are, of ſo great calamity; and perhaps with ſo much the more ſad apprehenſion of their miſery, by how much you are nearer to them than we are; for, we very well know your ſingular zeal to the orthodox faith, together with your great conſtancy in retaining, and your fortitude in defending the profeſſion thereof. Seeing therefore by

the moſt intimate communion of Religion, you, together with us, are Brethren or rather one Body with theſe afflicted men. Of which Body no member can ſuffer without the ſenſe, pain, detriment, and danger of the reſt of the fellow-members. We thought good to write unto you, and to ſignifie how much we judged it the concernment of us all to help and comfort our exiled and diſconſolate Brethren, by ſuch means as ſhall be thought proper and convenient; and thereby to provide, not onely for the removal of their preſent evils, but alſo to prevent their further growth, or any danger which may happen to us all by the example and conſequence of this action. Hereupon we have written Letters to the Duke of *Savoy*, wherein we have intreated him, that of his clemency he would deal more gently with his faithfull Subjects, and reſtore them (being now almoſt undone) to their Eſtates and native countreys. We hope that he will be intreated by our, or rather by the joynt intreaties of us all, and that he will readily grant what we ſo earneſtly deſire. But if he ſhall appear otherwiſe minded, we are ready to adviſe with you about ſuch means as may be moſt conducing to the redreſs and relief of theſe poor innocent men, and our dear Brethren in *Chriſt*, who groan under ſo many injuries and oppreſſions, and which may preſerve them from a moſt certain and cauſleſs deſtruction, whoſe ſafety and preſervation, according to your wonted piety, doth (we are confident) ly very near upon your hearts. Given at our Palace at *Weſtminſter* the 25. of *May*, 1655.

Your Lordſhips good Friend

OLIVER P.

itaque Religionis arctiſſima communione fratres, vel potiùs unum corpus, cum his miſeris, vos pariter nobiſcum ſitis, cujus membrum nullum affligi ſine ſenſu, ſine dolore, ſine detrimento atque periculo reliquorum poteſt, ſcribendum ad vos hac de re & ſignificandum cenſuimus, quanti noſtrum omnium intereſſe arbitremur, ut fratres noſtros ejectos atque inopes communi ope atque auxilio, eáque ratione quæ commodiſſima & maximè idonea reperietur, juvemus & conſolemur; nec eorum tantummodo malis & miſeriis removendis, verùm etiam nequid ſerpat latiùs, nequid periculi exemplo atq; eventu, vel nobis omnibus creari poſſit, maturè proſpiciamus. Literas nos quidem ad Sabaudiæ Ducem ſcripſimus, quibus, uti cum ſubditis ſuis fideliſſimis pro clementia ſua leniùs agat, eóſque jam propè perditos ſuis ſedibus ac bonis reſtituat vehementer petivimus. Et his quidem noſtris, vel noſtrum potius omnium conjunctis precibus exoratum iri Principem ſereniſſimum, quodque ob eo tanto opere petivimus, facilè conceſſurum ſperamus, ſin illi in mentem ſecùs venerit communicare vobiſcum conſilia parati ſumus, qua potiſſimùm ratione oppreſſos tot injuriis atque vexatos innocuos homines, nobiſque dilectos in Chriſto fratres ſublevare atque erigere, & ab interitu certiſſimo atque indigniſſimo conſervare poſſimus. Quorum ſalutem atq; incolumitatem pro veſtra pietate vobis quam maximè cordi eſſe confido. Dab. ex Aula noſtra Weſtmonaſterii 25. die Maii Anno 1655.

Illuſtriſſimarum Dominationum
veſtrarum bonus Amicus.
OLIVER P.

CHAP. IV.

Mr. Morland's *Negotiation in quality of his Highneſs* Envoy *to the King of* France, *and Duke of* Savoy, *in the year* 1655.

UPon the three and twentieth of *May*, in the year 1655. *Samuel Morland* Eſq; received Orders to prepare himſelf, in order to the carrying a Meſſage from his Highneſs to the Duke of *Savoy*, to intreat him to recall that mercileſs Edict or Order of *Gaſtaldo*, and to reſtore the remnant of his poor diſtreſſed Subjects to their ancient Liberties and Habitations; as likewiſe in his way to deliver a Letter from his Highneſs to the King of *France*, to ſolicite his Majeſty to imploy his power and intereſt with the Duke for the ſame end and purpoſe.

In obedience to this Command, the ſaid Mr. *Morland* ſet out from *London* upon the ſix and twentieth of *May*, 1655. and on the firſt of *June* he arrived at *La Fere*, where the King and the Court of *France* were then reſiding; immediately upon his arrival, he according to his Inſtructions delivered the following Letter from his Highneſs the Lord *Protector* to the King of *France*.

Tranſlate

Tranſlate of a Letter from his Highneſs the *Lord Protectour* of *England, &c.* To the King of *France*, in favour of the poor diſtreſsed *Proteſtants* in the Valleys of *Piemont*.

An authentick Copy of the true Original whereof was communicated to the Authour by the Right Honourable Mr. Secretary *Thurloe*.

Moſt Serene King,

THe lamentable Complaints which have been brought unto us from thoſe poor diſtreſſed people, which inhabit, and who profeſs the Reformed Religion in *Lucerna, Angrognia*, and other Valleys, within the Dominions of the Duke of *Savoy*; who have of late been moſt cruelly maſſacred, as alſo the frequent ſad tidings that we have received concerning the plundering and exiling of others, have drawn theſe Letters from us unto your Majeſty, eſpecially ſeeing we have alſo been informed (but how truly, as yet we know not) that this Maſſacre has been acted partly by ſome Troops of yours, which had joyned themſelves with other Forces belonging to the Duke of *Savoy*. But we have been very loth to give any belief to theſe things, ſeeing it cannot be thought agreeable to the purpoſes and proceedings either of good Princes, or of your Majeſties moſt prudent Anceſtours, who conceived it to be chiefly both their own intereſt, and alſo very much conducing to the peace of their Kingdom, and of all *Chriſtendom*, that their Subjects profeſſing that Religion, ſhould be permitted to live in

Sereniſſime Rex,

PErlati ad nos gemitus miſerrimorum hominum Lucernam, Angronam, nec non alias in ditione Ducis Sabaudiæ valles incolentium, & Reformatam Religionem profitentium, quorum factæ cædes cruentiſſimæ nuper ſunt, deque cæterorum direptione atque exilio triſtiſſimi crebrò Nuntii, has ad Majeſtatem veſtram Literas à nobis expreſſerunt; præſertim cùm nunciatum quoque nobis ſit (quàm verè nondum ſatis cognovimus) partim à cohortibus quibuſdam veſtris quæ cum aliis Allobrogum Ducis copiis ſe conjunxerant, ſtragem hanc eſſe editam. Quod tamen haud temerè crediderimus, cùm neque bonorum Principum, nec prudentiſſimorum Majeſtatis veſtræ Majorum inſtitutis conſentaneum eſſe videatur, qui & ſua in primis intereſſe, & ad pacem Regni ſui, Reique totius Chriſtianæ, quàm maximè conducere arbitrati ſunt, uti ſubditos ſuos eam Religionem colentes ſub imperio ſuo ac patrocinio inviolatos, atque incolumes eſſe ſinerent; qua illi clemen-

tia Regum ſuorum permoti præclaram ſæpe operam, & pace & bello ſuis Regibus navarunt. Quod idem Allobrogum quoque ducibus perſuaſit, uti ſubjectos ſibi Alpinarum Vallium incolas eadem benignitate tractarent, qui & viciſſim ſui Principis ad obſequium promptiſſimi, neque vitæ, neque fortunis propriis unquam pepercere. Nobis autem dubium non eſt, quin Majeſtati veſtræ ea neceſſitudo cum Sabaudiæ Duce intercedat, eáque auctoritas apud eum ſit, ut interceſſione veſtra, ac propenſæ voluntatis ſignificatione, pax iſtis miſeris, redituſq; in patriam, & libertas priſtina impetrari facillimè poſſit. Quod factum & Majeſtate veſtra dignum erit, & à prudentia atque exemplo sereniſſimorum Majorum veſtrorum non alienum, neque ſolùm animos veſtrorum ſubditorum, nequid ſibi unquam ejuſmodi metuant, magnoppere confirmaverit, ſed fæderatos etiam veſtros atque ſocios, qui eandem Religionem ſequuntur, obſervantia longè majore ac benevolentia Majeſtati veſtræ devinxerit. Ad nos quod attinet, quicquid in hoc genere, vel veſtris concedetur, vel aliorum ſubditis veſtra cauſa impetrabitur, id nobis non minùs gratum, imo gratius profectè & antiquius erit emolumento quovis alio atque commodo, ex iis quæ ab amicitia Majeſtatis veſtræ haud pauca nobis pollicemur. Dab. ex Aula noſtra Weſtmonaſterii 25. Maii 1655.

OLIVER. P.

ſafety, and free from injury under their government and protection; who being obliged by this clemency of their Kings, have often times performed eminent ſervice for their Sovereigns both in Peace and War. Upon the ſame conſideration alſo, the Dukes of *Savoy* have been induced to treat their Subjects, which inhabit the Valleys of the Alps, with the ſame favour; who alſo being very ready upon occaſion for the ſervice of their Prince, have not at any time ſpared either their lives or fortunes. Now we do not doubt but that your Majeſty hath ſuch an Intereſt and Authority with the Duke of *Savoy*, that by your Interceſſion and ſignification of your good will, a Peace may very eaſily be procured for thoſe poor people, with a return into their native countrey, and to their former liberty. The performance whereof will be an action worthy of your Majeſty, and anſwerable to the prudence and example of your moſt ſerene Predeceſſours; and will not onely very much confirm the mindes of your Subjects, that they need not fear the like miſchief any time hereafter, but alſo engage your Confederates and Allies, which profeſs the ſame Religion, in a far greater reſpect and good affection to your Majeſty. As to what concerns us, what favour ſoever in this kinde ſhall be granted, either to your own Subjects, or ſhall, by your means, be obtained for the Subjects of others, it ſhall be no leſs acceptable to us, yea truly it will be more acceptable, and valuable, than any other profit and advantage, among thoſe many which we promiſe unto our ſelf from the friendſhip of your Majeſty. Given at our Palace at *Weſtminſter* 25. *May* 1655.

OLIVER. P.

Mr. *Morland* about three days after his Arrival at *La Fere,* received the King's Anſwer to his Highneſs Letter in relation to the Affairs of the Valleys, as follows.

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An authentick Copy of the true Original whereof was communicated to the Authour by the Right Honourable Mr. Secretary *Thurloe.*

Monſieur le Protecteur,

Dez que ſe fus adverty que le Duc de Savoye avoit pris l' occaſion du paſſage dez trouppes que s' envoyois en Italie pour aſſiſter le Duc de Modene dans l' invaſion, &c.

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Ils

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LOUIS.

And underneath *D' Aumenie.*

Mr. *Morland* having received this Letter of his Majeſty, and diſpatcht the buſineſs for which he was ſent to that Court, advanced his Journey towards *Savoy,* and upon the one and twentieth of *June* he arrived at *Rivole,* which is about eight or ten Miles on this ſide *Turin,* where the Duke was then with *Madame Royale,* and all the Court.

Upon his arrival at *Rivole,* he demanded Audience of his Royal Highneſs, according to his Orders, in quality of his Highneſs the Lord *Protector's Envoy:* the Duke accepting thereof, appointed him to repair to *Turin,* where he ſhould be met by the Maſter of Ceremonies, and by him be conducted within a day or two to *Rivole,* to have his Audience. According to this Anſwer Mr. *Morland* went on to *Turin.* A few hours after he arrived there, the Maſter of Ceremonies came to his Lodging, and after a very civil Salute in the Duke his Maſters name, conducted him to a certain Lodging appointed him by eſpecial order of the Duke, where he was very nobly entertained, from whence about two days after, the ſaid Maſter of Ceremonies accompanied him in the Dukes own Coach to *Rivole,* where he had his audience and ſpake to the Duke in the preſence of *Madame Royale* his Mother, in the following terms.

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Copy of Mr. *Morlands* Speech to the Duke of *Savoy*, at his firſt Audience, in quality of *Envoy* from His Highneſs the *Lord Protector* of *England*, in the behalf of the poor diſtreſsed *Proteſtants* in the *Vallies* of *Piemont*.

May it pleaſe your moſt Serene and Royal *Highneſs*,

I Am ſent by the moſt ſerene Prince *Oliver*, Lord Protector of the Commonwealth of *England, Scotland*, and *Ireland*, unto your Royal Highneſs, whom he heartily ſaluteth, and with a very high and ſingular affection of minde toward the perſon of your Serene Highneſs, wiſheth you life, a long reign, and proſperous ſucceſſes in all your affairs, together with the love and affections of your people : And this reſpect doubtleſs is due to your merit, whether a man conſider the moſt noble inclination and royal extraction of your Highneſs, together with the High expectation which the world hath from ſo many moſt eminent vertues, or whether by peruſing the Monuments of Time paſt, he call to minde the ancient Alliance of our Kings with the Royal family of Savoy. As for my ſelf, though I be a young man, I confeſs, and have not much experience in affairs, yet it pleaſed my moſt Serene and moſt gracious Maſter to ſend me, being one that is very much devoted to your Royal Highneſs, and a great lover of all the people of Italy, to negotiate even Matters of grand importance,

S. R. C.

Miſit me Sereniſſimus Dominus Oliverius Reipublicæ Angliæ, Scotiæ, & Hiberniæ Protector, ad Regalem Celſitudinem veſtram, cui & ſalutem plurimam dicit, vitámque & principatum diuturnum, proſperoſque rerum omnium ſucceſſus, inter plauſus & vota populorum ſuorum, ſummo cum affectu animi, & ſingulari erga Serenitatem veſtram ſtudio, exoptat. Atque id merito quidem veſtro, ſive quis præclaram indolem Celſitudinis veſtræ, regiamque ſtirpem, ſummam denique de tot celſiſſimis virtutibus expectationem omnium intueatur, ſive antiquam Regum noſtrorum cum familia Regia Sabaudienſi neceſſitudinem, evolutis rerum monumentis, memoria recoluerit. Me verò, quanquam adoleſcentem, fateor, nec rerum ſatis maturum, tamen & Regiæ veſtræ Celſitudini addictiſſimum, & totius nominis Italici ſtudioſiſſimum, viſum eſt meo Domino Sereniſſimo ac benigniſſimo, etiam magnis de rebus

mitter ;

mittere; ſiquidem res magnæ dicendæ ſunt, quibus multorum ſalus miſerorum ac ſpes omnis continetur; Quæ in hoc tota eſt poſita, ſi Regalis Veſtræ Celſitudinis irritatum erga ſe animum, omni ſua fide, obedientia, humillimiſque precibus lenire atque placare poterunt. Quorum inopum ad cauſam, quam quidem vel ipſa commiſeratio meliorem facere videatur, etiam Sereniſſimus Protector Angliæ deprecator accedit, veſtramque Celſitudinem Regiam ſummo opere rogat atque obſecrat, uti miſerecordiam ſuam hiſce pauperrimis & ejectiſſimis ſubditis ſuis impertire dignetur; Illis nimirum, qui radices Alpium & Valles quaſdam in ditione veſtra incolentes, Proteſtantium Religioni ſua nomina dedere. Audivit enim (quod nemo Celſitudinis veſtræ Regalis voluntate factum eſſe dixerit) miſerrimos illos, partim ab veſtris copiis eſſe crudeliter occiſos, partim vi expulſos, domoque Patria exturbatos, adeoque ſine lare, ſine tecto, inopes, omnique ope deſtitutos, per aſperrima loca atque inhoſpita, monteſque nivibus coopertos, cum ſuis conjugibus ac liberis vagari. Quid enim per hoſce dies, quod genus crudelitatis inauſum illis militibus, aut præteritum fuit? fumantia paſſim tecta, et laceri artus, & cruenta humus! Virgines poſt ſtupra differto lapillis ac ruderibus utero, miſerè efflarunt animas. Centenarii nonnulli ſenes effæta ætate ac morbo clinici, in lectulis combuſti! Infantum alii

for ſo thoſe affairs are to be called, wherein the ſafety of many poor diſtreſſed people, and all their hope, is comprehended; which indeed conſiſteth wholly in this, if ſo be that by all their loyalty, obedience, and moſt humble Petitions, they may be able to mollifie and appeaſe the minde of your Royal Highneſs, which hath been provoked againſt them. In the behalf of theſe poor people, whoſe Cauſe truly, even commiſeration it ſelf may ſeem to make the more excuſable, the moſt Serene Protector of England is alſo become an Interceſſor, and he moſt earneſtly entreateth and beſeecheth your R. H. that you would be pleaſed to extend your mercy to theſe your very poor ſubjects & moſt diſconſolate Out-caſts; I mean thoſe, who inhabiting beneath the Alps, and certain Valleys under your Dominion, are Profeſſors of the Proteſtant Religion. For, he hath been informed (which no man can ſay was done by the will of your H.) that part of thoſe moſt miſerable people, have been cruelly maſſacred by your forces, part driven out by violence, and forced to leave their native habitions, and ſo without houſe or ſhelter, poor, and deſtitute of all relief, do wander up and down with their wives and children, in craggy and uninhabited places, and Mountains covered with ſnow. Now what, or what manner of cruelty have not thoſe ſoldiers of late dared to act, or hath been omitted by them? Oh the fired houſes which are yet ſmoking, the torn limbs, and ground defiled with bloud! Virgins being raviſhed, have afterwards had their wombs ſtuffed up with gravel and Rubbiſh, and in that miſerable manner breathed out their laſt. Some men an hundred years old, decrepit with age, and bed-rid, have been burnt in their beds. Some

infants have been daſhed againſt the Rocks, others their throats cut, whoſe brains have with more than Cyclopean cruelty, being boiled and eaten by the Murtherers! What need I mention more? although I could reckon up very many cruelties of the like kinde, if I were not aſtoniſhed at the very thought of them. If all the Tyrants of all Times and Ages were alive again (which I would have ſpoken without any offence to your Highneſs, ſeeing we believe none of theſe things were done through any default of yours) certainly they would be aſhamed when they ſhould finde, that they had contrived nothing (in compariſon of theſe actings) that might be reputed barbarous and inhumane. In the mean time, the Angels are ſurpriſed with horrour! men are amazed! Heaven it ſelf ſeems to be aſtonied with the cries of dying men, and the very earth to bluſh, being diſcoloured with the gore-bloud of ſo many innocent perſons! Do not, O thou moſt high God, do not thou take that revenge which is due to ſo great wickedneſſes and horrible villanies! Let thy bloud, O Chriſt, waſh away this bloud!

But it is not my buſineſs to make a Narrative of theſe things in order as they were done, or to inſiſt any longer upon them; and that which my moſt Serene Maſter deſireth of your Royal Highneſs, you will better underſtand by his Own Letters, which Letters I am commanded with all obſervance and due reſpect, to deliver to your Royal Highneſs; to which if your Royal Highneſs ſhall (as we very much hope) be pleaſed to vouchſafe a ſpeedy anſwer, you will thereby very highly oblige my Lord Protector, who hath laid this thing deeply to heart, and the whole Commonwealth of England; you

ſaxis alliſi, alii jugulati, quorum cerebrum ab interfectoribus, immanitate pluſquam Cyclopæa, coctum ac devoratum. Quid plura? quanquam vel plurima hujuſmodi commemorare poſſem, niſi horreret plane animus. Si reviviſcant omnes omnium temporum & ætatum Nerones (quod ſine ulla Celſitudinis Veſtræ offenſione dictum velim, quemadmodum & nulla ejus culpa quicquam factum eſſe credimus) puderet profecto eos; ut qui nihil non mite ac humanum, (ad hæc facinora ſi ſpectas) excogitaſſe ſe reperirent. Interim exhorreſcunt Angeli! mortales obſtupeſcunt! Ipſum cœlum morientium clamoribus attonitum eſſe videtur, ipſaque terra diffuſo tot hominum innocuorum cruore erubeſcere! Noli, ſumme Deus, noli vindictam ſumere tantis ſceleribus et parricidiis debitam! Tuus, Chriſte, ſanguis eluat hunc ſanguinem!

Verùm hæc ordine ut geſta ſunt, narrare, aut iiſdem diutius inhærere, nec meum eſt; & quid Sereniſsimus meus Dominus à Celſitudine veſtra Regali petat, ex ipſius Literis melius intelliges; Quas Literas Regiæ Veſtræ Celſitudini, omni cum obſervantia, debitoque cultu dare ſum juſſus; quibus ſi Celſitudo veſtra Regalis, (id quod magnoppere ſperamus) primo quoque tempore reſponſum indulgebit, & rem gratiſsimam Domino Protectori, qui rem alta mente repoſuit, totique Reipublicæ Angliæ fe-

cerit, & multis millibus afflictiſsimorum hominum, qui ſuo ex nutu pendent, vitam, ſalutem, ſpiritum, patriam, atque fortunas, miſeratione ſua, Regali ſua Celſitudine digniſsima, reſtituerit, & me tam egregiæ ſuæ Clementiæ nuntium fælicisſimum ſummo cum gaudio, & celſiſsimarum virtutum ſuarum prædicatione, devinctiſsimum etiam in omne tempus Celſitudini ſuæ Regali reducem in Patriam demiſerit.

will alſo by an act of compaſſion moſt worthy of your Royal Highneſs, reſtore life, ſafety, ſpirit, Country, and eſtates, to many thouſands of poor afflicted people, who depend upon your pleaſure; and me you will diſmiſs back to my Native Country, with exceeding joy, and with a report of your eminent vertues, the moſt happy Proclaimer of your Princely Clemency, and one for ever moſt obliged to your Royal Highneſs.

When Mr. *Morland* had thus expreſt himſelf to the *Duke* in the preſence of *Madame Royale*, and all the Court, he preſented him with His Highneſs the Lord *Protectors* Letter, a Copy whereof here followes.

A Letter

A Letter from His Highneſs the *Lord Protector* of the Commonwealth of *England, &c.* To the *Duke* of *Savoy*, in the behalf of his poor diſtreſsed Subjects profeſsing the *Reformed Religion* in the *Valleys* of *Piemont*.

An Authentick Copy of the true Original whereof, was communicated to the Author, by the Right Honourable Mr. *Secretary Thurloe*.

Moſt Serene Prince,

WE have received Letters from ſeveral places near your Dominions, whereby We are certified, That the Subjects of your Royal Highneſs profeſſing the Reformed Religion, have of late, by your expreſs Order and Command, been required, under pain of death, and confiſcation of their Eſtates, within three dayes after the publication of that Order, to depart from and abandon their houſes, dwellings, and poſſeſſions, except they would give aſſurance to relinquiſh their Religion and become Catholicks within twenty days; And that when they in all humility addreſſed themſelves to your Royal Highneſs, petitioning a revocation of that Edict, and that being received to former favour, they might be reſtored to the liberty granted them by your moſt Serene Predeceſſors, yet part of your Army fell upon them, moſt cruelly maſſacred many, impriſoned others, expelled the reſt into deſart places, and Mountains covered with ſnow, where ſome hundreds of Families are reduced to ſuch extremity, that its to be feared

Sereniſsime Princeps,

Redditæ ſunt nobis multis ex locis ditioni veſtræ finitimis literæ, quibus certiores facti ſumus, Regalis veſtræ Celſitudinis ſubditis reformatam Religionem profitentibus, veſtro Edicto atque auctoritate Imperatum nuper eſſe, uti triduo quàm hoc edictum promulgatum erit, ſuis ſedibus atque agris excedant, pœna capitis & fortunarum omnium amiſsione propoſita, niſi fidem fecerint, ſe, derelicta Religione ſua intra dies viginti Catholicam Religionem complexuros: Cumque ſe ſupplices ad Celſitudinem veſtram contuliſſent, petentes uti Edictum illud revocetur, utque ipſi priſtinam in gratiam recepti, conceſſæ a Sereniſsimis majoribus veſtris libertati reſtituantur; partem tamen exercitus veſtri in eos impetum feciſſe, multos crudeliſsimè trucidaſſe, alios vinculis mandaſſe, reliquos in deſerta loca, monteſque nivibus coopertos expuliſſe, ubi familiarum aliquot centuriæ eo loci rediguntur, ut ſit metuendum ne frigore,

they will all miſerably periſh in a ſhort time with hunger and cold. When an Account of theſe things was brought to Us, truly We could not but be moved with extreme ſorrow & compaſſion, upon the news of ſo great a calamity befaln this moſt miſerable people. And ſeeing We acknowledge that We are not onely in reſpect of humanity, but through communion of the ſame Religion, and ſo by a brotherly relation wholly conjoyned and concerned with them, We conceived that We could not either ſatisfie Our ſelf, or anſwer Our duty towards God, or the bond of brotherly Love and Charity, or the Profeſſion of the ſame Religion, if being touched with a ſence of ſorrow in this calamity and miſery of Our Brethren, We ſhould not alſo uſe all Our endeavour, ſo far as in us lieth, to remove their ſo many unexpected miſeries; Therefore, We in the firſt place, moſt earneſtly deſire and entreat of your Highneſs, that you would be pleaſed to call to minde and conſider the Acts and Ordinances of your moſt ſerene Predeceſſors, and the Liberty by them granted time out of minde, and confirmed to their Subjects of the Valleys; In the granting and confirming whereof, as they did that which queſtionleſs is of it ſelf moſt pleaſing to God, who intended, that the Law and Liberty of Conſcience ſhould remain onely in his own power, ſo it is not to be doubted, but that ~~that~~ they had alſo a reſpect to the merits of their Subjects, whom they had found valiant and moſt faithfull in War, and alwayes obedient in time of Peace: And as your ſerene Highneſs hath exactly followed the ſteps of your Anceſtors, in all other things that have been both graciouſly and gloriouſly performed by them, ſo We beſeech you again and again, that you

& fame brevi ſunt miſere omnes perituræ. Hæc cum ad nos perlata eſſent, haud ſanè potuimus, quin hujus afflictiſſimi Populi tanta calamitate audita, ſummo dolore ac miſeratione commoveremur. Cùm autem non humaniattis modo ſed ejuſdem Religionis communione, adeoque fraterna penitus neceſſitudine cum iis conjunctos nos eſſe fateamur, ſatisfieri à nobis, neque noſtro erga Deum officio, neque fraterni caritati, neque religionis ejuſdem Profeſſioni poſſe exiſtimavimus, ſi in hac fratrum noſtrorum calamitate ac miſeria, ſub ſenſu doloris afficeremur, niſi etiam ad ſublevanda eorum tot mala inopinata, quantum in nobis eſt ſitum, omnem operam noſtram conferamus; Itaq; a veſtra imprimis Celſitudine majorem in modum enixè petimus & obteſtamur, ut ad inſtituta ſereniſſimorum majorum ſuorum, conceſſamque ab iis omni tempore & confirmatam ſubditis ſuis Vallenſibus libertatem velit animum referre; In qua concedenda atque confirmanda, quemadmodum id præſtiterunt, quòd Deo per ſe gratiſſimum procul dubio eſt, qui conſcientiæ jus inviolabile, ac poteſtatem penes ſe unum eſſe voluit, ita dubium non eſt quin ſubditorum etiam ſuorum meritam rationem habuerint, quos & in bello ſtrenuos ac fideliſſimos, & in pace dicto ſemper audientes experti fuiſſent; Utque ſerenitas veſtra in cæteris omnibus & benignè & glorioſè factis Avorum ſuorum veſtigiis optimè inſiſtit, ita in hoc nolit ab iiſdem diſcedere, etiam atque etiam obſecraamus; ſed & hoc edictum,

&

would not depart from them in this, but that you would abrogate this Edict, or any other that hath been made for the diſquieting of your Subjects, upon the account of the Reformed Religion; that you would reſtore them to their Native habitations and eſtates; that you would confirm to them their ancient Rights and former Liberty, cauſe reparation to be made of damages, and take ſuch order that an end may be put to their vexations. Which if your Royal Highneſs ſhall grant, you will do a thing acceptable to God, comfort and revive thoſe miſerable and diſtreſſed people, and give ſatisfaction and content to all your Neighbours profeſſing the Reformed Religion, eſpecially to Our ſelf, who ſhall eſteem your favour and clemency towards them, as the effect and fruit of Our mediation; which will oblige Us to make all returns of good Offices, and be a means not onely to lay a foundation of a good correſpondency and friendſhip, but alſo to encreaſe it, between this Commonwealth and your Dominions. And this We promiſe Our ſelf from your juſtice and clemency: Whereunto We deſire God to encline your heart and minde; and ſo we heartily pray, that he would confer on you and your people Peace and Truth, and proſperous ſucceſſes in all your affairs. Given at our Palace of Weſtminſter 25. May, 1655.

Oliver P.

& ſi quod aliud in quietandis reformatæ Religionis cauſa ſubditis ſuis rogatum ſit, uti abroget; ipſos patriis ſedibus atque bonis reſtituat, conceſſa jura, ac libertatem priſtinam ratam iis faciat, accepta damna ſarciri, & eorum vexationibus finem imponi jubeat; Quod ſi fecerit Regalis Celſitudo veſtra, & rem Deo acceptiſſimam fecerit; miſeros illos & calamitoſos erexerit & recreaverit, & a ſuis omnibus vicinis, quotquot reformatam Religionem colunt, maximam gratiam inierit, nobiſque potiſſimum, qui veſtram in illos benignitatem atque clementiam obteſtationis noſtræ fructum arbitrabimur. Quod & ad omnes Officiorum reddendas vices nos obligaverit, nec ſtabiliendæ ſolùm, verùm etiam augendæ inter hanc Rempublicam veſtramque ditionem neceſſitudinis & Amicitiæ fundamenta firmiſſima jecerit, neque verò hoc minus ab juſtitia veſtra & moderatione animi nobis pollicemur. Quam in partem Deum Opt. Max. Oramus uti mentem veſtram & cogitationes flectat, vobiſque adeò veſtroque Populo pacem ac veritatem, & ſucceſſus rerum omnium fælices ex animo precamur. Dab. ex Aula Noſtra Weſtmonaſterii 25 Maii, Anno 1655.

Oliver P.

After Mr. *Morland* had made an end of ſpeaking, and delivered this Letter into the hands of the Duke, his Mother *Madame Royale* told him, that *as on the one ſide ſhe could not but extremely applaud the ſingular charity and goodneſs of his Highneſs the Lord* Protector *towards their Subjects, whoſe condition had been repreſented to him ſo exceeding ſad and lamentable, as ſhe perceived by that Diſcourſe of his, ſo on the other ſide ſhe could not but extremely admire, that the malice of men ſhould ever proceed ſo far, as to cloath ſuch fatherlike and tender chaſtiſements of their moſt rebellious and inſolent Subjects, with ſo black and ugly a Character, to render them thereby odious to all neighbouring Princes and States, with whom they ſo much deſired to keep a good underſtanding and freindſhip, eſpecially with ſo great and powerfull a Prince as his Highneſs the Lord* Protector; *and withall, ſhe did not doubt, but that when he ſhould be particularly and clearly informed of the truth of all paſſages, he would be ſo fully ſatisfied with the Dukes proceedings, that he would not give the leaſt countenance to thoſe his diſobedient Subjects. But however, for his Highneſs ſake, they would not onely freely pardon their rebellious Subjects for thoſe ſo hainous crimes which they had committed, but alſo would accord to them ſuch Privileges and graces, as could not but give the Lord* Protector *a ſufficient evidence how great a reſpect they bare both to his Perſon and Mediation.*

After this, Mr. *Morland* was accompanied back to *Turin* by the Maſter of Ceremonies, according to the ſpecial Order of the Duke, where he was entertained with all the outward demonſtrations of civility and reſpect imaginable during the time of his abode in that place.

Within a few days after his firſt Audience, he was viſited by *Marchio a Santo Thoma* the chief Secretary of State, who communicated to him ſome *Latin* Papers, which were the very ſame with the Duke of *Savoy*'s *Factum* and *Reaſons*, which are inſerted in the third Book of this Hiſtory in the *Italian* Tongue, excepting ſome few Additions and Alterations, and that thoſe firſt Pieces were not couched in altogether ſo exact a method, as theſe laſt are. Theſe Papers the ſaid Secretary took the pains to reade over himſelf to Mr. *Morland*, making large Comments upon each Article as he went, and at the end a long Exhortation to Mr. *Morland*, to give a favourable Relation of all the Duke his Maſter's proceedings.

When Mr. *Morland* had heard all that the Secretary would ſay, he told him, that *notwithſtanding all that he had either ſeen in thoſe Papers, or heard from his mouth, there were very many difficulties which appeared to him not eaſie to be anſwered; and though he had no Inſtructions to enter into any Treaty concerning this Affair, yet if the Marqueſs were pleaſed to leave the Papers in his hands for a few days, he ſhould make ſuch Animadverſions upon ſeveral of the Articles therein contained as thoſe Informations he had received from others would enable him, to the end that* Contraria juxta ſe poſita magis eluceſcerent.

To this the Marqueſs replied, that he would take the Papers with him at that preſent, becauſe they were not fairly written, and within two or three days he would ſend then in a more legible character; which accordingly he did, incloſing them in the following Letter.

A Copy of a Letter from the Marqueſs *a Sancto Thoma* chief Secretary of State, to *Samuel Morland* Eſq; his Highneſs *Envoy* to the Duke of *Savoy*.

The true Original whereof is to be ſeen in the publick Library of the famous Univerſity of *Cambridg*.

Illuſtriſsime Domine,

TRanſmitto Dominationi veſtræ duas ſcripturas, unam ſcilicet quæ continet veram, & exactam rerum geſtarum in Vallibus Lucernenſibus relationem, & alteram quæ Edicti nuper à Domino Auditore Gaſtàldo promulgati demonſtrat æquitatem, & juſtitiam. Supereſt alia tertia Scriptura brevior, quæ quaſdam annotationes generales continet ſuper præmiſſis duabus, quam hodie Illuſtriſsima Dominatio veſtra habebit. Interea eam rogatum velim, ut dilationem miſsionis excuſet, ſicut & characterem, forſitan non ſatis concinnum, ſi quid verò in iſtis ſcripturis repererit J. D. V. quod egeat majori interpretatione, id pro ſua humanitate mihi ſignificabit, & reſponſo meo omnem enucleabo difficultatem. Eidem interim fæcilitatem omnem toto cordis affectu auguror. Ex caſtro Ripularum die 10. *Julii* 1655.

Illuſtriſsimæ Dominationis veſtræ

Addictiſsimus Servus.

Marchio à Sancto Thoma.

Mr. *Morland* upon the receit of this Letter and the incloſed Papers (which were, as is aboveſaid, no other than the firſt and rude draught of the Court of *Savoy*'s *Factum* and Reaſons, *&c.* which are inſerted in the third Book of this Hiſtory) immediately drew up ſhort Animadverſions upon all the Articles of moment by the help of thoſe Papers of Intelligence which he had received before and ſoon after his arrival at *Turin*. Theſe Animadverſions (which it's altogether needleſs to repeat, they being virtually compriſed in thoſe general Animadverſions of ſome knowing Friends of the Proteſtants, which are at large ſet down by way of Anſwer to the Court of *Savoy*'s *Factum* and Reaſons) Mr. *Morland* ſent to the ſaid Secretary of State incloſed in the following Letter.

Copy of a Letter from *Samuel Morland* Eſq; his Highneſs Envoy, *&c.* to *Marchio a Sancto Thoma* the chief Secretary of State. *Turin* $\frac{2}{12}$ *July* 1655.

Illuſtriſſime Domine,

IN evolvendis revolvendiſque Chartis aliquot in cauſa Proteſtantium ſcriptis occurrebant nonnulla, quæ mihi videbantur, modò in Ordinem digeſta, ad unumquemque pene articulum, in chartis Illuſtriſſimæ Dominationis veſtræ comprehenſum reſponſionis accommodari poſſe. Quamobrem mecum ſtatuì, quo melius elucescat veritas, atque etiam ſereniſſimo Protectori Angliæ ſatisfactum ſit in omnibus, ſumma tamen cum obſervantia, debitóque cultu Celſitudinis ſuæ Regalis, eadem Illuſtriſſimo Domino examinanda exhibere. Quæ quidem quandoquidem Gallicè ſcripta ſunt, nóllem Latinè vertere, nè forſan aut eadem excogitaſſe me ſuſpitio ſit, aut proprium & genuinum alicujus vocabuli ſenſum videar immutaſſe, aut denique, quod magis iniquum judicetur, adverſis partibus plus nimio favere. Verum nec meum eſt his de rebus diſceptare, nec argumentis pugnare, hoc unicum humillimis precibus etiam atque etiam exoratum venio Celſitudinem ſuam regalem, uti quid & quantum hiſce miſerrimis & afflictiſſimis ſubditis ſuis in gratiam ſereniſſimi Protectoris, conceſſura ſit, mihi prævio quoque tempore communicatum velit

Ex hoſpitio meo Taurinì *Illuſtriſſimæ Dominationis veſtræ*

$\frac{2}{12}$ *Julii* 1655. *Servo obſequentiſſimo,*

Sam. Morland.

About four days after this, the ſaid Marqueſs ſent me his Reply to thoſe Annotations I had before ſent him, incloſed in the following Letter.

Copy of a ſecond Letter from the Marqueſs *a SanctoThoma*, chief Secretary of State to *Samuel Morland* Eſq; his Highneſs Envoy to the Duke of *Savoy*.

The true Original whereof is to be ſeen in the publick Library of the famous Univerſity of *Cambridg.*

Illuſtriſſime Domine,

HOc prodeuntis in hoſtes exercitus tempore, multiplicatis ut aſſolet negotiis, reſponſorum ad annotationes ſuas ex libellis ſeu chartis Reformatorum quæ paſſim circumferuntur collectas, miſsionem per aliquot dies differre coactus ſum. Quæ quidem annotationes ſicut nulla rationis & veritatis firmitate fulciuntur, ex ſe corruunt,& ideo mihi facilius fuit reſpondere quam ſi novum aliquod argumentum, ab ingenii acumine & perſpicacitate Illuſtriſſimæ Dominationis veſtræ in hac re prodiiſſet. Unde illam de eorum quæ adduco fide & veritate perſuaſam iri omnino crediderim: quemadmodum & lætam de ſummâ Regiarum Celſitudinum clementiâ, quæ ad ſubditos Rebelles benignos oculos vertere non dedignatur, ſereniſſimi Protectoris Angliæ gratiâ. Quarum indulgentiam quanto citius probaturi ſunt in Tractatu Chriſtianiſſimæ Majeſtatis nomine ab Excellentiſſimo Domino de Servien ejus Oratore, inito,& jamjam perficiendo. Et hoc Illuſtriſſimæ Dominationi veſtræ ſignificandum duxi, quæ parum gaudii non habebit, præſtita à ſe apud regias Celſitudines, nomine ſereniſſimi Protectoris, officia, non ſine optato eventu extitiſſe. Eidem interim confirmatum velim Regias Celſitudines majorem indies de ſuis meritis æſtimationem facere, meque in primis et omni obſervantiæ & obſequii genere devinctum. Dat. in Caſtro Ripularum, die 17. Julii 1655.

Illuſtriſſimæ Dominationi veſtræ

Addictiſſimus,

Marchio à Sancto Thoma.

Now for as much as the Anſwer or Reply to Mr. *Morland*'s Annotations, ſpecified in this ſecond Letter of the Marqueſs *à Sancto Thoma* is virtually included and comprehended in the Court of *Savoy*'s *Factum*

ctum and Reaſons inſerted in the third Book of this Hiſtory, except ſome ſharp and angry expreſſions, it will be an eaſe to the Reader, and a civility to the Authour of them, not to inſert them.

During the time of Mr. *Morland*'s abode at *Turin*, he had ſeveral ſerious Conferences with the *French* Ambaſſadour Mr. *Servient*, upon the ſubject of the Maſſacre, and alſo that of the poor peoples ancient privileges. In one of which Conferences *M de Servient* told Mr. *Morland*, who preſſed him very hard to intercede in their behalf, that *he did verily believe that* Emanuel Philibert *had made ſuch Conceſſions as were inſiſted on by the People, namely, in the year* 1561. And that *he did verily believe his Royal Highneſs, and* Madame Royal *his Mother might eaſily be pacified towards them, and be inclined to accord to them the ſame and greater Privileges than his Royal Anceſtours had done, were there not ſome powerfull Perſons in the Court, whoſe zeal for the Catholick Religion prompted them to make the worſt Conſtructions and Repreſentations of all things to their Prince. However he adviſed Mr.* Morland *by all means not to add fuel to the fire, but rather to endeavour to ſatisfie and appeaſe his Highneſs the Lord* Protector, *by a ſweet and moderate Relation of all thoſe Proceedings.*

He was alſo frequently viſited, and very civilly uſed by the Jeſuits and others of the Eccleſiaſticks, who ſpared no pains to perſwade him, and to make him believe, that all the Reports that had gone abroad in the World in favour of the poor People were pure Fictions and *Chimæra's*, and had no foundation or colour of truth.

When Mr. *Morland* had remained in *Turin* his time appointed, he preſſed for his Diſpatch, which was accordingly granted him; and having taken his leave of the Duke in a ſecond Audience, and received his Anſwer to his Highneſs the Lord *Protector*'s Letter, he ſet out of *Turin* upon the 19. of *July* 1655. towards *Geneva*, whither he was commanded to repair by his Highneſs Order. The Dukes Anſwer to his Highneſs Letter is as followeth.

A Letter

A Letter of the Duke of *Savoy* to his Highneſs the Lord Protector of *England*, $\frac{20}{10}$ *July* 1655. in anſwer to his of the 25. *May*, 1655. old Style.

An Authentick Copy of the true Original whereof, was communicated to the Author, during his abode at *Turin*, by *Marchio a Sancto Thoma* chief Secretary of State.

Moſt Serene, *&c.*

WE have received a Letter from your moſt ſerene Highneſs of the 23. of *May*, ſent to me by Mr. *Morland*, touching the Rebellion of our Subjects that profeſs the pretended Reformed Religion, by which we have not without admiration underſtood, that many things have been brought to your Highneſs ear, which are no leſs contrary to truth than to that great juſtice and clemency which we have always uſed to thoſe Rebells, and directly oppoſite to that ſingular benignity, whereby, not as a Prince juſtly ſtirred up by the rebellious contumacy of his Subjects, and provoked by their petulant and audacious behaviour, but like a loving Father we have chaſtiſed them more mildly than they deſerved, that ſo we might recall thoſe who are gone aſtray, into the ſtraight path of obedience, and reduce this ſtubborn People unto that fidelity & duty, which they ow to us their Sovereign, by the Laws both of God and Man. Wherefore we have thought it neceſſary, both by word of mouth, and by writing to give a good account of all things to the ſaid Mr. *Morland*, who with utmoſt care and diligence (as his manner is) hath endeavoured to finde out the cauſes of

Sereniſſime Domine,

ACcepi literas à ſereniſſima Celſitudine veſtra per D. Morlandum ad me tranſmiſſas 7. Kal. Junii ſuper ſuſcitata meorum ſubditorum prætenſam reformatam Religionem profitentium rebellione, conſcriptas; ex quibus non ſine admiratione cognovi, veſtræ Celſitudini delata fuiſſe geſta quamplurima, non minùs veritati, quam ſummæ æquitati & clementiæ, quæ rebellibus ſemper indulſi contraria, ſingularíque benignitati per oppoſita, qua non ut Princeps rebellante ſubditorum contumacia juſté commotus, ac eorundem in omne facinus projecta protervia petulantiſſimè laceſſitus, ſed amantis inſtar parentis in eos mitiùs quàm par fuerat animadvertere ſategi, ut devios & aberrantes animos ad rectum obedientiæ tramitem revocarem, ac ex divinarum & humanarum legum præſcripto refractarios ad eam quam debent Principi ſuo fidelitatem, et obſequium perducerem. Quapropter operæ prætium duxi & verbo & ſcripto præfatum D. Morlandum jam omni cura, diligentia, & ſedulitate ad inveſtigandas rerum cauſas & ſucceſſuum veritatem inten-

tum, ut aſſolet, de omnibus certiorem facere, ut per eum faciliùs ac ſinceriùs veſtræ Celſitudini cuncta innoteſcant, quibus ſine fuco ab ea cognitis, ac prudenter æquitate geſtorum expenſa, futurum iri non dubito quin veſtræ Celſitudini planè non probentur, & altiſsimus pariter oboriatur ſtupor, dum in vallibus iſtis ſubditos extitiſſe deprehendet qui deterrima rebellantis vecordiæ, contumaciſque immanitatis monſtra videri potuerint, eo præſertim nomine, quod continuatis benevolentiæ argumentis, non modò Majores meos, ſed etiam Regiam Parentem olim Producem, & me in præſenti regnantem experti fuerint erga ſe unicè clementes, prodigéque munificos; & quamvis erga eos utpotè de me, de conterraneis ac Pedemontana Regione peſsimè meritos, nulla omnino clementia jure optimo exercenda foret, maximè cùm in dies pervicaciores effecti, parvíque ducentes quæ pro eis fiebant à D. Morlando officia, etiam poſt ejus adventum omnem in modum in obedientes ſubditos ſævierunt, attamen ut omnibus clariſsimè pateſcat quanti apud me ponderis, ac virtutis fuerint expoſita mihi veſtræ Celſitudinis pro Rebellibus officia, meam eò redigi patiar clementiam, ut ſatis ipſius factum votis, ſubditis rebellibus vallis Lucernæ, S. Martini & Peroſæ veniam hujus ultimæ rebellionis indulgeam, ſine ulla delictorum & perſonarum exceptione, quamvis ſint proſcriptæ, & ad Catalogum majorem redactæ. Quæ quidem venia omnino inſolita eſt, dum viget ubique Terrarum conſuetudo contraria, quæ rebellionis auctores, & fautores ab omni gratia excludit. Iiſdem ſubditis liberum Religionis exercitium intra con-

things and the truth of what hath happened, that by him your Highneſs may be informed of all things the more readily and ſincerely, which being really made known unto you, and the equity of things done being prudently conſidered, we are perſwaded your Highneſs will not in any wiſe approve of them, but be much aſtoniſhed, when you ſhall finde that our Subjects in thoſe Valleys ought juſtly to be eſteemed highly guilty of Rebellion, contumacy, and inhumanity, eſpecially becauſe they have particularly and largely received ſo many favours and fruits of clemency, not onely from our Anceſtours, and my late Father, but alſo from us who at preſent reign. And although no clemency at all ought to be ſhewn them, they having diſobliged us, their Neighbours, and all *Piemont*, and chiefly becauſe they grow rebellious every day more and more, and make light of the good offices that have been done for them by Mr. *Morland*, yea moreover have ſince his reſidence here dealt moſt cruelly with our obedient Subjects; nevertheleſs that all the World may ſee how much power and force your Highneſs Interceſſion for thoſe Rebells hath upon us, we are content to ſuffer our clemency to extend ſo far as to ſatisfie you in what you deſire, and ſhall pardon thoſe our rebellious Subjects of *Luſerna, S. Martin*, and *Perouſe*, for their late Rebellion, without any exception of crimes or perſons, although they have been already preſcribed, and put into the grand Catalogue, which Pardon truly is altogether without Precedent, ſeeing that throughout the whole World there is a contrary cuſtome, whereby the Authours and Fomenters of Rebellion are excluded from all grace. We ſhall likewiſe permit to our ſaid Subjects a free exerciſe of Religion within the uſual Limits, confirming unto them all the Privileges, Favours, and Conceſſions which they enjoyed in the times of our moſt ſerene Father and Grand-father of happy memory; and we will remit all the Goods and Eſtates that are confiſcated within the ſaid Limits, and which are fallen to us for high Treaſon, and many other Crimes committed; neither will we impoſe any Burden, or demand the Expences of the War, although in times paſt, in like caſes and for much leſſer Crimes our moſt ſerene Predeceſſours have done otherwiſe; and as for thoſe eſtates that lie in prohibited places, which are confiſcated upon a double account, as well becauſe of the acquiſition and retention of them contrary to our Edicts, as in regard of this Rebellion, we have not thought fit to take the Forfeiture of them, but have been willing for your Highneſs ſake to let them be converted to the profit of the ſaid Subjects, and have permitted them to ſell them or change them for other, provided they contain themſelves within the Limits tolerated, according to the form of the ſaid Conceſſions. And truly we conceive, that greater favour could not have been ſhewn our ſaid Subjects, if they had preſently repented of their Fault, and begged pardon, thereby deſerving it, and had not ſtudied to add wickedneſs to wickedneſs, and ſtirred up the indignation of their Prince by their raſh and heady behaviour, and by multiplying their Crimes as they have done ever ſince your Highneſs interceded for them. But this is our hope, that by how much greater the Pardon is which we grant, ſo much the greater will be the love, obedience, and fidelity of the Rebells repenting of the Faults they have committed againſt us; and that

ſuetos limites permittam, omnia privilegia, gratias, & conceſſiones quibus uſi fuerunt ſereniſſimorum Patris, & Avi mei feliciſſimæ recordationis temporibus confirmans. Intra eoſdem limites bona omnia fiſco addicta meo, & ad patrimonium ob perduellionis reatum, multáque alia crimina, devoluta, cum omni mulcta clementer remittam, nullum imponens onus, nec repetens belli expenſas, quamvis aliàs aliter præteritis temporibus in ſimili eventu, & ob levius multò delictum ſereniſſimi Majores mei conſtituerunt. Quod verò bona ſpectat in locis prohibitis ſita, duplici titulo fiſco meo addicta, tam per acquiſitionem & retentionem eorum contra diſpoſitionem edictorum, quàm ex capite hujuſce rebellionis, ea minimè duxi fiſco applicanda, ſed in gratiam Celſitudinis veſtræ eorundem ſubditorum commodo verti volui, quibus ea vendere aut permutare permiſi, dummodò ſe intra toleratos limites contineant juxta formam conceſſionum prædictarum. Nec putem majori gratia affici potuiſſe ſubditos eoſdem, quando illicò ſui pœnituiſſet criminis, veniámque ſupplices promereri, non verò addere ſceleri ſcelus ſtuduiſſent, nec temerario auſu indignationem ſui Principis multiplicatis facinoribus provocaſſent, ſicut ab eis etiam peractum eſt ab tempore interceſſionis Celſitudinis veſtræ. Verùm enimverò ea ſpe ducor, ut quò major ac ſpectabilior fuerit venia, eò major futurus ſit amor in me, obſequium ac fides rebellium patrata flagitia detrectantium. Utque *veſtra Celſitudo benevolentiam ſuis in literis erga me luculenter expreſſam in poſterum inde magis foveat, nec non arctiora indies amicitiæ vincula reddat, quibus retroactis temporibus Angliæ Regnum, Sabaudiæque ſtatus mutuò colligata fuerunt. Dum denique in eam facilè ſententiam adducor, futurum videlicet ut inſignis veneratio quæ mirificas ipſius animi dotes, ſingularem prudentiam, & heroicam virtutem toto jam orbe celeberrimam proſequor, mutua mihi honoris argumenta pro ſua generoſitate planè conciliet. Veſtræ Celſitudini ſummam auſpicor fælicitatem. Ex Caſtro meo Ripularum, die 20. Julii 1655.*

C. EMANUEL.

your Highneſs will for the future preſerve and maintain that good will which you have largely expreſſed in your Letter towards us; and that you will daily more and more ſtrengthen thoſe Bonds of Amity by which in times paſt the Kingdom of *England*; and the State of *Savoy* have been nearly allied to each other. Laſtly, we are eaſily induced to believe, that the high eſteem which we have of your admirable endowments of minde, ſingular prudence, and heroick virtues, moſt celebrious throughout the whole World, will, according to your generoſity, procure a return of reciprocal Arguments of Reſpect and Honour. We wiſh your Highneſs all happineſs. From our Caſtle of *Rivola* 20. *July* 1655.

C. EMANUEL.

CHAP. V.

A brief Account of the notable and famous Collection *in* England, Wales, *and* Ireland, *for the Relief of the poor diſtreſſed Proteſtants in the* Valleys *of* Piemont, *in the Year* 1655.

SOon after the Departure of the ſaid Mr. *Morland* out of *England* towards the Duke of *Savoy*, his Highneſs the Lord *Protector* being not ſatisfied with ſaying to *thoſe that were naked and deſtitute of daily Food, Be ye warm, and be ye filled, without the actual giving them thoſe things which were needfull to the Body*, did forthwith publiſh a Declaration, expreſſing his earneſt deſire, that the good People under his Dominions might be grieved with the *Afflictions of* Joſeph, and might be ſtirred up to a free and liberal *Contribution* towards the ſuccour and ſupport of their poor diſtreſſed Brethren; to which alſo he encouraged them by his own princely Example, caſting into the Treaſury no leſs than two thouſand pounds *Sterling* upon his own private Account.

Now that the *Chriſtian* Reader may be fully ſatisfied that all theſe pious Inclinations of his *Highneſs* had their bleſſed effects, both upon the hearts and ſpirits of his Subjects, and likewiſe that the Money thus collected had its real extent to the poor People, for whom it was intended, in feeding the hungry, clothing the naked, and relieving the ſick amongſt them, he is deſired to peruſe the following Extract of a large and diſtinct Account, which was not long ſince printed and publiſhed by ſpecial Order of his *Highneſs* and the *Council*.

A Narrative publiſhed by the ſpecial Order of his Highneſs the Lord *Protector*, and his *Council*, for the better Satisfaction of all thoſe who have already contributed towards the Relief of the poor Proteſtants of the Valleys of *Piemont*, and for the Encouragement of thoſe who are yet behinde, to the performance of ſo good and charitable a Work.

His Highneſs the Lord Protector having received Intelligence about the Moneth of May, *in the Year of our Lord 1655. that many hundreds of the poor Proteſtants in the Valleys of* Piemont *(otherwiſe known by the name of* Waldenſes*) within the Territories of the Duke of* Savoy, *were moſt cruelly maſſacred by a Popiſh party; and having upon his ſpirit a deep ſenſe of their Calamities, which were occaſioned by the faithfull Adherence to the Profeſſion of the Reformed Religion, was pleaſed, not onely to mediate by moſt pathetick Letters in their behalf, to the King of* France, *and Duke of* Savoy, *but did alſo ſeriouſly invite the People of this Nation to ſeek the Lord by Prayer and Humiliation in reference to their then ſad condition, and future Relief: and from a confidence that the good People of this Nation would be ſenſibly touched* with the Afflictions of *Joſeph, and in that day of their Brethrens trouble, manifeſt a ſuitable Reſentment of, and ſympathizing with the Sufferings of their fellow members, profeſſing the ſame Faith and Religion with themſelves, did forthwith publiſh a* Declaration, *expreſſing his earneſt deſire, that the People might be ſtirred up to a free and liberal Contribution towards their Succour and Support: For the Management of which Collection, certain Inſtructions were alſo agreed upon, and annexed to the ſaid Declaration: And for the more effectual promoting of the Work, his Highneſs appointed a Committee, conſiſting of perſons of known Honour, Fidelity and Integrity, to conſider and adviſe from time to time how the Moneys that ſhould be thereupon raiſed, might be imployed with moſt advantage and certainty for the Supply of thoſe poor diſtreſſed Members of* Chriſt, *according to the true Intention of the Givers; amongſt whom likewiſe there were two ſelect Perſons of very conſiderable Eſtate and Reputation, appointed to be Treaſurers for the receiving in the ſaid Moneys, whoſe names, together with the number and names of the Committee aboveſaid, for the better ſatisfaction of the Reader are here inſerted, viz.*

Lords of his Highneſs moſt Honourable *Privy Council.*

Lord Commiſsioner Fiennes.
Earl of Mulgrave.
Lord Fleetwood.
Lord Viſcount Liſle.
Sir Gilbert Pickering.
Sir Charls Wolſley.
General Disbrow.
General Montagu.
Colonel Sydenham.
Lord Strickland.
Major General Skippon.
Colonel Philip Jones.
Mr. Rouſe.
Mr. Secretary Thurloe.

Other Lords and Gentlemen.

Lord Richard Cromwel.
Lord Lambert.
Lord Chief Juſtice Glynn.
Lord Chief Juſtice St. John.
Lord Whitlock.
William Steel *Lord Chancellour of* Ireland.
Lord Widdrington.
William Pierpoint *Eſq;*
Sir Gilbert Gerrard *Baronet.*
Sir John Trevor *Knight.*
John Crew *Eſq;*
Major William Packer.
Colonel John Bright.
Colonel William Purefoy.
Colonel Tobias Bridge.
Colonel John Bridges.
Edward Creſset *Eſq;*

Miniſters.

Mr. Philip Nye.
M. Edmund Calamy.
Mr. Joſeph Caryl.
Mr. Nicholas Lockier.
Mr. William Jenkins.
Mr. Peter Sterry.
Mr. Daniel Dike.
Mr. Thomas Harriſon.

Treaſurers { *Sir* Thomas Vyner. / *Sir* Chriſtopher Pack. } *Knights and Aldermen of* London.

Neither was this his Highneſs Chriſtian *care and tenderneſs left unanſwered by the open hearts and hands of many charitable and compaſsionate ſouls, both of this Nation and* Ireland, *who upon the publiſhing of the aboveſaid* Declaration *and* Inſtructions, *did moſt freely and chearfully contribute towards the ſeaſonable refreſhing the bowels of their poor afflicted Brethren.*

True it is, ſome Pariſhes and particular Perſons of note there were, amongſt whom there was at that time obſerved ſome kinde of backwardneſs to this good Work; (yea many there are to this very day, who do not appear within the Returns to have contributed any thing towards it) however means were alſo uſed for ſupplying that defect, and that by a ſubſequent Proclamation, *which was afterwards reinforced by his Highneſs punctual Orders to the Juſtices of Peace in the ſeveral Counties, to examine in their reſpective Diviſions at what places no Collections had been made; and in caſe of Collections made, where the Money had not been ſent up, and to cauſe a ſpeedy Return to be made thereof; by which means, through the great goodneſs of God and bleſsing upon his Highneſs endeavours (though it may be juſtly feared that there were Defaults in ſome places, & the Money not to this day delivered in to the Treaſurers) there were conſiderable Sums in a ſhort ſpace of time brought in, & carefully lodged in the Treaſury, ready to be iſſued out & diſtributed, as there ſhould be ways & means found for the ſafe conveyance thereof into the reſpective places, where thoſe poor wretches had then their abode,* which was in the clefts of ragged rocks, and in the caves of ſnowy mountains.

For this very end and purpoſe his Highneſs (continuing his care for carrying on this Work) did at the ſame time conſtitute and appoint Mr. Pell (his Reſident with the Proteſtant Cantons of Switzerland) and Mr. Morland (whom he had not long before ſent as his Envoy to the King of France and Duke of Savoy, in their behalf) as his Joint-Commiſſioners Extraordinary for the management of this Affair beyond Sea, who were likewiſe furniſhed with ſuitable Inſtructions and Commands, to the end that by their ſpecial inſpection and care, the collected Moneys might not onely be remitted from England into the Valleys, with expedition, ſecurity, and at the eaſieſt rates; but likewiſe, that being thus conveyed, they might be actually diſtributed and laid out for the clothing of the Naked, the feeding of the Hungry, and relieving the Sick, and that with all poſſible equity and juſt proportion, having a due reſpect to the greateſt Sufferers, and moſt neceſſitous amongſt them; the which was accordingly performed by the aboveſaid Mr. Pell and Mr. Morland; and the way and method which they then propounded to his Highneſs and the Council, being approved, things were immediately put in execution; and his Highneſs, upon advice from time to time with the ſaid Committee, did order the remitting of ſeveral Sums of Money into the Valleys, through the hands firſt of Mr. Pell and Mr. Morland jointly, and afterwards through the hands of Mr. Morland ſingly (who by his Highneſs Order reſided at Geneva for the ſpace of one whole year, commencing from the twentieth of November 1655. for that very end) according to the ſeveral Conjunctures, and preſſing Seaſons of the poor Peoples neceſſities, as they were by him from time to time repreſented to his Highneſs and the Council.

Upon Mr. Morland's Return into England, an Account was by him tendred to the ſaid Committee in January laſt, for the Moneys ſo remitted beyond Sea, and then a Sub-Committee was appointed to receive and examine the ſame (viz. Sir Thomas Vyner, Sir Chriſtopher Pack, and Mr. Creſſet) who had alſo power to call to their aſſiſtance any ſuch perſon as they ſhould think fit as an Auditour, for the punctual Examination and Adjuſting of the ſaid Account; which Sub-Committee did on the 21. of January laſt paſt, make Report to the ſaid Committee, That they had peruſed and examined the Account, both as to the Moneys ſent from hence, and that which was by him taken up there, and that upon the whole, they found it to be juſtly ſtated in the Book delivered by Mr. Morland.

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Now to the end that publick notice may be given what Moneys have been received upon the ſaid Collections, what Sums have been iſſued out and tranſmitted beyond Sea, and what yet remains in ſtock; And to the end that all the good People of this Common-wealth may receive full ſatisfaction, and be well aſſured that no part of the ſaid collected Moneys either hath been, or ſhall hereafter be diverted from the charitable intention of the Donors, but ſolely imployed and diſpoſed to thoſe very Uſes to which they were originally deſigned, his Highneſs hath thought fit to appoint the publiſhing of the following Account.

An Abbreviate of that Accompt which was delivered in to the Right Honourable the Commiſsioners appointed by His *Highneſs* and the Council, for the management of the Affairs of the poor *Proteſtants* in the *Valleys* of *Piemont,* in the Moneth of *November,* 1657. By Sir *Thomas Viner,* and Sir *Chriſtopher Pack,* Knights, Treaſurers for receiving and iſsuing forth the moneys collected in *England, Wales* and *Ireland,* for their relief.

	l.	s.	d.
Given by His Highneſs in particular,	2000	00	00
Within the Cities of London *and* Weſtminſter, *and the Weekly Bill of Mortality,*	9384	06	11
County of Middleſex 62 Pariſhes,	0950	06	01
Berkſhire 127 Pariſhes,	0555	09	09
Bedfordſhire 124 Pariſhes,	0282	09	07
Buckinghamſhire 180 P.	0498	02	03
Cambridgeſhire 158 P.	0497	02	00
Cheſhire 68 P.	0224	02	11
Cornwal 171 Pariſhes,	0527	03	10
Cumberland 80 Pariſhes,	0145	16	03
Derbyſhire 129 Pariſhes,	0236	07	10
Devonſhire 417 Pariſhes,	1965	00	03
Dorſetſhire 235 Pariſhes,	0901	00	07
Durham 68 Pariſhes,	0291	07	00
Eſſex 379 Pariſhes,	1512	17	07
Gloceſterſhire 144 Pariſhes,	0305	05	01
Hampſhire 244 Pariſhes,	0740	09	05
Herefordſhire 157 Pariſhes,	0185	11	07
Hertfordſhire 127 Pariſhes,	0737	03	00
Huntingtonſhire 76 Pariſhes,	0143	17	10
Kent 363 Pariſhes,	1346	18	03
Lancaſhire 86 Pariſhes,	0472	19	03
Leiceſterſhire 224 Pariſhes,	0383	19	06
Lincolnſhire 552 Pariſhes,	0797	09	08
Monmouthſhire 101 Pariſhes,	0162	00	00
Norfolk 586 Pariſhes,	1014	01	05
Northamptonſhire 280 Pariſhes,	0676	12	04
Nottinghamſhire 176 Pariſhes,	0311	02	09
Northumberland 19 Pariſhes,	0317	11	06
Oxfordſhire 244 Pariſhes,	0923	05	06

Rutland.

	l.	s.	d.
Rutlandſhire 50 Pariſhes,	0068	00	06
Shropſhire 108 Pariſhes,	0234	16	11
Somerſetſhire 413 Pariſhes,	1080	01	10
Staffordſhire 125 Pariſhes,	0320	08	03
Suffolk 401 Pariſhes,	1184	08	00
Suſſex 220 Pariſhes,	0650	10	01
Surrey 103 Pariſhes,	0723	17	05
Warwickſhire 184 Pariſhes,	0495	11	03
Weſtmerland 37 Pariſhes,	0063	18	05
Wiltſhire 276 Pariſhes,	0580	19	06
Worceſterſhire 103 Pariſhes,	0262	09	00
Yorkſhire 484 Pariſhes,	1786	14	05
WALES.			
Angleſey 39 Pariſhes,	0019	06	11
Brecknock 7 Pariſhes,	0006	03	08
Cardigan 10 Pariſhes,	0010	05	09
Carmarthenſhire 54 Pariſhes,	0025	16	11
Carnarvanſhire 40 Pariſhes,	0022	05	05
Denbighſhire 9 Pariſhes,	0027	04	08
Flintſhire 25 Pariſhes,	0058	08	08
Glamorganſhire 106 Pariſhes,	0160	07	03
Merionethſhire 8 Pariſhes,	0003	00	01
Montgomeriſhire 16 Pariſhes,	0027	19	03
Pembrookſhire 95 Pariſhes,	0057	16	01
Radnorſhire 7 Pariſhes,	0001	14	04
The particular Gift of ſeveral perſons,	1735	02	00
The total Sum of the collected Moneys, as well what was given by His Highneſs in particular, as what was received by the Treaſurers,	38097	07	03

Whereof paid for and towards the Relief of the ſaid poor in the *Valleys* of Piemont.

	l.	s.	d.
By His Highneſs the LORD PROTECTOR, *being His free Gift,*	02000	00	00
By Warrants upon ſeveral Bills of Exchange,	17700	00	00
To Mr. Morland *to be paid according to Order,*	00200	00	00
To Chriſtiana Uldrick,	00100	00	00
To John Benthouſe,	00020	00	00
To Captain Raymond,	00150	00	00
To Petty Charges diſburſed about the ſame,	00063	17	00
Summa	20233	17	00
So reſteth in ready money,	17863	10	03

	l.	s.	d.
Paid ſince this Account was made up, upon ſeveral Bils of Exchange, by Order, — — —	01530	00	00
So reſteth in ready money but —	16333	10	03

By Sir Thomas Viner, *and Sir* Chriſtopher Pack,
Treaſurers.

* * *

An Extract, or Abbreviate of the Accompt delivered in to the hands of the Right Honourable Commiſsioners for the *Valleys* of *Piemont*, by *Samuel Morland* Eſq; as well of the moneys that were remitted from *England*, to the poor Proteſtants of the ſaid *Valleys*, before, and during the time of his reſiding in *Geneva*, in Quality of His Highneſs *Commiſsioner Extraordinary*, for the management of thoſe Affairs, as of the Moneys which he remitted ſince his Return, by the Order of His Highneſs and the Council.

The Accompt of the Collected moneys for the poor Proteſtants of *Piemont* **is Debtor.**

		P.Sterl.	*Shil.*	*Pence.*	*Liv.Turnois.*	*Sols.*	*Den.*
Anno 1655 June 7	*Sent by His Highneſs upon His private Accompt, to the poor people at the beginning of their Troubles, and remitted by Mr.* Lucas Luce, *at* 56. d. *ſterl. for every French Crown of 3 Livres,* —	2000	00	00	025486	12	06
	Gained in the remiſsion by the Exchange upon the ſaid 2000.l. *as in fol.* 98.	0001	16	03	000023	07	06
Aug. 6	*Remitted by Major* Chamberlain *at* 56. d. per *Fr.Crown, fol.* ib. —	7500	00	00	096428	11	00
		9501	16	03	121938	11	00

Received

Received by *Samuel Morland* Eſq; during his abode at *Geneva*, as His Highneſs Commiſſioner Extraordinary, for the management of thoſe Affairs.

Date	Particulars	Liv. Sols. Den.	*P.Sterl. Shil. Pence.*	*Liv.Turnois. Sols. Den.*
1656 Feb.27	R*Eceived of* J. N. *by Contract, as in fol* 101. *made good by the Treaſurers in* England *at* 54¾ l. per *Crown in the following Species,*viz. 2614 Fr. *gold* Louiſes *at* 10 *Liv.* 10 *Sols the* Louis, *and the reſt in ſilver* Louiſes, *at* 3 *Liv. the* Louis; *which amount in all to* 92054 *Liv.* 16 *Sols.*		7000 00 00	092054 16 00
	Part of the abovesaid 92054 *Livers* 16 *Sols,* viz. 85607 *Liv.* 17 *Sols,* 9 *Den. was put out to Intereſt by Mr.* Morland *in the interval, between his receipt thereof, and his Orders to diſtribute the ſame, as fol.*102.			
Mar.13	21000 Fr. *Liv. in gold* Louiſes, *from* 13 March *to* 21 April, *at* ½ per 100	137 00 00		
5	11517-17-00 *in ſilver, from* 5 March *to* 23 Apr. *at the ſame price,*	105 05 00		
14	35704-15-09 *in ſilver, from* 14 March, *to* 25 April, *at the ſame price,*	267 15 00		
April 1	17385-05-00 *in ſilver, from* 1 Apr. *to* 17 April, *at the ſame price,*	055 00 00		
	85607 17 09		Caſt up at 54¾ pence *per* French Crown. 142 07 00	001872 00 00

	Liv.	Sols.	Den.	P. Sterl.	Shil.	Pence.	Liv. Turnois.	Sols.	Den.
Gained by the Species, upon the 2614 gold *Louiſes* aboveſaid.									
Received 2614 *gold* Louiſes, *at* 10 *Liv.* 10 *Sols the* Louis, *and delivered out at* 11 *Livres the* Louis, ——	1307	00	00						
	1872	00	00						
				7142	07	00	093296	16	00

Received by Mr. *Morland* ſince his return into *England*, by Order of His Highneſs and the Council, with ſome other Additional Accompts.

		P. Sterl.	Shil.	Pence.	Liv. Turnois.	Sols.	Den.
165$^{6}_{7}$ Jan. 27 1657	R*Eceived of the Treaſurers, and remitted into the* Valleys at 54 d. ½, ——	2000	00	00	026422	00	00
July 28	Item, *received of the Treaſurers, and remitted upon the ſame Accompt.* at 55 d. ——	1000	00	00	013089	00	00
Nov. 25	Item, *received of the Treaſurers, and remitted upon the ſame Accompt* at 55 d. ——	1500	00	00	019635	00	00
	Item, *received of the Treaſurers by Mr.* Morland, 2 per 100 *for the remiſſion of the laſt four Sums,* viz. *the* 7000l. *the* 2000 l. *the* 1000 l. *and the* 1500l. *which he remitted.* ——	0200	00	00	059146	00	00
	Item, *received of the Treaſurers by Mr.* Morland, *for ſeveral perſons who have been very active for the poor people from the very beginning of their troubles, by the ſpecial Order of His Highneſs, the Council, and Commiſſioners,* ——	0230	00	00			
	Received of the Treaſurers by Chriſtian Ulrick, *as in fol.* 96.	0100	00	00			
	Item, *received by* John Benthouſe, *fol.* ibid. ——	0020	00	00			

Item,

	P.Sterl.	Shil.	Pence.
Item, *by Captain* Raymond, *fol.* ibid.	0150	00	00
Received by ſeveral other perſons of the Treaſurers, for petty charges, fol. ibid.	0063	17	00
	5263	17	00
The total Sum of all the Receipts,	21908	00	03

The Accompt in General.

	P.Sterl.	Shil.	Pence.
Given by His Highneſs in particular, for the Relief of the poor Proteſtants of the Valleys upon the firſt News of their Troubles, as in Folio 4.	2000	00	00
By the good people in England *and* Ireland, *as in fol.* 95	36097	07	03
Gained and advanced in the Remiſſion of part thereof as aboveſaid, That is to ſay, 142 l. — 7 s. — 0 d. *by Mr.* Morland, *and* 1 l. — 16. s. — 3 d. *by Mr.* Luc. Luce, *upon the firſt* 2000. l.	00144	03	03
Summa totalis	38241	10	06

* * *

The Accompt of the Collected moneys for the poor Proteſtants of Piemont is Creditor.

		P.Sterl.	*Shil.*	*Pence.*	*Liv.Turnois.*	*Sols.*	*Den.*
Anno 1655	*Paid into the hands of the poor People in the beginning of their Troubles, as by their Acquittance, fol.* 100.	0000	00	00	025510	00	00
	Item, *Money diſpoſed by Order, as in fol. 99. and paid by Acquittance for Bedding, Linnen, Corn, Cloth, &c. as in fol.* 100.	0000	00	00	094672	00	00
	Deducted by Mr. Calandrine *for tranſportation, proviſion, &c. as in fol.* 99.	0000	00	00	000830	11	00

	P.Sterl.	Shil.	Pence.	Liv.Turnois.	Sols.	Den.
Disburſed by Mr. Pell *and* Mr. Morland *for conveyance of 95598. Liv. from* Geneva *to the* Valleys. *fol.* ibid.	00000	00	00	000926	00	00
	9501	16	03:	121938	11	00

Disburſed by *Samuel Morland* Eſq; during his abode at *Geneva*, as His Highneſs Commiſſioner Extraordinary, for the management of thoſe Affairs.

1656 May 29	P*Aid into the hands of the poor Proteſtants, as by Order in fol.*102.*and Acquittance, fol.* 103.	00000	00	00	027506	10	00
	Allowed J. N. $\frac{2}{5}$ per cent. *by Agreement, for his care and trouble in ſecuring* 85607 *Fr. Liv.* 17 *Sols,* 9 *Den.*	00000	00	00	000342	00	00
	Paid Commiſsion and Charges of Conveying the aforeſaid 27506 *Liv.* 10 *Sols, into the* Valleys, *that is to ſay, at* $\frac{2}{3}$ per cent. *upon* 27690 *Livres,* 10 *Sols.*	00000	00	00	000184	00	00
165$\frac{6}{7}$ Jan. 14	*Paid into the hands of the poor Proteſtants of the* Valleys, *as by Order fol.*106.*and Acquittance, fol.* ibid.	00000	00	00	065340	00	00
	Allowed J. N. *for changing part of the* 65340 *Liv. into gold.*	00000	00	00	000115	02	00
	Paid Commiſsion for remiſsion of the 65340 *Liv. from* Geneva *into the* Valleys, *that is to ſay,* $\frac{2}{3}$ per cent. *upon* 65894 *Liv.* 6 *Sols, as in fol.* 104.	00000	00	00	000439	04	00
		07142	07	00	093926	16	00

Paid by Mr. *Morland* ſince his return, with ſome other additional Accompts.

		P.Sterl.	Shil.	Pence.	Liv.Turnois.	Sols.	Den.
1657 April 5	I*Nto the hands of the poor Proteſtants, as by Order fol.* 107. *and Acquaintance, fol.* ibid.	2000	00	00	026126	00	00
	Item, *paid Commiſſion & for charges in Tranſportation,*	0000	00	00	000295	00	00
Oct. 24.	*Paid into the hands of the poor Proteſtants, as by Order fol.* 108. *and Acquittance, fol.* ibid.	1000	00	00	013003	13	00
	Item, *paid Commiſſion for Charges in Tranſportation,*	0000	00	00	000078	07	00
Januar.	*Remitted to the poor Proteſtants by Order, fol.* 109. *Acquit.* ibid.	1500	00	00	019505	09	00
	Item, *paid Commiſſion for Charges in Tranſportation,*	0000	00	00	000136	11	00
	Paid by Mr. Morland *to them who undertook to remit the three ſums laſt mentioned,* viz. 7000 l. 2000 l. *and* 1000 l. *in all* 10000 l. *at* 2 per cent. *for advancing the moneys beyond ſeas, and proviſion; beſides what hath been allowed them for tranſportation,* &c. *as aboveſaid,*	0230	00	00	059164	00	00
	Item, *paid to, and diſtributed among ſeveral perſons, who have been very active for the poor people from the beginning of their Troubles, by Mr.* Morland, *according to the ſpecial Order of His Highneſs and the Council,*	0200	00	00			
	Paid by the Treaſurers to Chriſt. Ulrick *by Order, as in fol.* 96.	0100	00	00			
	Item, *to* John Benthouſe, *ſol.* ibid,	0020	00	00			
	Item, *to Captain* Raymond, *fol.* ibid.	0150	00	00			

Item,

	P.Sterl.	Shil.	Pence.	Liv.Turnois.	Sols.	Den.
Item, *to ſeveral other perſons for petty Charges, fol.* ibid.	0063	17	00			
	5263	17	00			
The total ſum of all the Diſburſements,	21908	00	03			

The Accompt in General.

	P.Sterl.	Shil.	Pence
Paid out by the Treaſurers as by the fore-going Accompt, in ſundry ſums, as fol. 96.	21763	17	00
Gained in the Remiſſion of part thereof, and received by the Proteſtants *of* Piemont, *as abovesaid,*	00144	03	03
Remains in the Treaſurers hands, ready to be diſtributed as there ſhall be occaſion, as fol. 96.	16333	10	03
Summa totalis,	38241	10	06

S. Morland.

As for the moneys that yet remain in the hands of the Treaſurers, the good People of this Nation are deſired to believe and be aſſured, that it hath hitherto been His Highneſs exceeding great Care, that no part of the Collected Moneys might be diſtributed or delivered out, but by the advice, and through the hands of perſons of known Honor and approved Fidelity; ſo likewiſe it ſhall be His conſtant endeavour, that what yet remains, or ſhall hereafter be collected and laid up in the hands of the Treaſurers (who are as ready now as ever, to receive what ſhall be further collected) ſhall be improved for the beſt advantage of thoſe for whom it was (or ſhall be) ſolely intended: For which end and purpoſe his Highneſs, after mature Conſultation had both with his Commiſſioners at home, and his publick Miniſters abroad, hath already cauſed ſome part thereof to be put out to Intereſt in ſure hands (but ſo, that it may be called in upon urgent occaſion) and for the future will take ſuch reſolutions, as the Neceſſities of thoſe poor people, and the circumſtances of their condition ſhall require, which (the Lord knowes) is now as ſad as ever in many reſpects, and without the ſame miraculous hand of Providence that hath hitherto preſerved them, muſt in a ſhort time inevitably periſh. Wherefore if there be any charitable Souls who have yet contributed nothing to the relief of their poor diſtreſſed Brethren, let them pleaſe to peruſe the following Diſcourſe, and it may be they may finde there ſuch Arguments as may awaken them, and quicken their hearts to the performance of ſo good and Chriſtian a Work.

CHAP. VI.

The Notable effects of the Interceſsion of His Highneſs The Lord Protector *of* England, &c. *for the poor diſtreſſed* Proteſtants *in the* Valleys *of* Piemont, *upon the ſpirits of the Neighbouring Princes and States of the* Proteſtant *Profeſsion, with divers of their* Letters *upon that ſubject, with the intended Negotiation of the* Commiſſioners Extraordinary *from His Highneſs* the Lord *Protector, and the* States General *of the* United *Provinces.*

HAving in the fore-going Chapters given an Account not onely of *His Highneſs* Mediation and Interceſſion with the King of *France* and *Duke* of *Savoy*, in the behalf of the poor diſtreſſed Churches in the *Valleys* of *Piemont*, but alſo His many ſerious and pathetick Letters to His *Proteſtant* Neighbours, to joyn with him for the obtaining of their re-eſtabliſhment, it will not now be unacceptable to acquaint the world with the bleſſed fruits and effects of thoſe his Chriſtian and Princely endeavours, and how far they influenced the ſpirits of thoſe of the ſame belief and profeſſion with himſelf.

It would be almoſt an endleſs (at leaſt too voluminous) a work to recite here all the particular Letters which were written in thoſe dayes from one Prince to another upon this occaſion, I ſhall therefore content my ſelf with ſome of thoſe which more immediately concern the carrying on of the preſent diſcourſe, and which more naturally lead us to the after tranſactions.

Thoſe I ſhall begin with, are the Letters of the *King of Sweden*, the

States General, and the *Evangelical Cantons*, in Anſwer to thoſe of His Highneſs the *Lord Protector* of *England*, &c. bearing date the 25. of *May* 1655. which are inſerted in the fore-going Chapter; In which Letters they expreſs a very deep ſenſe of the poor peoples miſeries, and as great a readineſs to joyn with him in whatſoever wayes and means he ſhould think moſt proper and conducible for the reſtoring them to their ancient priviledges and habitations. And for the greater ſatisfaction of the curious and knowing Reader, I have here inſerted the ſaid Letters in their own native and original expreſſions.

A Letter from the King of *Sweden*, to His Highneſs the *Lord Protector* of *England*, &c. bearing date the 23 of *June*, 1655.

An Authentick Copy of the true Original whereof was communicated to the Authour by the Right Honourable Mr. Secretary *Thurloe*.

Nos Carolus Gustavus, Dei Gratia Suecorum, Gothorum, Vandalorumque Rex, Magnus Princeps Finlandiæ, Dux Eſthoniæ, Careliæ, Bremæ, Verdæ, Stetini, Pomeraniæ, Caſſubiæ & Vandaliæ, Princeps Rugiæ, Dominus Ingriæ & Weſtmariæ; Nec non Comes Palatinus Rheni, Bavariæ, Juliaci, Cliviæ & Montium Dux, *&c.* Sereniſſimo & Celſiſſimo Noſtro bono Amico, Olivario Domino Protectori Reipublicæ Angliæ, Scotiæ, & Hyberniæ ſuarumque ditionum ſalutem, & omnia proſpera.

Sereniſſime & Celſiſſime Domine Protector;
Bone Amice;

Quæ partim literis Celſitudinis Veſtræ, partim fama de Proteſtantium *in* Sabaudia *cæde & exitio accepimus, ea nos haud levitèr perculêre. Nam prætcrquam quod iniquam inſontium & innoxiorum ſortem miſerari humanitatis eſt: Commune inſuper* Proteſtantium *nomen atque cauſa; & alterius partis par in omnes odium, læta & triſtia communia nobis faciunt. Etenim quàm dederint operam* Suecorum *Reges Majores Noſtri ut* Proteſtantibus *ſua jura vigorque conſtent, tot annorum bellum in* Germania *ſine ullo cauſarum diſcrimine geſtum, & ſancita cum Sereniſsimo & Potentiſsimo Fratre, Conſanguineo & Amico Noſtro Chariſsimo* Imperatore, *&* Imperio Romano Oſnabruggis *pax, documento eſſe poteſt. Nobis non minor cura erit, etiam hac laude cum inclutis anteceſſoribus Noſtris certare. Eoque cordi nobis futurum ſpondemus pro noſtro, tam inhumanæ crudelitatis odio, ut literis noſtris apud* Sabaudiæ *Ducem intercedamus, idque, quantum in nobis eſt, enitamur, quo edictum illud atrox & rigidum revocet vel mitiget, ejectoſque ſedibus ſuis & palantes, ferroque ac flammis adhuc ſuperſtites, ad ſua reverti jubeat. Hoc pacto Celſitudini Veſtræ liquido conſtare poſſe confidimus, quantus apud nos illius calamitatis ſenſus ſit, quantumque infortunio afflictiſsimorum hominum* religionem Evangelicam *profitentium afficiamur: Prout etiam nec dubitamus quin Celſitudo Veſtra apud* Imperatorem Romanum *pari Nobiſcum ſtudio id agat & contendat, ne* Evangelicæ Religioni *addicti in* Bohemia, Moravia *&* Sileſia, *contra pacta* Oſnabruggenſia *ac libertatem conſcientiarum, perſequentium odio expoſiti obnoxiique perpetuo maneant. Quod nobis utrinque hoc magis incumbit, quò certius argumentum habemus, tàm ſæva alterius partis initia, ad* Evangelicorum *perniciem ſpectare; parati ea cum Celſitudine Veſtra conſilia conferre, quæ ad mitiganda hæc mala, remque* Evangelicorum *concordi ope ſuſtinendam facere poſſunt.* Interea Celſitudinem veſtram optime valere cupimus, eandemque Divinæ tuitioni amice commendamus. Dabamus in Regia Noſtra Stockholmenſi, die 23 Junii, 1655.

Veſter bonus Amicus,

CAROLUS GUSTAVUS.

Cantherſtenus.

A Letter

* * *

A Letter from the *States General* of the *United Provinces*, to His Highneſs the *Lord Protector* of *England*, &c. Bearing date *June* 12. 1655.

An authentick Copy of the true Original whereof was communicated to the *Author*, by the Right Honourable Mr. *Secretary Thurloe*.

Sereniſſime & Celſiſſime Domine Protector,

L*Iteras Veſtras exaratas* Weſtmonaſterii 25 *Menſis* Maii, *proxime præteriti, paucos ante dies accepimus : in quibus certe magno cum animi gaudio ingentes pietatis Veſtræ, & Chriſtianæ dilectionis ac charitatis notas perſpeximus : neque parvo nobis in tam afflictis, ac prope profligatis fratrum noſtrorum* Taurinalpinorum *rebus ſolatio fuit, quòd Celſitudo Veſtra tanto ardore ac zelo cauſæ illorum patrocinium ſuſceperit : ut verò tam atrox innocentiſsimorum Hominum cædes atque carnificina animos quoque noſtros quàm acerbiſsimè percuſsit, ſic & eodem zelo moti paratiſsimi ſumus, communicatis cum Celſitudine Veſtrâ conſiliis providere, quâ ope, quibuſve auxiliis miſerrimis ejuſdem nobiſcum* Orthodoxæ fidei *ſociis, imò ipſius* Domini noſtri Jeſu Chriſti *ſparſo, ac crudeliſsimè disjecto gregi junctis operis ſubveniri, & infelix palantium atque exulantium multitudo in poſſeſsiones ſuas ſedeſque ac ſtatum priſtinum reduci poſsit:in quam rem & quæ dedimus,atque ampliora, prout res poſcet, mandata dare parati ſumus, ſimulque quid in hoc negotio a nobis etiam præſtitum ſit, ampliſsimus atque prudentiſsimus vir* Neportius, *Legatus noſter, Celſitudini Veſtræ latius exponet,quibus finientes,*

Sereniſſime, & Celſiſſime, Domine Protector, *DEUM* Opt. Max. precamur, ut Celſitudinem Veſtram promovendo communi Religionis Orthodoxæ bono diu ſervet incolumem. Dabantur Hagæ 12, Junii 1655.

G. Hoolck.

Oelſitudini Veſtræ addictiſſimi boni Amici,

Ordines Generales Fœderati Belgii.

Ad mandatum eorum,

MUYSSE.

A Letter of the *Evangelical Cantons* of *Switzerland* to his Highneſs the *Lord Protector* of *England, &c.*

17. *June* 1655.

An Authentick Copy of the true Original whereof, was communicated to the Author by the Right Honourable Mr. Secretary *Thurloe.*

Sereniſſime ac Celſiſſime Domine Protector, Domine ſummo honore proſequende.

Quam pio ac intimo ſenſu luctuoſiſſimæ Fratrum Taurinalpinorum *afflictioni, atque neceſsitati Celſitudo veſtra indoluerit, gemitúſque eorum atque lachrymas exceperit affectu, quantoppere etiam facti plúſquam inhumani atrocitate commota fuerit, de eo abundè nobis fidem fecerunt, tam Celſitudinis veſtræ ad Nos exaratæ Literæ, quàm ſignificatio etiam aliarum ad quoſdam Reges & Status tranſmiſſarum, necnon ad ipſum* Sabaudiæ *Ducem. Quæ eximia Celſitudinis veſtræ Pietas, ſummúſque* Religionis Orthodoxæ *Zelus, ſicuti apud omnes fidei conſortes ſingularem meretur laudem & gloriam, ita in nobis deſiderium atque ardorem excitavit petendi ab ipſo Duce* Sabaudo *per Legationem ſolennem, quæ hactenus pro miſeris afflictis, neque Literis, neque miſsione ſimplici impetrare potuimus. In quem finem præcurſor hodierno die profectus eſt, qui præfato Duci conatus noſtros notificabit, & ſimul ceſsionem armorum petet. Quem poſtea Legati die undecimo proximè Menſis* Julii *ſtyli veteris, qua fieri poterit celeritate, ſubſequentur, Celſitudinem veſtram impensè ac ſummo quo poſſumus affectu rogantes, ut pro ſuo piiſsimo ac tenero in hoſce fidei noſtræ ſocios amore, atque eos juvandos ſtudio propenſiſsimo, vel aliqua etiam Ablegatione nobis exoptatiſsima, vel ſaltem iteratis Literis noſtra conſilia ſociare dignetur, quæ tanto facilius expulſos priſtinis ſedibus reddere, deque conſtanti eorum incolumitate tutò cavere poſsint. Idem animi noſtri inſtitutum aperimus quoque* Ordinibus Generalibus Uniti Belgii, *qui Chriſtianam ac potentem opem, atque operam ſuam, ſcimus non denegabunt fratribus innocuis & indigniſsimè vexatis: in qua felici ſpe atque omine finimus,* Deum Ter Opt. Max. *venerati animitus, ut Celſitudinis veſtræ molimina & regimina ad Nominis ſui gloriam, Eccleſiæ militantis conſolationem, & ad omnium bonorum gaudium perpetuò felicia eſſe jubeat.* Dabamus ad diem decimum ſeptimum Menſis Junii Anno 1655. Sigillo perdilectorum Fæderatorum noſtrorum Civitatis Tigurinæ nomine omnium noſtro munitas.

Celſitudinis veſtræ Studioſiſsimi

Conſules, Sculteti, Landamanni ac Senatores Cantonum Helvetiæ Evangelicorum, nempe Tigurini, Bernenſis, Glaronenſis, Baſilienſis, Schaffuſienſis & Abbatiſcellani, nec non ejuſdem Religionis Confæderatorum in Rhætia Genevæ, Sanctogalli, Mullhuſi & Biennæ.

By the three foregoing Letters may eaſily be diſcerned how much his Highneſs Interceſſion had quickened and warmed the ſpirits of the King of *Sweden*, and the two other States; if it were not a Work over-tedious, the like effects of this Interceſſion might as eaſily be inſtanced in the King of *Denmark*, the *Prince Elector Palatine*, the *Elector* of *Brandenberg*, the Duke of *Virtenberg*, and all the other *Proteſtant* Princes and States, of thoſe parts of the World, all which did either by their Letters to the Duke of *Savoy*, or otherwiſe ſufficiently declare their deep reſentment of that bloudy Maſſacre, eſpecially the *Landgrave* of *Heſſen*, whoſe Letter to the ſaid Duke is ſo full of zealous and pathetick expreſſions, that I cannot but recommend the ſame to the *Chriſtian* Reader, in a particular manner.

Tranſlate of a Letter from the Landgrave of *Heſſen* to the Duk of *Savoy*, 23. *July* 1655.

An Authentick Copie of the true Original whereof was communicated to the Author, during his abode at *Geneva*.

Monſieur,

Ayant appris n'a gueres le cruel Maſſacre commis ſur ceux de la Religion nommez Vaudois, habitants de vos Vallees d' Angrogne et Pragela en *Piemont*, je n'ay pu, *&c.*

SIR,

Having lately received the news of that cruel Maſſacre committed upon the Proteſtants, *who are commonly known by the name of Waldenſes, inhabiting your Valleys of* Angrognia*&*Pragela *in* Piemont, *I could not eaſily be brought at the firſt to give credit to ſuch a dolefull ſtory, as not being able once to imagine that ever their Adverſaries had been ſo audacious, as to exerciſe ſuch barbarous cruelties upon poor innocent people, who lived peaceably under the Government of your Highneſs, and in a perfect obedience, without giving the leaſt offence to any, and who for ſo long a time together, have had protection and ſecurity both from you and from your anceſtors; And indeed I ſo much the leſs imagined this, out of the perſwaſion I had that their Enemies had learned by the experience of ſo many ages, That* Perſecutions and Butcheries are not the means to ſuppreſs our Religion, but rather to preſerve and ſpread abroad the ſame. *But this news having been written and confirmed to me from ſo many places, and that with circumſtances altogether deplorable, ſo that I could no longer remain in doubt thereof, it hath ſeized me with horrour, and conſequently being moved with compaſſion, and pity towards ſo many thouſands of ſouls in ſuch extreme diſtreſs, who have been moſt cruelly robbed and ſpoiled of their lives and eſtates, by the cruelty of their furious and ſworn Enemies, and that without diſtinction either of ſex or age; I have thought it my duty as a Chriſtian Prince intereſſed in the preſervation of thoſe of my Religion, to write this preſent Letter to your Highneſs, and to beſeech you not onely to command and ſuffer, that the Remainder of thoſe poor innocent people who have eſcaped the violence of their Perſecutors, be eſtabliſhed in their Lands, Goods, and poſſeſſions which are yet left them after this great deſolation, but alſo that they may finde the effects of this powerful protection; and that you would be pleaſed for this end, to favour them hereafter by hearing their complaints, and by taking cognizance of them your ſelf as a good and a righteous Prince, from whom they ought* *to expect all the effects of Juſtice, Clemency, and Bounty, Whereas thoſe who term themſelves of the* Congregation for the propagation of the Faith, and for the extirpation of hereticks *are their declared Enemies, and inſtead of turning ſouls to righteouſneſs* by the ſword of the word, *have imployed the temporal ſword, the Fire, the Rope, and all the barbarous cruelties that outragious-men could poſsibly invent for the Bodies of thoſe poor creatures, and to deſtroy them from off the face of the Earth. I moſt earneſtly beſeech your Highneſs, to grant the requeſts aforeſaid, and to be aſſured of my inviolable affection for your intereſts and ſervice, and that I ſhall account it a happineſs to have an opportunity of giving you Real teſtimonies of the ſame; as being* &c.

Caſſel 23. *July* 1655.

William Landgrave of
Heſſen.

To all this might be added divers conſolatory and *Chriſtian* Letters written from ſeveral particular Churches in very many places and parts of *Europe*, to their poor diſtreſſed Brethren in the *Valleys* of *Piemont*; To wit, from *Franckfort*, *Zurich*, *Hanaw*, *Fluſhing*, *Middleburgh*, *Clairac*, *Bergerac*, and the like, together with large contributions according to their reſpective proportions and abilities, The Authentick copies of many of which Letters are to be ſeen, together with the reſt of the Original papers and manuſcripts, in the publick Library of the famous Univerſity of *Cambridge*.

Theſe were the firſt Fruits of *His Highneſs* Interceſſion, and Medition for thoſe poor afflicted Churches, and the good effects of that near Union and Communion of all the Churches of *Chriſt*, and his members, throughout the *Proteſtant* world. Which is ſo much the more worthy our ſerious obſervation, in as much as it would poſſibly be very hard, out of all the Hiſtories of former Ages, to furniſh us with the like example of a ſweet harmony and mutual conſent of ſo many different Nations & States, in any one thing whatſoever relating to *Religion*. And certainly had not theſe beginnings been ſtifled in the birth, by that unhappy *Treaty* concluded at *Pignerol* in the year 1655, God alone knows to how great a flame theſe little ſparks might in time have been blown, and what remarkable changes and alterations might hereby have been produced throughout all Chriſtendome for the advantage of the *Church Militant*.

The expectations of all men were indeed at this time raiſed to a very high pitch, and their eyes fixed upon all the *Proteſtant* Princes of *Europe*, to ſee whether they would put up ſuch an open affront to their cauſe in general, as this was, or whether they would with an unanimous and joynt conſent, improve their power and intereſt for the preſervation and re-eſtabliſhment of their poor diſtreſſed Brethren in Chriſt.

Neither was this expectation of the World at all leſſened or diminiſhed for ſeveral Moneths together; but on the contrary, every day more and more heightened and enlarged. His Highneſs *The Lord Protector* of *England* had already ſent his *Envoy* to the *King* of *France* and the *Duke* of *Savoy* on the poor peoples behalf, and likewiſe openly declared, that he would further own their buſineſs by a more conſiderable deputation, if the neceſſity of their Affairs ſhould require: And accordingly, ſo ſoon as ever he had received Mr. *Morland*'s report from *Geneva* of his Negotiation at *Turin*, and fully underſtood the whole matter of Fact, he conſtituted no leſs then three *Commiſſioners extraordinary*, to whom he gave moſt ample Inſtruction for the undertaking a formal Treaty with the *Duke*, and the effectual re-eſtabliſhment of his perſecuted Subjects, to all which may be added his frequent and moſt pathetick Letters, whereby he had invited all his *Proteſtant* Neighbours (as has been already ſhown) to joyn with him in ſo good and charitable a work.

The States General ſeeing how heartily their cauſe was owned from the firſt beginning by his Highneſs, had not onely written a Letter to the *Duke* of *Savoy*, to entreat him to be favourable to them, but had alſo deputed their *Commiſſioners extraordinary* to joyn with thoſe of *His Highneſs* for the better effecting the ends aforeſaid.

And the *Evangelical Cantons* of *Switzerland*, that ſo *a threefold cord might not be eaſily broken*, being countenanced & encouraged by the two other States, had reſumed their courage, and choſen Four *Ambaſſadors* to be aſſiſting to their Commiſſioners in the putting an happy iſſue to this Affair.

Theſe four *Ambaſſadors* (the proximitie of their Countrey to that of the *Duke* giving them that advantage) were the firſt that ſet out in this expedition. They began their journey about the beginning of *July* 1655. and the plain truth is, as matters fell out, *they made much more haſt then good ſpeed* in this their Negotiation, as will more particularly appear in the following Chapter.

About the middle of *July* 1655. the Lord *Radulph D. Ommeren* Ordinary Commiſſioner at the Aſſembly of their High and Mighty Lordſhips from the Province of *Gelderland*, received Orders to repair to the Court of *Savoy*, in quality of their *Commiſſioner Extraordinary*, as alſo in his way to viſit the *Evangelical Cantons*, and after a ſerious repreſentation in a publick Audience, of their High and Mighty Lordſhips deep reſentment of thoſe barbarous cruelties which had been committed upon the poor *Proteſtants*, and an aſſurance of their readineſs to joyn with the *Lord Protector* and them in any Councels tending to their ſettlement and re-eſtabliſhment, to deliver their Lordſhips the following Letter.

A Letter

A Letter from the High and mighty Lords, the States General of the *United Provinces*, to the *Evangelical Cantons* of *Switzerland. July* 14. 1655.

An Authentick Copie of the true Original whereof was communicated to the Author by Mr. Andrew Shmidt *Under-Secretary of State* at Zurick.

Ampliſſimi, &c.

Literas veſtras Civitatis Tigurinæ ſigillo munitas, exarataſque decimo ſeptimo menſis tum proxime præteriti; ante paucos admodum dies accepimus, quibus nos pro ſingulari et vere fraterno in afflictos fratres Taurinalpinos affectu, *&c.*

Moſt Excellent Lords,

VV*E have within theſe few days received your Letters ſealed and dated at the City of* Zurick, *on the* 17th. *day of the foregoing Moneth, wherein according to your ſingular and indeed Brotherly affection towards our afflicted Brethren beyond the* Alps, *ye do exhort us that we would relieve them with ſome ſupply of Moneys, but eſpecially endeavour by an Embaſſie of ours alſo, that thoſe poor Exiles may be reſtored to their former dwellings, and that ſuch proviſion as is requiſite may be made for their ſafety in time to come; in which buſineſs as your piety is moſt commendable and to be praiſed by all, and your moſt Chriſtian zeal hath affected us with no ſmall joy, ſo we would not have your Lordſhips unacquainted, that we have ſome days paſt choſen one of our Senate, a Perſon eminent for piety, Prudence, and Quality, who is with all ſpeed preparing himſelf for his journey very ſuddenly to declare unto your Lordſhips the moſt intimate thoughts of our minde, and our purpoſe concerning this whole Affair, and to joyn Counſels, whereby that moſt miſerable multitude of poor exiled people may through the mercy of God be brought back again to their Native Country. So concluding with this good hope and confidence of ſucceſs, we beſeech God Almighty that he will be pleaſed to crown your Lordſhips Counſels with proſperous Succeſſes in your Affairs, and particularly for the benefit of our Brethren living beyond the* Alps, *who are ſo cruelly perſecuted.*

Given at the Hague,
July 14th. 1655.

Mr. *D' Ommeren* having finiſhed his Negotiation with the *Evangelical Cantons* in *Switzerland*, paſſed on towards *Geneva*, where Mr. *Morland*, the *Lord Protector*'s *Envoy* then reſided after his Negotiation at *Turin*, that ſo, according to his inſtructions, he might the more conveniently communicate and correſpond with him, in order to his future management of thoſe Affairs.

About the latter end of the Moneth of *July* 1655, *George Downing* Eſquire received Orders from his Highneſs *the Lord Protector*, to haſten his journey to *Geneva*, and there to joyn with Mr. *Pell* (his Highneſs *Reſident* at *Zurick*) who was likewiſe commanded to be there ready, and with Mr. *Morland*, who had reſided there ſome Weeks before in his return from *Turin*, and from thence to repair to the Duke of *Savoy* in qualitie of *His Highneſs Commiſſioners Extraordinary*, there to joyn with the Miniſters of other *Proteſtant* ſtates, for the compoſing and accommodating thoſe unhappy Affairs.

In his way to *Geneva*, he had Orders to make ſome little ſtop for a few days at the Court of *France*, and to deliver (as he did) the following Letter from *his Highneſs* to the *King*, for the better promoting that his expedition.

A Letter

A Letter from ~~His Highneſs~~ the *Lord Protector* of *England*, to the King of *France*, 31 *July*, 1655.

An Authentick Copy whereof was communicated to the Author, by the Right Honourable *Mr. Secretary Thurloe.*

Sereniſſime Potentiſſimeque Rex;

EX Literis Majeſtatis Veſtræ, quibus illa ad meas quinto & vigeſimo Maii proximi datas reſcribit, facile intelligo nequaquam fefelliſſe me eam opinionem, quà mihi quidem perſuaſum erat, cædes illas immaniſſimas, barbaràmque eorum hominum ſtragem, qui Religionem Reformatam in Sabaudia profitentur, à cohortibus quibuſdam veſtris factam, neque juſſu veſtro neque mandato àccidiſſe. Quæ quantum Majeſtati veſtræ diſplicuerit, id vòs, & veſtris militum Tribunis, qui hæc tam inhumana ſuo ſolo impetu injuſſi perpetraverant, ita mature ſignificaſſe, deque tanta crudelitate Ducem ipſum Sabaudiæ monuiſſe, pro reducendis denique iſtis miſeris exulibus unde pulſi ſunt, veſtram omnem gratiam, neceſſitudinem, authoritatem tanta cum fide atque humanitate interpoſuiſſe, majorem equidem in modum ſum lætatus. Ea nempe ſpes e[illegible]*, illum Principem volantati ac precibus Majeſtatis veſtræ aliquid ſaltem hàc in re fuiſſe conceſſurum .Verùm cùm neque veſtro, neque alioram Principum*

Moſt Serene, and moſt Potent King;

I Am apt to believe by the Letter which your Majeſty was pleaſed to write to me, in anſwer to mine of the twenty fifth of May laſt, that I was not deceived in the confidence I had, that the inhumane and barbarous ſlaughters which were acted by your Troops, upon the profeſſors of the Reformed Religion in Savoy, were without your Orders: and was very glad to underſtand that your Majeſty had ſo timely ſignified your diſlike of this Action to your own Officers, as done without your command, as alſo that you had taken notice of this ſo great cruelty, to the Duke of Savoy, with ſo much goodneſs and humanity, interpoſing your favour, intereſt and Authority with him for the re-eſtabliſhment of thoſe poor exiled people in their dwellings and poſſeſſions, from which they had been driven. Our hope truly was, that the Duke would in ſome meaſure at leaſt, have given ear to your Mediation, But being informed that theſe inſtances of your Majeſty on their behalf, have been without any real fruit, as thoſe alſo have been which were made unto him by other States and Princes upon the ſame ſubject, I thought my ſelf concerned to ſend this Gentleman our Commiſſioner Extraordinary to the Duke of *Savoy*, to let him more fully know my ſenſe and apprehenſion concerning the inhumane cruelty acted upon thoſe of the ſame faith with us, and this out of hatred to the Religion that they profeſs. And truly, I ſhall hope for the better ſucceſs in this Affair, in caſe your Majeſty ſhall pleaſe to ſecond your former endeavours in this kinde, with ſome more effectual meanes for their relief; and that as your Majeſty hath already undertaken for the fidelity and obedience of thoſe poor people to their Prince, ſo you will be pleaſed alſo to undertake for their ſecurity and protection, that the like unreaſonable calamities and injuries be not inflicted upon them in time to come, which being a thing juſt and noble in it ſelf, and agreeable to that protection and freedome, which with all candor and clemency you continue every where to your own Subjects of that Religion, We cannot but expect it from your Majeſty. Beſides, you will gratifie the profeſſors of the ſame faith in your own Dominions, who have given ſo great proof of their fidelity and zeal to your Majeſty, and the welfare of your affairs; And laſtly, you will ſatisfie the world, that the Counſels of *France* were not in this action, although ſome of their Miniſters and Commanders were; Eſpecially if your Majeſtie ſhall duly puniſh ſuch Miniſters and Officers, who have preſumed upon their own Authority, and at their own pleaſure, to commit ſuch horrible cruelties upon innocent and blameleſs perſons. In the mean time, ſeeing your Majeſtie doth declare how juſtly you deteſt this moſt barbarous Maſſacre, We doubt not but you will give ſhelter

rogatu atque inſtantia in miſerorum cauſa quicquam eſſe impetratum perſpiciam, haud alienum ab officio meo duxi, ut hunc nobilem virum Extraordinarii noſtri Commiſſarii munere inſtructum ad Allobrogum Ducem mitterem; qui tantæ crudelitatis in ejuſdem nobiſcum Religionis cultores, idque ipſius Religionis odio adhibitæ quo ſenſu afficiar, uberiùs eidem exponat. Atque hujus quidem Legationis eo feliciorem exitum ſperavero, ſi adhibere denuò & adhuc majore cum inſtantia ſuam authoritatem atque operam Majeſtati veſtræ placuerit; & quemadmodum fideles fore illos inopes dictóque audientes Principi ſuo ipſa in ſe recepit, ita velit eorundem incolumitati atque ſaluti cavere, ne quid iis hujuſmodi injuriæ & calamitatis atrociſſimæ innocentibus & pacatis deinceps inferatur. Hoc, cum in ſe juſtum ac verè Regium ſit, nec non benignitati veſtræ atque clementiæ, qua tot ſubditos veſtros eandem illam Religionem ſequentes ubique ſalvos & incolumes præſtat, ſummè conſentaneum, à Majeſtate veſtra, ut par eſt, non poſſumus quin expectemus. Quæ hâc ſimul operâ, cum univerſos per ſua Regna Proteſtantes, quorum ſtudium erga vos ſummaque fides maximis in rebus perſpecta jam ſæpe & cognita eſt, arctiùs ſibi devinxerit, tum exteris etiam omnibus perſuaſum reddiderit, nihil ad hoc facinus contuliſſe Regis conſilium, quicquid Miniſtri Regii atque Præfecti contulerunt. Præſertim ſi Majeſtas veſtra pænas ab iis Ducibus ac Miniſtris debitas repetiverit, qui authoritate propriâ, ſuáque pro libidine tam immania patrare ſcelera ſunt auſi. Interea cum Majeſtas veſtra factum hoc inhumaniſſimum, quo dignum eſt odio, averſari ſe teſtetur, non dubito

dubito quin miſeris illis atque ærumnoſis ad vos confugientibus, tutiſſimum in regno ſuo receptum atque perfugium ſit præbitura; nec ſubditorum ſuorum cuiquam, ut contra eos Duci Allobrogum auxilio adſit, permiſſura. Extremum illud eſt, ut Majeſtatem veſtram, quanti apud me ſua amicitia ſit, certiorem faciam: cujus rei neque fidem neque fructum ullo tempore defuturum confirmo.

Dab. ex Aula Noſtra Weſtmonaſterii 31 Julii, 1655.

and protection to ſuch of thoſe afflicted and diſtreſſed people as ſhall flie for refuge into any of your Dominions, and not ſuffer any of your Subjects to give any aid or aſſiſtance to the Duke againſt them. It remains onely, that We do aſſure your Majeſtie of the great eſteem and value We have of your friendſhip and Amitie, the real effects whereof We ſhall not be wanting to make good upon any occaſion.

Given at Our Palace of Weſtminſter, July 31. 1655.

Mr. *Downing* had hardly diſpatcht his Meſſage at the *French* Court, but he received Intelligence from *Turin* and other parts, that the *Switzer* Ambaſſador had concluded (or at leaſt had conſented to) a Treaty which the *French* Ambaſſador *Servient* had hudled up between the *Duke* and the poor people his Subjects, which made him the more haſten his journey to *Geneva*, there to confer with Mr. *Pell* and Mr. *Morland*, and to inform himſelf fully of the truth of all things.

Upon his arrival at *Geneva*, which was in the beginning of *September* 1655, he met with Mr. *Pell* and Mr. *Morland*, and upon conference had with them, he ſoon found that that report whereof he had had ſome hint upon the way, concerning the unhappy Treaty concluded at *Pignerol*, was no other then a real truth, and that now the ſtate of thoſe affairs was quite altered, and all things ſet upon a new Baſis, and conſequently upon the peruſal of their joynt Inſtructions, that that their Negotiation was at an end. Thus oftentimes,

Deſinit in piſcem mulier formoſa supernè.

And *when mens hopes and expectations are raiſed to the higheſt pitch, then are they all fruſtrated and blaſted in a moment. 'Tis in the power of man to appoint, but its God alone who diſpoſeth of the events of all things as he pleaſeth.*

About 8 dayes after Mr. *Downings* arrival at *Geneva*, he received Orders for his ſpeedy return into *England*, and Mr. *Pell* and Mr. *Morland* their Inſtructions to continue their abode in that City, for the management of the moneys collected in *England, Wales*, and *Ireland*, for the relief of the poor *Proteſtants*, of which the Reader has already had a diſtinct accompt in the fore-going Chapter.

before (vi
Septem: $\frac{10}{20}$

Not many dayes ~~after~~ Mr. *Downings* departure (which was about the 12 of *September* 1655.) arrived Mr. *D'Ommeren*, Commiſſioner Extraordinary of *the States General*, thinking to have there met with *His Highneſs* Commiſſioners, and accompanied them from thence to *Savoy*; but alas, 'twas all in vain, and he came too late for any thing, unleſs it were to hear and ſee the ſad countenances and mournfull ſpeeches of many honeſt and underſtanding perſons, upon the occaſion of the late Treaty. Which was indeed a buſineſs of no ſmall conſequence, and therefore it will not be amiſs that the Reader have a diſtinct and particular account thereof in the following Chapter.

CHAP. VII.

The Negotiation of the four Ambaſſadours of the Evangelical Cantons *of* Switzerland, *in the Court of* Savoy, *and the* Treaty *concluded at* Pignerol. *Together with a Copy of that Relation which they themſelves ſent their Superiours the ſame time.*

An authentick Copy of the true Original of which Relation, ſigned with Mr. *Andrew Smidt* (the Under Secretary of State at *Zuric*) his own hand, is to be ſeen in the publick Library of the famous Univerſity of *Cambridge*.

HAving thus far conducted the courteous and patient Reader, and through a multitude of crooked paths and difficult paſſages, brought him ſafe to that famous and lovely City of *Geneva*, where he has for a while repoſed and recreated himſelf, and there alſo given him the acquaintance of the publick Miniſters of the two powerful States of *England*, and the *United Provinces*, I muſt now entreat him, (though I fear he will be very loth to leave that his good company behinde him) to take yet one voyage more over the *Alps*, where it may be he may ſee that which will abundantly ſatisfie his curioſity, though not his expectation.

It was in the Moneth of *June* in the year 1655, that the *Evangelical Cantons* being now aſſured to have their Addreſſes to the Court of *Savoy*, ſeconded by the other *Proteſtant* States, at leaſt by thoſe of *England* and the *United Provinces*, reſolved upon an *Embaſsie* to the *Duke*, and in Order thereunto deputed Major *Weis* to take a ſecond journey to *Turin*, to deſire both of the people and of their Prince a Ceſſation of Arms and all hoſtile Acts, that ſo thoſe affairs might be in a better readineſs for the coming of their Ambaſſadours; And this they alſo ſignified in a Letter of theirs to the *Duke*, which they ſent at the ſame time by the hands of Major *Weis*.

A Letter

A Letter of the *Evangelical Cantons* of *Switzerland*, to His *Royal Highneſs* of *Savoy*, the 17 of *June*, 1655.

An Authentick Copy of the true Original whereof, and that ſigned by the hand of Mr. *Andrew Smidt* Under-Secretary of State at *Zuric*, is to be ſeen, together with the reſt, in the publick Library of the famous Univerſity of *Cambridge*.

Durchleuchtigſter, &c.

Nachdem Uns Unſere Konigliche Durchleuchtigkeitd,urch Unſeren Deputirten, Herrn Major Wyſten, Uns uberliferten Antwort-ſchreiben, ſo woll, als auch deſſelben mundlicher Relation Wir erfrewlich vernommen das Unſere Konighliche Durchleuchtigkeit deſſelben abſendung wohl aufgenommen, Ihme alle favor be wieſen, auch Uns, &c.

Moſt Serene, *&c.*

Having underſtood with great joy, as well by the Anſwer your Royal Highneſs *ſent us by the hands of Major* Weis *our Deputy, as alſo by the verbal Relation he has given us ſince his return, that that his Deputation was not unacceptable to your* Royal Highneſs, *which was ſufficiently evident by the favours he then received; As likewiſe, that for our ſatisfaction, and to give us a mark of that reſpect you bear us, you have been pleaſed to give us an ample information of the ſtate of thoſe Affairs, which affordeth us ſufficient ground to think that your Royal Highneſs would not be diſpleaſed that he ſhould be employed and uſe his endeavours for an amicable Accommodation of all things; We thought our ſelves obliged to return your* Royal Highneſs *our humble thanks, both by this our Letter, and alſo by the mouth of our ſaid Deputy, for the ſingular affection you have teſtified towards us; and at the ſame time inſtantly and earneſtly to entreat you, that you would vouchſafe graciouſly to hearken to, fully to credit, and favourably to anſwer what he ſhall further repreſent unto you in our name, touching your poor Subjects: Whereby your* Royal Highneſs *will more and more oblige us to improve our utmoſt intereſt for a requital of this your favour, and to ſeek all occaſions poſſible to give you ſome real demonſtration thereof by our friendly and neighbourly ſervice, and by the true Offices of Confederates.* In the mean time we beſeech the Almighty from the bottome of our hearts, that he will be graciouſly pleaſed to preſerve your *Royal Highneſs* in proſperity, and to give you all things according to your hearts deſire. *Given and ſealed in our name with the ſeal of our moſt dear and ancient Allies of the City of* Zurich *the* 17 *of June* 1655.

(Your Royal Highneſs)

Moſt affectionate Servants, true friends, and Confederates,
The Burgo-Maſters, Advocates, Landamars, *and*
Councellours *of the Evangelical Cantons Allies,*
namely Zurich, Berne, Glaris, Baſle, Schaffhouſen,
and Appenzel.

Major *Weis* having received this Letter, with his Inſtructions, repaired the ſecond time to the Court of *Savoy*. He arrived about the beginning of *July* 1655. where having demanded Audience, and repreſented the occaſion and ground of his ſecond coming, he delivered the Letter of his Superiours into the hands of the Duke.

The Anſwer that *Madame Royale* (the Dukes Mother) then gave to Major *Weis*, was in effect the ſame with the following Letter, which the *Duke* wrote to his Superiours not many dayes after, upon the news he had received that the four Ambaſſadours of the *Evangelical Cantons* aboveſaid, were already upon their way for *Turin*.

A Letter of his *Royal Highneſs* the Duke of *Savoy*, in anſwer to that of the *Evangelical Cantons*, of the 17*th*. of *June* 1655. delivered by the hands of their Deputy, *Major Weis*. Received by the Ambaſsadors at *Aigle* the $\frac{9}{19}$ of *July*, 1655.

An Authentick Copie of the true Original whereof, ſigned by Mr. *Andrew Shmidt* (Under-Secretary of State at *Zurick*) his own hand, is to be ſeen, together with the reſt, in the publick Library of the famous Univerſity of *Cambridge*.

Moſt noble Lords; Our moſt dear and ſpecial friends, Allies, and Conſederates,

VV*E have received your Letter of the* 17th. *day of the laſt Moneth, by the hands of* Major Weis, *your Deputy, who having declared unto Us his Commiſſion, and the good Inclinations of your Lordſhips, as to all that concerns us and Our Intereſt, we could not but return you our thanks, with the ſame demonſtration of that good Correſpondence which we have always maintained and evidenced on our parts. In the mean time we are glad, that we have given your Lordſhips an infallible proof hereof upon the firſt Voyage of* Major Weis *into theſe parts, from this place, and that without being able at all to prevail with thoſe* Rebells *in any thing that might make way for a Treaty on their behalf, (ſo great was their obſtinacy and hardneſs of heart) The* King *of* France *ſignifying his intentions to intercede for the pardon of thoſe* Rebells, *and the reſpect we bear to his* Majeſty, *not permitting us to refuſe his Mediation, we have remitted the management of this buſineſs wholly and entirely into his hands: Wherefore his ſaid* Majeſty *being engaged therein, we can by no means, without abating that reſpect we owe to him, admit of any competitors in an Affair which he hath alone undertaken. Notwithſtanding, we ſhall be very glad if the* Rebells *will give us an opportunity of doing any thing for them upon this occaſion, which may be for your ſatisfaction, which ſhall be always much in our hearts to do, and whereof we ſhould readily give you an aſſured teſtimony in the granting that truce which* Major Weis *has propounded* *ed to us, if it would conſiſt with our Dignity to accept ſuch a thing of our* Rebellious *Subjects after their refuſal of that our firſt offer to them of the very ſame thing. Beſides, that that truce which your Deputy propounds in Order to the Coming of your* Ambaſſadors, *ſeeming now altogether needleſs as to any mediation for the reaſons above ſpecified (which we have acquainted him with more particularly by word of mouth) as it would be acceptable to us in any other thing, ſo the ſaid truce would be of no uſe in this Conjuncture, inaſmuch as the cauſe of that demand is now become void, to which we ſhall adde this, That his moſt* Chriſtian Majeſty *having abſolutely charged himſelf with this Affair, we cannot accept either the truce or any other thing of that nature, without offering an injury to that reſpect which is due from us to him: You are ſo Judicious, that without all queſtion, you will be of the ſame judgement with us, and will acknowledge that we cannot otherwiſe behave our ſelves towards ſo great a* King *who has the management of this buſineſs in his hands, and that all we have to do in it, is onely to expect the iſſue and ſucceſs thereof, as we expect of thoſe our juſt complaints which we have made by our former Letter, and which we now reiterate by this concering the ill treatment which has been uſed towards our Subjects in your Dominions, ſince the inſurrection of our* Rebells, *yea and ever ſince the return of your Deputy, without the leaſt foundation of equity or reaſon, hoping that you will give us due and juſt reparations, and likewiſe ſeverely puniſh the injurious proceedings of the Phyſician* Guerin, *whom we have ſent you back as a teſtimony of the eſteem we have of that Amity and good Correſpondence, which we have ſtrictly kept with you, and therefore may reaſonably expect a reciprocation from you in this Conjuncture, for the Conſervation of that good Union, the interruption whereof would be of a very dangerous conſequence, as you may in your prudence foreſee;*

And upon this ground we pray,

Moſt noble Lords, moſt dear and ſpecial Friends, Allies, and Confederates, that God will take you into his ſafeguard and Divine Protection.

Given at Rivole.

Your good Friend *Allie* and Confederate,
The *Duke* of *Savoy*, King of *Cyprus*, &c.
Emanuel.

By this Letter of the *Duke*, it is very eaſie to divine, that it was his great deſire, and deſign that the ſaid Ambaſſadors ſhould be diſcouraged from advancing their journey towards *Turin*, and if they had not been already upon their journey, we will not queſtion what other counſels might have been taken, but the ſaid Ambaſſadors being already at *Aigle* before this Letter came to their hands, they reſolved to hold on their way towards *Turin*, where they alſo arrived upon the $\frac{14}{24}$ of *July*, 1655.

Upon their arrival, they found very ſmall or rather no preparations at all made for their Mediation, or entring upon a Treaty with the *Duke* (as they had hoped to find) neither could *Major Weis* in all that intervall of time procure liberty to have the leaſt Correſpondence in the World with the poor people of the Valleys. All that they could learn was from the Secretary of the *French* Ambaſſador *Servient*, who was then newly come from the Valleys, and brought word that he found the People in general much inclined to peace and an Acommodation.

The truth is, that Secretary (by whoſe Orders I leave the Reader to gueſs) had taken a very effectual courſe to bring them to an accommodation of this nature, for at that very time he ſummoned the chief conductors of the poor people who were then in the Valley of *Peroſa*, in the name of the Ambaſſador his maſter to give him a meeting, in order to the propounding ſomething (as he pretended) to the people in general; But while he was amuſing them with ſuch like diſcourſe, the Enemy with their whole Army of Horſe and Foot, furiouſly aſſaulted thoſe of the poor peoples companies which were left behinde upon the ſide of *Angrognia*, without their commanders, and had execution anſwered the deſign they had been all of them miſerably cut in pieces.

Theſe Ambaſſadors about three days after their arrival at *Turin* (having been in the mean time very nobly treated by the ſpecial Order of the *Duke* and *Madam Royale*) were, with their Train conducted by Count *Miradour* the Maſter of Ceremonies in two of the *Dukes* Coaches to *Rivole*, where they had their Audience, and where after a ſhort ſpeech they preſented his *Royal Highneſs* with the following propoſition in writing in the *French* tongue.

* * *

The Propoſition of the Four Ambaſsadors of the *Evangelical Cantons* of *Switzerland* to the Duke of *Savoy* at heir Audience the $\frac{17}{27}$ of *July*, 1655.

An Authentick Copie of the true Original whereof was Communicated to the Author by Mr. *Andrew Shmidt*, Under-Secretary of State at *Zurick*.

Sereniſſime Prince,

AVant toutes choſes Nous ſommes inſtruits au nom de Nos Seigneurs et Superieurs tous les Cantons Evangeliques en Suiſſe, de ſaluer auec toute ſorte de reſpect et reverence Voſtre Alteſſe Royale aſvec offredel urstres affectionnes Services, vraye amity, et bonne correpondence. Et en apres de lui repreſenter deüement l'eſtat de ſes paures gens, *&c.*

Moſt Serene Prince,

W*E are commanded in the firſt place, and before all things, to ſalute your* Royal Highneſs *with all ſort of reſpect and reverence, in the name and on the part of all the* Evangelical Cantons *of* Switzerland, *Our Lords and Superiours, with an offer of their moſt affectionate ſervices, true Amity, and good Correſpondence: And in the next place, to repreſent in a due manner the condition of your poor Subjects profeſſing the* Reformed Religion *in the Valleys of* Lucerna, Angrognia, Saint Martino, *and the Neighbouring parts. The ſaid* Evangelical Cantons *having been informed by Letters from* France *in the Moneth of* February *laſt, concerning that ſevere Order which the Auditor* Gaſtaldo *cauſed to be publiſhed againſt the profeſſors of the ſaid* Religion, *whereby they were commanded upon pain of death, either to quit their houſes and Eſtates, or at leaſt to ſell their ſaid Eſtates to the* Catholiques, *within the term of three days, upon pain of confiſcation, have been moved by the* Communion of Faith *to a very great commiſeration of their condition, even ſo far as to write to your Royal Highneſs a Letter of Interceſſion in the behalf of thoſe your Subjects, with all ſort of reſpect, promiſing themſelves, that undoubtedly, upon the conſideration of that ancient good amity, and underſtanding that has paſſed between the* *moſt Serene Houſe of* Savoy, *and the Commonwealth of* Switzerland, *your* Royal Highneſs *would be pleaſed favorably to accept of their Mediation, according as you have expreſſed in your anſwer to our Superiours; and foraſmuch as in that Letter of yours, you ſeemed to give them in part to underſtand that you had ſome cauſe of jealouſie and ſuſpicion that your ſaid Subjects of the* Valleys *had to them given informations of their condition, and had otherwiſe had recourſe to forraign ſtates, and conſequently rendred themſelves guilty of Treaſon and* Rebellion *againſt their own natural Prince. The ſaid* Evangelical Cantons *have judged it convenient, yea very neceſſary, to acquit thoſe your poor ſuſpected Subjects before your* Royal Highneſs, *and at the ſame time to reiterate their Interceſſion for their re-eſtabliſhment and reſtauration, together with their free enjoyment of thoſe rights and conceſſions which your Anceſtors of glorious memory have accorded to them, and which likewiſe your* Royal Highneſs *has confirmed unto them. In the mean time, it is notoriouſly evident, with how much rigour and violence ſome have proceeded againſt thoſe poor people, which notwithſtanding we impute not to your* Royal Highneſs, *(as being a thing ſo contrary to your Vertue, Glory, and Clemency,) but rather to thoſe ill affected perſons, who hunt after the ruine and extirpation of that little flock. This extream miſery and affliction has ſo ſtirred up the hearts of our people, that* our Superiours *have had very much difficulty to reſtrain ſeveral thouſands of their Subjects from running in to the help and ſuccour of thoſe their diſtreſſed and oppreſſed Brethren; And we are informed, that the ſaid readineſs has been obſerved in the ſubjects of other ſtates. For which reaſon, and for the preventing ſo dangerous an inconvenience, they reſolved to ſend us in quality of their Ambaſſadors towards his* Royal Highneſs *moſt earneſtly and inſtantly to entreat you (as we do with all ſort of reſpect and reverence) that you would be pleaſed graciouſly to conſider the cauſe of thoſe poor afflicted* Chriſtians, *that ſo they may have their goods reſtored them, and receive ſatisfaction for their loſſes, and that in ſuch ſort, that for the time to come they may injoy the ſame with ſecurity and liberty of conſcience: As alſo, that it would pleaſe your* Royal Highneſs *to cauſe to be releaſed thoſe poor priſoners which are detained either at* Turin, *or elſe where, and to ſet at liberty as wel the perſons, as the conſciences, of thoſe who have been carried away into ſeveral places of* Piemont, *and there made to abjure and renounce their* Religion *ſince the beginning of the late troubles, and that without the incurring any puniſhment. And as your* Royal Highneſs *will in this do an action becoming your* Greatneſs, *(which will exalt the glorie of your Clemencie) ſo we are aſſured that your Subjects will make no other uſe of this your grace and clemencie, then to continue a perfect acknowledgement thereof, and by a conſtant humilitie and obedience to your commandments, as to the commandments of their natural Prince and Soveraign. Yea, in caſe they ſhould fail of their dutie towards you, we have alreadie charged them, & we ſhall imploy our utmoſt indeavours for the diſpoſing of them thereunto, and we ſhal herein do all good offices and applie all poſſible remedies for an accommodation; And for this end and purpoſe, we intreat your* Royal Highneſs *to permit us to ſend ſome to viſit thoſe poor people on our behalf, and to know of them their preſent ſtate and condition. And being fully perſwaded* *that you will favourably accept of this our Interceſſion and offer, which we make you, eſpecially conſidering that it proceeds from a moſt ſincere affection, and from a ſtate that is extream deſirous continually to preſerve and cheriſh that perfect amitie and good Correſpondence which for ſo many years has been maintained between your* Royal Highneſs *and the* Helvetian *Commonwealth, we ſhal joyn our prayers to thoſe of the poor afflicted people for the preſervation of your* Sacred perſon, *the proſperity of all your* Royal Family, *and of your Armes, the deſtruction of your real Enemies, and the inlargement of your Dominions. And foraſmuch as it is very convenient to put a ſtop to ſo great diſorders which daily fall out, we moſt affectionately beſeech your* Royal Highneſs *to give us our ſpeedy and favourable reſolution in this buſineſs, and an aſſurance of that gentle and milde Treatment, which (we hope) you will pleaſe to accord to your poor Subjects: For which we ſhall be perpetually obliged upon all occaſions to teſtifie our acknowledgements, as being,*

your Royal Highneſs moſt humble,
and affectionate Servants;

Solomon Hirtzel,
Charls fon Bon-
ſtetten Vaimarien;
Benoiſt Socin,
JohnJacob Stockar Von Nufern.

The propoſition was this, which the ſaid *Ambaſſadors* then made to the *Duke*, and ſome days after *viz.* upon the $\frac{20}{30}$ of *July* 1655 they were viſited by the *Baron* of *Greiſie*, one of the Counſellours of State, who was likewiſe impowered with a Letter of credence from his *R. Highneſs*, to treat with them. This *Baron* of *Greiſy* brought with him in writing the *Dukes* anſwer to the aboveſaid Propoſition, the ſum and ſubſtance whereof, was partly to lay heavy accuſations and charges of *Rebellion*, and obſtinacy upon his Subjects, and conſequently a juſtification of all the Court of *Savoy*'s proceedings againſt them, and partly to ſhew them, that notwithſtanding all this, his *Royal Highneſs*, upon the account of the *King* of *France* his interpoſition (into whoſe hands he had wholly remitted that Affair) had already offered thoſe his Subjects an ample pardon and *Amneſty* of all the crimes and offences they had committed, together with the free exerciſe of their Religion in all their ancient bounds and limits. Withal the ſaid *Ambaſſadors* had the liberty of tranſporting themſelves into the *Valleys*, and of ſpeaking with the people there face to face: Whereupon the morrow after, they went to *Pignerol* and there concluded (or rather were witneſſes to the concluding of) a Treaty, which ſhall be inſerted in the cloſe of this chapter, in its own Native Language.

Now becauſe the management and tranſaction of this affair was ſomewhat intricate, and by very many much cenſured, the Author hath no way ſo ſafe for the acquitting himſelf (as to matter of impartiality and integritie) to the Judicious Reader, then here to inſert that very Relation which thoſe four *Ambaſſadors* ſent their Superiours while they were yet reſiding in thoſe parts.

Extract of the firſt Relation, which the Ambaſadors of the *Evangelical Cantons* ſent their Superiors from *Pignerol* $\frac{1}{11}$ of *Auguſt*, 1655.

An Authentick Copy of the true Original whereof, ſigned by Mr. *Andrew Schmidt* Under-Secretary of State at *Zuric*, is to be ſeen in the publick Library of the famous Univerſity of *Cambridge*.

Hochgeachte, &c.

Uwr Gnaden Schryben vom 22 ten July, ſammt den Bylagen, deſsglychen waſs die Herren Ehrengeſandten der 6. Evangeliſchen Orthen zue Baden underem dato 7 ten July. Zegonſten gewuſſer Kauff und Handels leuthen zu St. Gallen an unſs gelangen laſſen, habend wir wol empfangen, und werdent nit ermanglen, dem einen und anderen nach muglichiſtem flyſs und threwen nach zekommen. Uſs unſerem letſten vom $\frac{20}{30}$ tem ejuſdem werdent uwer Gnaden albereit verſtanden haben, waſs geſtalten wir by Ihr Kon. Durchl. zue Rivoli audienz gehabt, und woruff die unſs zuegeſtelte Schrifftliche Antwordt ſubſtantzlich beruwet, auch daſs wir entſchloſſen geweſſen, den 21 druff allharo zereiſen. Wyl wir aber erſt am Sambſtag abendts by dem Prince Maurice zu Valentin audienz gehabt, habend wir nach empfahung von den Talluthen byligenden von Herrn Ambaſſadoren ſelbſten beſigleten Schrybens, unſs am Sontag druff, den 22 ten allharo gen Pignerolle ſo 6 ſtund wyt von Turin ligt, begeben von Herrn Baron de Greſy, uſs des Furſten befelch begleitet. So bald wir angelangt, iſt der Lieutenant du Roy.

Moſt Honoured Lords and Superiours;

We have received your Lordſhips Letter of the 22th of July, with the incloſed, as alſo that of the Deputies of the 6 Evangelical Cantons aſſembled at Baden, bearing date the 7th of the ſaid Month, in favour of ſome Merchants of St. Gall. By our laſt of the $\frac{20}{30}$ of the ſame Month, your Lordſhips have already underſtood that we have had Audience of his Royal Highneſs at Rivole, as alſo the ſubſtance of that Anſwer which was given us in writing, and that at length we concluded to take a journey to this place. But for as much as it was Saturday in the Evening before we had Audience of Prince Maurice, after which we received the Letter of thoſe of the Valleys, ſealed by the Ambaſſador himſelf; we arrived not till Sunday the 22th day here at Pignerol (about ſix hours riding from Turin) whither we were accompanied by the Baron of Greiſy, according to the ſpecial commandment of the Duke. As ſoon as ever we were arrived, Monſieur de la Betonnierer Lieutenant to the King, and Commander here in the abſence of Monſieur de Pienne, came to give us a viſit, together with ſome Lords of the City, who ſaluted us, and proffered us all manner of Amity and Kindneſs. We likewiſe ſent immediately to the French Ambaſſador to give him notice of our Arrival, whereat he teſtified much joy, and offered us all good offices in this Affair which we had undertaken. But in a more particular manner, thoſe poor people of the Valleys who viſited us the ſame evening, were overjoyed at our arrival, as firmely hoping that this our Mediation would put a happy end to their troubles.

Upon Monday the 23th. of *Auguſt*, we called before us thoſe of the Valleys, among whom were the Sieurs Leger, and Le Preux, and alſo Captain Giairo, and having conferred with them as much as was neceſſary, and informed our ſelves of all that had paſſed hitherto, together with their preſent ſtate and condition, we declared unto them at large your Christian compaſſion, and cordial inclinations towards them, as likewiſe we freely communicated unto them our propoſition, and his Royal Highneſs anſwer thereunto, and ſhewed them by what way and means they might beſt proceed, which they received of us with great thankfulneſs. As to what remains, we have underſtood by thoſe informations which have been given us, that the cruelties exerciſed againſt them (notwithſtanding thoſe of the Court of Savoy endeavour either to extenuate or utterly to deny the ſame) are to our great grief too true, and ſuch as would

Monſieur do la Betonnierer der in abweſen des Hrn. Gouverneure de Pieme Allhie commandiert, ſammt etlichen Herren von der Statt zue unſs kommen, unſs ſalutiert und alle Freundtſchafft und dienſt anerbotten. So ſchicktend wir auch allſo bald zum Frantzoſiſchen Hrn. Ambaſadoren, unſere ankunfft anzemelden: worab derſelbe ſich erfrauwt, und ſich gegen unſs in diſſem vorhabenden geſchafft alles guten anerbotten. Sonderlich aber ſind de guten Armen Talluth, ſo auch noch ſelbigen Abendts unſs beſucht, ab unſer ankunſt erquickt worden, inn gentzlicher getroſter hoffnung durch unſer vermitlung in ihrer ſach einen glucklichen uſstrag zue erlangen.

Montags, den 23ten habend wir die Talluth under wellichen Hr. Leger, Hr. Le Preux, Haubtman zayer; ſich auch befunden, fur unſkomen laſſen, und uns nach nothurfft met ihnen erſprachet, und nach vernemmung ihrer ſachen biſharigen verloffenheit und diſmahligen Zuſtandts, ihnen mit mehrerem, uwer Gnaden Chriſtenliches mitlyden und hertzliche Zue neigung eroffnet, auch unſere propoſition, und waſs unſs daruber von ihr Kon. Durchl. fur ein antword worden, verthroulich communiciert; mit fehrnerem anduthen, wie unſs beduncte ſy verfahren mochten. Welliches ſy Zue groſſen danck von unſs uffegenommen. Sonſtend habend wir uſs ihren die Zythar uns ertheilten berichten ſo vil verſtehen konnen, das die mit ihnen veruebte gruſamkeiten, ungeacht ſy von Saphoyſcher ſythen verkleineret, ja gar verlaugnet werden wollen, ſich leider

nur zu wahr ſyn befunden, alſo daſſes einen herten ſtein zue erbermd bewegen ſolte, wann man die ſpecialiteten hort erzellen: Biſhar iſt ihnen zwaren durch ein Furſtlich Patent gnaad anerbotten worden; die erlaubnuſſaber zu wohnen hat man wyters nit, als wo ihnen auch zue predigen bewilliget, erſtrecken wollen. So iſt der ſtillſtand der waffen biſsuff Donſtag den 26ten verlengeret worden. Eben des morgens haben wir den Hrn. Ambaſadoren und nach mittag Er uns ſalutiert und complementiert, der ſich in dieſem geſchafft, als von ſynem Konig dar zu befelcht, ſyn uſſerſtes ze gutem ze contribuiren. Ze abend iſt der Hr. Conte Trucchi, Advocato Patrimoniale di Z. A. R. Zue uns kommen, und ſich erbotten, ihr Kon. Durchlt. wieder die armen Talluth procedierens befugſamme unſs zue erſcheinen; ſo morndeſsbeſchehen; Da Er dann uff Italieniſch einen wytlauffigen Diſcours gefuehrt, und wie unrecht die Talluth habind zue bewyſſen underſtanden. Hr. Ambaſador de Servient hat eben diſſen abend die Talluth uff morgens fur ſich berueffl, ond als ſy ſynen Secretario eroffnet, das ſy uns auch gern daby hetend, hat Er uns Zinſtags am morgen durch ermelten Secretarium auch berueffen laſſen. Da wir nun zu ihme kommen, haben wir vorgedachten Monſieur de la Bertonniere Conte Trucchi, Baron de Greſey, desglychen il Padre Orenco, Priore et Conte di Lucerna, il Collaterale Perogn, nebet Hr. Leger, und noch 8 oder 10 Talluthen angetroffen. Da dan dem Hr. Leger zu gelaſſen worden, ſyn nothurfft der wytlauffigkeit nach mundtlich und mit ableſung ihrer documenten nach begehren darzethun; welliches zwahren in aller beſcheidenheit, ſanfftmuth,

even move a heart of Adamant, to hear the particulars related. True it is, that hitherto they have been offered the favour of a Patent of Grace from his Royal Highneſs, but, they could not by any means get their permiſſion of habitation to be extended beyond thoſe places where they were permitted to have preaching. The truce was prolonged upon the 26. This morning we ſaluted the Lord Ambaſſador, and after Dinner we were alſo viſited by him, who offered us to contribute whatſoever lay in his power for the good of that affair, according to that ſpecial command which he had received from the King. In the evening, there came to us the Count *Truchi* Advocate Patrimonial of his Royal Highneſs, who proffered to juſtifie the proceedings of his Royal Highneſs againſt thoſe poor people of the Valleys, and to this purpoſe made a long and ample diſcourſe in *Italian*, wherein he endeavoured to demonſtrate how much thoſe of the Valleys had tranſgreſſed. The very ſame evening the Ambaſſador Servient ſummoned the poor people to come before him the next morning, and upon their deſire that we ſhould alſo be there preſent, he likewiſe ſent for us at the ſame time by his Secretary. Accordingly on Tueſday morning, we went to his Lodging, where we found Monſieur de la Bourtonniere, Count Truchi, the Baron of Greiſy, as alſo the Father Rorenco, Prior, and Count of Lucerna, and the Collateral Perroyn. As alſo the Sieur Leger, and with him eight or ten more of thoſe of the Valleys. In this meeting the ſaid Sieur Leger had permiſſion to Repreſent in an ample manner both by word of mouth and alſo by

Reading of ſeveral Papers and writings, their priviledges and intereſt, which he performed with that Diſcretion, Meekneſs, and ſtrength of Reaſon, that the Ambaſſadors and the other Lords wondred at, and were pretty well pleaſed with it. But Count Truchi notwithſtanding endeavoured in His Highneſs name, to refute whatſoever the ſaid Sieur Leger had ſaid, the ſcope, and drift of whoſe Diſcourſe was this, That the poor people of the Valleys ought to proſtrate themſelves before their Prince, with Halters about their Necks, and in this poſture to beg their pardon; Whereupon matters were further remonſtrated to him until this conference, which laſted four hours, ended in a friendly manner, with a purpoſe to conſider more ſeriouſly and throughly of this matter. Of all the diſcourſe of this ſaid Count Truchi, this was principally remarkable, that he would undertake to maintain, that notwithſtanding theſe poor people of the Valleys had formerly obteined conceſſions, yet the ſame could not extend further then the life of him who granted them, and that it was lawfull for the Succeſſor to revoke them, as not being at all obliged thereby.

This Afternoon we conferred further with thoſe of the Valleys concerning the Forenoons action, and adviſed them to addreſs themſelves to the Ambaſſador, and to know his ſence upon their exhibited righteous cauſe, as alſo to intreat him to maintain them in the ſame. In the mean time we gave a viſit to Count Truchi, and were invited next day to Dine with the Ambaſſador. The ſame Evening the ſaid Ambaſſador ſent again to us, and gave us to

und mit ſollichen guten grunden beſchehen, Das Hꝛ. Ambaſadoꝛ und auch andere Herren ſich verwunderet, und zimmliches contentment darab empfangen. Hr. Conte Turcchi aber hat in nammen ihꝛ Kon: Durchl. imme Hꝛ. Leger alles zewiderlegen underſtanden und ſyn meinung dahin eroffnet, Das ſy die guten Talluth mit ſtricken am Halſs fur ihꝛen Furſten thꝛetten und umb begnadigung anhalten ſoltend. Woꝛuber ihme die nothurfft auch wyters inſinuert woꝛden: und hat darmit diſſe 4 ſtund lang Conferenz frundtlich geendet, inn meinung den ſachen wyters ryfflich nach zue dencken. By des Conte Trucchi diſcourſen iſt ſonderlich auch das zuegewahren, das Er behaubten wollen, ob glych die guten Talluth mit Conceſsionen verſehen, ſo thuegend doch dieſelben ſich wyters nit, als uff des Furſten, der ſolliche ertheile, lebenlang erſtrecken; und habe deſſelben Furſten nachfahꝛ gut fug und macht, ſolliche zue Revocieren, als der ſy zue halten Keines wegs gebunden ſeye.

Dieſen nach mittag habend wir uns wyters mit den Talluthen uber die hutige Action eſpꝛachet und ihnen gerathen, zum Hꝛn. Ambaſadoꝛen ſich zue verfuegen, und ſyn erklehꝛung uber ihꝛe erſcheinte gerachte ſach zue vernemmen, auch ihne zebitten, das Er ſie daby manutinieren wolle. Inn zwuſchent habend wir dem Conte Trucchi die viſite gegeben. Sind auch uff moꝛn zum Herren Ambaſadoꝛen zum mittageſſen geladen woꝛden. Am Abend aber hat widerumb der Hꝛ. Ambaſadoꝛ zue uns geſchickt und uns an-

ziegen laſſen, das Er von namhaffter preſſierender geſchafften wagen nit mehr lang allhie blyben Konne, batte derowegen, wir die ſach befurderen helffen wollind, Darzue wir uns dann anerbotten, ſo fehr man denen guten Luthen auch gebuhrend begegnen werde. Underdeſſen werdent wir aller orthen har berichtet, wie gern manigklich den friden hete, und das von ſythen ihr Kon: Durchl. man wunſchte das die Talluth ſich einfaltig in die gnad ihres Furſten ergebind, mit Schopfendez Hoffnung, ſy uff ſollichen fahl gewuſs alles nach begehren erhalten wirdend. Es hat dis aber weder ſy nach uns rathſam beduncken wollen, ohne mehrere verſicherung.

Mittwuchs den 21 ten, ſin wir by Hr. Ambaſſadoren zue gaſt geweſen, und vor dem eſſen 1½ ſtund mit ihme conferiert, Dadann ſyne vorſchleg geweſen, Mann ſolte eintweders die Land die ihnen benommen werdent, als Compiglion, Fenil, gegen anderen guetteren vertuſchen (Darby es aber wegen unglycheit der guetteren, und auch wegen der Beſitzeren, die Solliche nit gern fahren lieſſend, groſe difficultet geben wurde) oder es ſoltend die Tahlluth abſolute ſich in die gnad der Madame Royale ergeben, nit Zwyflende, Dieſelbe ihnen by dem Hertzogen alles was ſy begehrten uſsbringen wurde, oder ſy ſoltend einfaltig ihre glegenheit in denen orthen, die man ihnen nach zu laſt, uſſert S. Jean, la Tour, Lucerne, Campiglione, Fenil, So gut muglich ſuchen, oder ſy ſoltend ſich dem Rachten zue Chambery underwerffen. Befande bynebets auch, Das

underſtand that by reaſon of certain urgent affairs he could tarry no longer in this place, and therefore intreated us to aſſiſt him in diſpatching the buſineſs, whereunto we offered our indeavours, on condition that there might be a due care had of thoſe poor peoples juſt reliefs. Mean while we received advice from all parts, how much peace was deſired on all hands, and that on his Royal Highneſs part it was wiſhed, that thoſe of the Valleys would abſolutely yield themſelves up to the mercy of their Prince, entertaining hopes that in ſo doing they ſhould certainly obtain whatſoever they deſired. But neither they nor we could hold it adviſable to adventure without further ſecurity.

Upon Wedneſday the 21. we Dined with the Ambaſſador, where before Dinner we had an hour and an halfs Conference with him: His project was, that either the Lands and Countrey which were taken from them, namely, Campiglione, and Fenile, ſhould be exchanged, (notwithſtanding the many great difficulties becauſe of the inequality of the ſame, and that the poſſeſſors would be loth to part with them) or elſe the people of the Valleys ſhould wholly and intirely refer themſelves to the grace and favour of Madam Royale, nothing doubting but that ſhe would procure for them of their Prince all that they deſired; or that they ſhould even without more adoe make the beſt of, and improve the places yet left them, excepting St. Giovanni, La Torre, Lucerne, Campiglone, and Fenile, as well as they could. Or laſtly, that they ſhould ſubmit themſelves to the Laws at Chambery. He alſo held fit,

that thoſe of the Valleys ſhould not be any more moleſted by forraign Mſſionaries. Again, that ſo ſoon as ever the peace ſhould befiniſhed, the ſouldiers on both ſides ſhould go joyn with the Army in Italy. Upon all this we likewiſe declared our mindes, and plainly ſtuck to, and inſiſted on an abſolute pardon, a reſtitution of their goods, and reſtoring of their liberties both ſpiritual and temporal. The ceſſation of Arms is prolonged again to the $\frac{3}{13}$ of the next Month, and the ſaid Ambaſſadour, notwithſtanding other important affairs which call'd him to Turin, reſolved to ſtay in this place, and not to move until the Treaty be perfected.

This Evening came thoſe of the Valleys to us, complaining greatly, that the Sieurs Leger and Michelin were (without their knowledge) cited to Turin by reaſon of a murder which they ſhould have committed upon the perſon of a certain Clergyman of the other Religion, by the report of a certain Villanous perſon named Bartholomew Berru, undoubtedly inſtigated thereunto by the contrary party, and upon that very account lately pardon'd and abſolved of divers hainous offences by him committed, while both of them were forthwith condemned without being heard. Hereupon there was order given that the ſaid Berru ſhould be taken out of their Army, whither he was preſumptuouſly returned, and brought priſoner to this place, that ſo he might be examined, and the innocence of the others made manifeſt: how he will be further proceeded againſt time will ſhew.

On Thurſday the 26. we conſulted among our ſelves, as alſo with thoſe of the Valleys, how to proceed in this buſineſs, and with common conſent it was then conclu-

ſy de Talluth mit Miſsionarys, die nit ihmm Land erbohren, nit mehr moleſtieren ſolte; Item ſolte man ſo bald der friden beſchloſſen, die volcker beyderſyts, der Armee in Italia zue fuhren. Uff welliches alles wir ihmme unſere bedencken auch eroffnet, und einfaltig uff Vollekomner begnadigung, reſtitution ihrer gueteren und reſtauration ihrer Geiſt=und Lyblichen freyheiten verblieben. So iſt der ſtillſtand der waffen abermahlen Biſs uff den $\frac{3}{13}$tz verlengeret worden, und hat ſich der Hr. Ambaſador erbotten, ungeachtet wichtiger anderer geſchafften die ihne naher Turin forderten, wolle Er doch hie verblyben, und nit Uſſetzen, bis diſe Tractaten ihre volkomne Richtigkeit habind.

Dieſſen Abend Kamend die Talluth zue uns, und beklagtend ſich, was geſtalten Hr. Leger und Michelin, ihnen unwuſſend naher Turin citiert, wegen eins Mordts, ſo ſy an einem Geiſtlichen der Anderen Religion begangen haben ſoltend, welliches ein Boſswicht Bartholome Berreu us der wiederpart unzwyfenlichen antrib uber ſy uſsgeben, und der eben Deſſwegen ſyner ſonſt begangen Schweren fehleren, halber pardoniert, ſy beide aber hieruff unverhort condemniert worden, Darumbe ſy dann anordnung gethan das angeregter Berru von ihrer Armee, dahin Er ſich freſſentlich wieder begeben dorffen, gefengklich angenommen unde allhar gebracht werde, Damit Er konne examiniert werden, und ihre unſchuldan tag kommen: wie es nur mit ihmme wyters ablauffen, ſteht zue erwarthen.

Donſtags den 26tz habend wir under uns ſelbſt und mit den Talluthen gerathſchlaget, wie den ſachen wyters zethun, und gemeinlich befunden, ſtyff uff unſeren Biſ-

harigen reſolutionen zue verblieben, und das derowegen die Talluth nach mahlen zum Hr. Ambaſadoren gahn, und by ihmme anglegenlich anhalten ſollend, ihre ſach uffs beldeſt und beſt muglich zebefurderen. Nach dem man nun uber vorſtehende des Hrn. Ambaſadoren gethane vorſchleg ſich wytlauffig erſprachet, und befunden das die abtuſchung der gueteren, uſs vorangeregten urſachen, nit erheblich, auch ſonſten ſehr langſam hergehen wurde, item das es ſehr gefahrlich, ſich abſolute uff der Hertzogin gnad und vermittlung zuerlaſſen; Deſglychen nur nit von demme zeſagen, das man einem frombden Richter die ſach uſszeſprachen ubergebend ſolte. Habend die Talluth nach genommen verdanck und ihrer beſchechnen abſonderlichen underred ihre erklehrung uns dahim eroffnet. Sy wollind Campiglione, Bubiane und Fenil, umb des deſto ehender ehaltenden Lieben Fridens willen verlaſſen, als an welchen orthen ſy immerdar in groſſen ſorgen und gefahr leben muſſen, und der freyhit der Religion doch nit genieſſen konnen; Was aber Lucerne betreffe, woltend ſy gern behalten, ſonderlich wegen des Marckts under Kauff- und Handtwercks Luthen Daſelbſt, Doch woltend ſy auch dis orth eher ubergeben, als den friden verhinderen; Item woltend ſy uffs uſſerſte auch noch Brigueras quitieren, Hingegen aber begehrend ſy la Tour und St. Jean zue behalten, und das ihnen daſelbſt liberum religionis exercitium concediert werde.

ded, that we ought to ſtick to our former reſolutions, and that therefore thoſe of the Valleys ſhould make another addreſs to the Lord Ambaſſador and bee very importunate with him, that their buſineſs might be advanced the ſpeedieſt and the beſt way that might be poſſible. Now after a large conference about the propoſals which the Lord Ambaſſador had made, having found that the exchanging of the Lands, would not be expedient for the reaſons heretofore alleged, and would but prolong the buſineſs, as likewiſe that it was very dangerous to caſt themſelves abſolutely upon the mercy and mediation of the Dutcheſs, And not ſo much as mentioning the reference of that affair to any forraign Judges Deciſion and thoſe of the Valleyes having returned thanks, and conferred apart among themſelves, declared to us, that for the ſpeedier obtaining of precious peace they were ready to quit Campiglione, Bubbiana, and Fenile, as places where they muſt ever live in great fear and apprehenſion, without being able to injoy the liberty of their Religion. But as to Lucerna, that they would gladly keep indeed, eſpecially becauſe of the Market, and the Trade and Manufacture of that place. Neverthleſs that they were ready to ſurrender even that place alſo, rather then obſtruct the peace: Yea in caſe of extremity they would quit Briqueras to boot, but on the other ſide they deſired to keep St. Giovanni and La Torre, and there to have likewiſe granted them the free exerciſe of their Religion.

In the Afternoon the Valley-men came to us again, to acquaint us, that the Lord Truchi had been with the Ambaſſador, and that their buſineſs was not better'd thereby, becauſe the ſaid Lord Ambaſſador, would by no means grant them Lucerna, and would onely permit the one half of the Lands in queſtion to be exchanged for others, but as for the other half, they ſhould be paid for the ſame, or elſe the buſineſs ſhould be referred to the Judge at Chambery, and ſo the poor people feared that all this is but a deſign to diſappoint them by delays.

The Lords Truchi and Greiſy came the ſecond time to us, and would needs perſwade us by a long diſcourſe, that his Royal Highneſs had ſufficient cauſe to take from them La Torre and St. Giovanni according to the grounds and reaſons delivered by them in writing, which we afterwards communicated to the people, and were refuted by them.

On Friday the 27. the Baron of Greiſy brought us news, that his Royal Highneſs would never freely yield the concerment of St. Giovanni, and La Torre, but rather ſuffer the buſineſs to be decided by forraign Judges without Savoy. But this we could not adviſe the people to yield to, who declared themſelves thereupon, that they would chuſe rather to quit Lucerna alſo, provided that La Torre and San Giovanni might remain intire to them.

Soon after this we were viſited by the Lord Ambaſſador, who alſo propoſed unto us the ſame thing that the Baron de Greiſy had before done, repreſenting that he had done hitherto what lay in his pow-

Nach Mittag Kammend die Talluth wieder zu uns, vermeldende das Hr. Trucchi bim Hr. Ambaſadoren geweſen, und daruber ihr ſach nit beſſer worden, dann der Hr. Ambaſador ihnen Lucerne Keines wegs verwilligen, auch nur den halben theil der verlaſſenden gutteren an andere vertuſchen, den ubrigen halben theil aber bezahlen laſſen wollen, oder man ſolls dem Richter zue Chambery uber geben. Sorgind allſo man werde die ſach uff den langen banck ſpillen wollen.

Hr. Trucchi und Greſy kommend aber mahlen, und wollend durch einen Wytlauffigen Diſcours behaubten, das man von ſyten S. A. R. gnug ſamme urſach habe, ihnen auch la Toure und St. Gioanni zenemmen, vermog der Schrifftlich ubergebnen grunden, welliche hernach den Talluthen von us communiciert, und von ihnen refutiert worden.

Frytags den 27tz bringt uns Hr. Baron de Greſſy die Zytung, das ihr Kon. Durchlt. einmahlen St. Jean et la Tour betreffende, in guetigkeit nutzit cedieren wolle, ſonder die ſach eher durch frombde Richter Uſſert Saphoy uſsſprachen laſſen; Darzue wir aber den Talluthen nit Rathen konnen; welliche hieruber ſich nachmahlen erklehrt, auch Lucerne, fahren zelaſſen; wann ihnen nur la Tour und St. Jean rein blybe.

Glych her nach werden wir von Hrn. Ambaſadoren viſitiert, wellicher eben dis was Hr. Greſſy auch proponiert, mit vermelden, Er habe zwahr bis har ſyn beſtes gethan,

man meine aber ſaphoyſcher ſyts, man mueſſe die Talluth von ihrer ſchweren fehleren wegen, mit abnäni St. Jean und la Tour zuchtigen, und wolle man ihnen hingegen was ſy verlaſſend ander-werts halb vertuſchen und halb zahlen. Lucerne ſeige gar nit zue erhalten, meinte nachmahlen das beſte ſyn, ſy ſich der Madame Royale ergebind und ihre Furbit begehrtind, oder uſſert Saphoy und Piemont beiderſyts anderſtwohar Richter ſuchtend, doch wolle Er uff unſer fehrner ernſt yfferiges anhalten operieren, das auch St. Jean und la Tour ihnen blyben mogind, doch ohne Religions exercice, welliches ihnen nit werde konnen bewilliget werden. Maſſen ſy Anno 1620 die Kirchen zue St. Jean vermuhren mueſſen, und die zythar an dwederem orth predigen dorffen, hiemit ihnen von dem exercitio Religionis der enden gar nut abgehe.

Sambſtags deh 28tz, brichtend Hr. Leger und 8 Talluth, Hr. Ambaſador habe ſich vohr ihnen zornig erzeigt, das Hr. Piannezza ſynen vorſchlag ihret halb nit annemmen wolle, werde nit muglich ſyn die abthuſchung der guetteren zethun, man wolle ihnen eher alles wie es ſy anligt bezahlen. St. Jean und la Tour werde ihnen auch dahinden blyben. Wylen aber Er Hr. Ambaſador ſehe, das ihr begehren nit unbillich, wolle Er wyters arbeiten und eher ſynen Konig zuſchryben;

power; But on the Dukes part it was held needfull that thoſe of the Valleys ſhould be chaſtiſed for the grevous enormities they had committed, by depriving them of San Giovanni and La Torre; as for the reſt, that the one moitie of their Lands ſhould be exchanged, and the other paid for; That Lucerna was not to be obtained upon any terms, and that he judged it their beſt courſe to yield up themſelves wholly to Madam Royale, and to beg her interceſſion, or elſe to ſeek Judges on both ſides, ſomewhere without Savoy and Piemont: Neverthele∫s by reaſon of our further ſerious and earneſt inſtances, he would labour that San Giovanni and La Torre may remain to them, without the exerciſe of their Religion, which could not be granted unto them, foraſmuch as in the Year 1620. they were forced to Wall up the Church at San Giovanni, and ſince liberty themſelves to preach in either of thoſe places; ſo that hereby they are not at all abridged as to the exerciſe of their Religion, in thoſe parts.

On Saturday the 28. Mr. Leger and 8. more of the Valleys came and informed us, that the Ambaſſador had before them declared himſelf much diſpleaſed, that the Lord Pianezza would not admit of his propoſal on their behalf, and had withal acquainted them that it was not poſſible to make the exchange of their Lands. The Duke would rather buy them out altogether, and that San Giovanni and La Torre muſt likewiſe be abandoned by them. But neverthele∫s ſince he the ſaid Ambaſſador did apprehend their requeſt to be reaſonable, he promiſed to make further inſtances, and rather to write

to the King his Maſter, and expect more effectual Orders. He propoſed alſo, that the matter might be brought before impartial Judges of both the one and the other Religion; to which he added, that it was no ſmall condeſcention of a Prince to ſubject himſelf to forrain Judicatures.

On the Lords day in the Morning, being the 29. we were accompanied by ſome of the Valleys, to hear a Sermon Preached at Pinachia, where we found a great multitude of the poor baniſhed people of the Valleys, to the number of about 1600. young and old; there met us about 60. Muſquetiers, who alſo conducted us back again, together with ſeveral Gentlemen ſtrangers, who out of a zeal to Religion had joyned themſelves to thoſe of the Valleys, and did then and ſince apply themſelves unto us, highly commending the valour & reſolute courage of thoſe of the Valleys, whereof there were about 1000. in arms, and 5 or 600 others. Thoſe poor people were exceedingly rejoyced at our arrival, and we were treated at the forenamed Pinachia.

On Monday the 30. of July, the Lord Truchi propoſed another expedient, namely that at S. Giovanni and La Torre, thoſe of both Religions ſhould ſeparate themſelves as to their habitations and Lands, & that each party by way of exchange one with another ſhould keep their dwellings and Lands ſeparately, that ſo all occaſion of future ſtrife, which for the moſt part did proceed from the cohabitation of thoſe that were of different Religions, might be prevented, yet notwithſtanding they ſhould not onely permit, but they themſelves ſhould alſo contribute thereunto, namely that the Fort of La Torre

und mehreren befelch erwarthen. Schluge auch fur, die ſach fur unpartheigiſche Richter von beiden Religionen kommen zelaſſen, mit vermelden, es ſeige vil das ein Furſt gegen ſynen undethanen ſo wyt gange, und ſich fromden urtheil underwerffe.

Sontags morgens den 29tz ſind wir in begleitung etlicher Talluten gen Pinache zur predig geritthen, allwo wir vil vertribne Talluth, (ſollend in 1600 ſyn, junge und Alte) angetroffen, inn 60 Fuſeliers Kamend uns entgegen, und begleiteten uns wieder, underſchidenliche wackere Cavaliers, die ſich us yfer der Religion zue denen luthen geſchlagen, habend ſich damals und ſiderharo by uns angemeldet, Ruehmend die dapferkeit und Heldenmuth der Talluthen, dero ungefahr inn 1000 in waffen, und in 5 oder 600 andere. Die guten Luth habend ſich ab unſer ankunfft ſehr erfrauwt, und ſind wir Zue bemeltem Pinache gaſtiert worden.

Montags den 30tz July, ſchlagt Hr. Trucchi ein ander mittel fur, namlich das Zue St. Jean und la Tour die von beiden Religionen ihrer wohnungen und gueteren halben ſich ſoltend ſonderen und jeder theil durch abthuſchung gegen ein anderen ihre wohnungen und gueter abſonderlich byſamen behalten, damit allſo allem anlaas kunfftiger ſtrytigkeiten, die meiſten theils us der by wohnung beider Religions verwanthen hargefloſſen, gewehrt werden moge, doch ſollend ſy nit allein Zuelaſſen, ſonder ſelbſten darzue contribuieren, das die veſtung Zue La Tour re-

repariert

pariert werde, wo das by ihnen den Talluthen nit erheblich, ſolle man es fur 3 unpartheigiſche Richter, uſſerhalb des Furſten gebieth, dero 2 Catholiſch und einer Evangeliſch, kommen und durch ſy entſcheiden laſſen.

Dis was Hꝛ. Trucchi uns pꝛoponiert, habend wir den Talluthen allſo bald communiciert, und ſy ſelbſten Zue demſelben gewiſen, ſyn meinung mehꝛers Zuvernemen, ſind daruber wider Zue uns kommen und uns eroffnet, das ſy dis nit uſſert dem weg ſyn befunden, es erzeige ſich aber ein neuwe difficultet, in deme man ihnen, ein antheil Landts, genant les Vignes, by Lucerne, gegen Roꝛata, in welichen 30 in 40 Evangeliſche Huſshaltungen ſeigend, auch mit Lucerne abſchꝛantzen wolle, darzu ſy aber keines wegs verſtehen konind, wann ſchon ſolliche Huſer und gueter ihnen auch glych den uberigen bezalt werden ſoltend, Dann ſy ſonſten mit den jenigen ungefahꝛ 80 Huſshaltungen, ſo us Lucerne, Campiglione, Fenil und Bubbiane vertriben, nirgenthin wuſſind, ſitenmahlen den Papiſten nit erlaubt, ihnen ichtwas Zeuerkauffen. Zue deme ſeige von diſen Vignes biſhar nutzit diſputiert, ſonder ſy von ihnen ruewig beſeſſen woꝛden. Die foꝛtereſſe betreffent, ſeigen ſelbige ihnen auch ſehꝛ beſchwerlich, hoffind aber Franckrich ſelbſten werde ſelbige wehꝛen, wegen Pignerolle, wir verſpꝛachend ihnen hieby nauchmahlen unſer beſts Zecontribuiren helffen.

Herr Moꝛland ſchꝛybt durch einen eigenen Courrier dem Hꝛn. Majoꝛ Wyſen, man ſolle mit den Tractaten nit ylen, hoffe bald dieſer ſachen halber oꝛdꝛe von ihꝛe Hoch-heit Zebekomen, und wann die tractaten nit racht abgehen wol-

ſhould be repared, and if that ſhould not be ſatisfaction to thoſe of the Valleys, that it ſhould be referred to three impartial Judges without the Princes Dominions, two of them Catholicks, and the third a Proteſtant; by whom the matter may be decided.

The propoſition of Truchi we immediately communicated unto thoſe of the Valleys, and directed them to himſelfe, that ſo they might more fully comprehend his meaning, and this being done, they came back to us again, and declared that this propoſition was not diſliked by them, were it not for a new difficulty, ariſing from a deſign (as they conceived) to deprive them, together with Lucerna, of a parcel of Land called *Les Vignes*, cloſe by Lucerna, over againſt Rorata, inhabited by about thirty or forty Evangelical Families, which they could by no means yield unto, although the full values of all the ſaid Habitations and Lands ſhould be paid unto them in like manner with the reſt, becauſe they knew not where elſe to beſtow about 80. Families driven out of Lucerna, Campiglione, Fenile, and Bubbiana, the Papiſts not being permitted to ſell them ought. Whereunto they added, that hitherto there had been no diſpute concerning Les Vignes, but that they had injoyed a peaceable poſſeſſion thereof. And as touching the Forts, they were a great greivance to them, & they hop'd that France it ſelf would be a means to hinder the ſame by reaſon of Pignerole, whereupon we promiſed them again to contribute our beſt aſſiſtance.

Mr. Morland his written by an expreſs to Major Weis, and in his Letter deſires that we would not overhaſten the Treaty, for that he hoped ſhortly to receive Orders from his Highneſs concerning this buſineſs; And if the Treaty ſhould not ſuc-

ceed well, and that wee thought fit to ſend for him, he would willingly cooperate in all ways poſſible, all which being communicated to Mr. Leger and Mr. Preux, it was thought expedient to defer the anſwer till we ſhould ſee what would become of the Treaty.

Now when thoſe of the Valleys had again been with the Lord Ambaſſador, they acquainted us, that he made great difficulty, not onely concerning Les Vignes, which he reckoned among the places on this ſide the River Pelice, which were judged to be forfeited, but alſo that they muſt gratifie their Prince in repairing the Fort of La Torre, both which propoſitions were exceeding grievous unto them. Hereupon we went our ſelves to the Lord Ambaſſador, and did moſt earneſtly deſire redreſs in this behalf, who likewiſe promiſed herein his utmoſt aſſiſtance. As for the reſt of the points of the people of the Valleys, wee have in like manner examined them, and not finding them unreaſonable, have given way to preſent the ſame to the Lord Ambaſſador.

On Tueſday the 31. thoſe of the Valleys were both Forenoon and Afternoon till Night with the Lord Ambaſſador, where they ſet before him the reſt of the difficulties, moſt of which are already known to your Lordſhips, and to almoſt all of them they received a favourable anſwer, ſo that they were tolerably well ſatisfied.

This day the Deputies of the people of the Valleys had further conference with the Lord Ambaſſador, and the Lord Truchi, concerning the points yet in debate, and have obtained an indifferent good reſolution about them. As to the remaining obſtacles, we ſhall interpoſe our ſelves further, and that effectually, hoping

ſind, konne man ihne beſchicken, wolle Er gern nach muglichkeit cooperieren, dis ward auch Hrn. Leger et Leprеux communiciert und gut befunden, mit der Antwort imzehalten, bis man ſehe wie die tractaten ablauffen wollind.

Als die Talluth abermahlen by Hrn. Ambaſadoren geweſen, habend ſy uns referiert, Er difficultire nach ſo wol les vignes betreffende, die er under den orthen ennert dem fluſs der Pellice die ihnen abgeſprochen, wolle verſtanden haben, als auch das man dem Furſten werde mueſen zue geben le fort a la Tour zue reparien, welliche beide ding aber ihnen ſehr beſchwerlich. Wir ſind daruber ſelbſten zum Hrn. Ambaſadoren gangen, und die remedierung mit yfer und ernſt an ihne begehrt, ſo Er uns nach muglichkeit zugeſagt. Der Talluthen ubrige puncten, habend wir auch durchgangen, und nit unbillich befunded, allſo ihnen zugelaſſen, dem Hrn. Amdoren ſolliche zeubergeben.

Zinſtag den 31tz ſind die Talluth vor und nach Mittag bis uff den Abend by dem Hrn. Ambaſadoren geweſen, demſelben auch ubrige ihre puncten (die uwer Gnaden meiſten theils ſchon bekanth) fur gelegt, und vaſt in allen guten beſcheid erlangt, allſo das ſy zimlich wol zue friden geweſen.

Hutigen tags habend die uſsſchuſs der Talluthen wyters mit dem Hrn. Ambaſadoren und Hrn. Trucchi der nach ſtrytigen puncten halber conferiert, und abermahlen zimlich guten beſcheid funden; woran es aber nach erwinden thut, werdent wir uns fehrners krefftigklich interponieren, hoffend allſo die

ſachen endtlich mit Gottes hilff ein guten uſstrag gewunnen werdint, den wir mit gedult und frauwden erwarthen und nit uſſetzen nach uſs dem Land reiſen werdent, bis die ſach vollents ihꝛe verhoffende Richtiskeit gehaben wirt; wollend auch nit ermanglen, was wyters furfalt uwer Gn. zeberichten, deren wir inn zwuſchent gluckſellige Regierung unde alle wollfahꝛt von Hertzen an wunſchend, und ſy ſamtlich Gottes gnedigiſter obhut, uns aber zue beharrlichen ihꝛen Gn. wol empfehlend, verblybende

Uwꝛ Gn.
Dienſt gehoꝛſam Willigſte,

Sn. Hirtzel,
Carolus von Bonnſteten,
Benedict Socin,
Joh. Jac. Stockar.

Datz Pignerolle und mit unſers Hochgeehꝛten Hꝛn. Mitgeſandten Hꝛn. Statthalter Hirtzels, inſigel verſchloſſen den $\frac{1}{11}$tz Augſten, An. 1655. abendts ſpath.

An die vier Evangelichen Stett, der Eidtgnoſchafft, Zurich, Bern, Baſſel und Schaffhuſſen abgangen.

Das deſer Copey dem Oꝛiginal glychlutend ſyge, bezuget

Andreas Schmidt, der Statt
Zurich udder Stattſchꝛyber.

that the buſineſs (through Gods aſſiſtance) will come to a good iſſue, which we expect with patience and comfort, being reſolved not to remove, nor to depart the Countrey, until this affair attain its hopeful determination, and we ſhall not be wanting to inform your Lordſhips of all further occurrences: In the mean time we heartily wiſh your Lordſhips all happineſs and proſperity in your Government, and recommending you wholly to Gods gracious protection, and our ſelves to your Lordſhips conſtant favour, we remain

Your Lordſhips moſt obedient
willing Servants,

Solomon Hirtzel,
Carolus von Bonnſteten,
Benedict Socin,
Jo. Jac. Stockar.

Given at Pignerolio, and ſealed with the Seal of our much honored fellow Ambaſſador, the Governour Hirtzel, the $\frac{1}{11}$ of Auguſt 1655. late at night.

To the 4. Evangelical Cities of the Cantons Zurick, Berne, Baſil, and Shaffhuyſen, this was ſent.

That this Copy is fully agreeing with the Original, is atteſted by

Andrew Schmidt Under-
Secretary in the City
of Zurick.

Extract

Extract of the ſecond Relation, which the Ambaſadors of the *Evangelical Cantons* ſent their Superiors from *Pignerol* $\frac{9}{19}$ of *Auguſt*, 1655.

An Authentick Copy of the true Original whereof, ſigned by Mr. *Andrew Schmidt* Under-Secretary of State of *Zuric*, is to be ſeen in the publick Library of the famous Univerſity of *Cambridge*.

Right Honourable, &c.

BY ours, dated Auguſt 1. Your honours (we ſuppoſe) underſtood what paſt till that time in the affair concerning the Evangelical profeſſors in the Valleys of Piemont, and how far it was then advanced, not doubting but by that and what hath ſince fallen out, your Honours will diſcern thus much, that according to our inſtructions and the Letters ſent unto us from your honours (the laſt whereof with the papers mentioned bearing date July 28. was delivered unto us laſt Sunday night over Aigle) we have contributed our beſt endeavours, according to what we conceived, upon the conſideration of the caſe, might prove advantagious to thoſe good people.

As an addition to which Relation, your Honours may be pleaſed to take notice, that on Thurſday the ſecond of this inſtant, Mr. Leger, and Mr. Lepreux, together with ſome other people of the Valleys, came to us, informing us, that they had received news, *viz* that their men were in a good poſture, and more came daily

Hochgeachte, &c.

US dem jenigen umbſtendtlichen bericht, ſo uwer Gnaden wir ſub dato 1. Auguſti Zugethan, werden dieſelben Zwyfels ohne allbereit verſtanden haben, was bis dahim in dem Geſchafft die Evangeliſche Talluth in Piemont betreffende furgeloffen, und woruf daſſelbe damahls beruehwet. Wollend daby nit Zwyflen, dann das uwer Gnaden us demſelben und nachvolden, ſo ſich ſiderharo Zutgetragen, ſo viel erſechen werdint, das wir hierinn nach mugligkeit, vermog unſerer inſtruction, und deroſelben uns Zugethanen ſchryben (dero letzters vom 28 July ſampt den Bylagen wir verwichenen Sonntags abents uber Aigle Zurecht empfangen) unſer beſtes contribuiret, was wir vermeint, nach befindender der ſachen beſchaffenheit, denen gutten Luthen werde erſprieſſlich ſyn konnen.

Haben hieruf uwer Gnaden Zevolg angefangener relation ferneres zevernehmen, das Donſtages den 2 dis die Herren Leger et Lepreur, ſambt etlichen andern Talluthen, zu uns kommen, und uns die ihnen vngelangte adviſen communiciret, inhaltende, das ihre volcker in guter poſtur ſich befindint, und uſs benachtbarten orthen taglich mehr zu ihnen ſtoſſind, auch uf erforderende nohtdurfft ſy mehrere hulff danachen ohne fehle gewertig werend, mit bit, etliche ſonderbare puncten dem Herren Frantzoſiſchen Ambaſadoren zu recommendiren. Worauf wir nit ermanglet, ehrengedachten Herren Ambaſadoren deſswegen Zebeſuchen und ihme angedutye der Talluthen puncten in beſter form zerecommendiren. By wellichem wir zwahren ziemlich guten beſcheid funden, maſſen er dann vaſt in allen puncten nach mugligkeit ſyn beſtes zethun ſich erbotten. Wider verſechen aber iſt glych daruff Herr Conte Trucchi zu uns kommen, ſich abe ihnen unſeren lieben glaubens gnoſſen erklagende, das dieſelben immerdar etwas neuwes uf die bahn bringind und wider alle gebuhr ihre ſachen nach ihrem wundſch und willen von dem Furſten erzwingen wollind; welliches ſich aber nit allſo thun laſſe, ſonder man muſſe eins und das ander ihr Konigl. Durchlauchtigkeit clementz heimgeben. Und ob glych ihnen noch mehrere gnaden widerfahren werdint, konnind doch dieſelben nit per modum conditionis, ihr Konigl. Durchl. darmit zeverobligeren, dem inſtrument ynverlybt werden. Doch was ihr Konigl. Durchl. uf unſere interceſſion, die ſy nit wenig achte, thun konnind, werde auch uſſert dem ufrichtenden inſtrument beſchehen, &c.

Hieruber wir ihme, Herren Conte Trucchi, nit allein ſelbſten die nothwendigkeit inſinuiret, ſonder auch Her Leger und Lepreur ſampt ihren Mithafften daſſelbe communiciret, und ihnen gerahten, auch ſelſten ihne Herren Trucchi, uber dis beſſer ze informiren.

Frytags den 3 dis ſind Herr Leger und Lepreur, mit den ubrigen uſschutzen der Talluthen, ſo wol by Herren Conte Trucchi als auch dem Herren Frantzoſiſchen Ambaſſadoren geweſen, und zwahren ihre

in to them out of the neighbouring parts, as alſo, that in caſe of neceſſity they were ſure of more ſupplies to follow; entreating us, to recommend certain propoſals in their behalf unto the French Ambaſſador. Whereupon we failed not to viſit the ſaid Lord Ambaſſador, and to recommend the foreſaid propoſals of theſe people unto him, to the utmoſt, whom indeed we found pretty well diſpoſed, ſo that he engaged almoſt upon every point, to do the beſt he poſſibly could in their behalf: But moſt unexpectedly, there arrived in the inſtant the Lord Count Truchi, making great complaints unto us againſt our dear friends of the ſame profeſſion, they were ever finding new devices, and moſt unduely went about to force their buſineſs from the Prince according to their own wills; which was not to be obtained in this manner, but they muſt refer themſelves in the particulars unto his Royal Highneſs Clemency. And that though more favours may be ſhewed them, yet the ſame could not be inſerted in the Inſtrument, by way of conditions, to binde his Royal Highneſs thereby. Neverthele ſs, that which his Royal Highneſs ſhould be able to do upon our Interceſſion, (of no ſmall eſteem with him) the ſame ſhould be performed as well, though not inſerted in the Inſtrument, *&c.*

Hereupon we not onely ſhewed the neceſſity thereof unto the ſaid Lord Count Truchi, but alſo imparted it to Mr. Leger and Lepreux with their Aſſociates, and adviſed them better to inform the ſaid Lord themſelves.

On Friday, the 3. inſtant, Mr. Leger, and Lepreux, with the reſt of the Valley-peoples Deputies, were with the Lord Count Truchi, as alſo with the French Ambaſſador, making their Remonſtrance, and receiving thereupon a project in writing of what was intended towards them, which did not at all content them. In regard whereof, upon their addreſs to us for advice, and having pondered the buſineſs and circumſtances thereof, we adviſed them, that our opinion was, they ſhould ſit down together, and having weighed every article well, put it in due form in writing, and if then they would communicate it with us, we ſhould be ready to adviſe them further. After Supper they returned to us, relating how they had exhibited thoſe their explained articles unto the L. Ambaſſador, & had moſt earneſtly ſolicited, that they might be granted them, which nevertheleſs he refuſed to take at their hands, and was not a little moved againſt them; when immediately after in came the Baron de Greſy, confirming the ſame, and ſaying, That the Lord Ambaſſador, and Count Truchi ſtood almoſt reſolved to abandon that Treaty altogether, & to be gone, intimating ſo much, as if we had inticed the people of the Valleys to ſuch innovations, as he termed them. Hereupon we not onely our ſelves remonſtrated what was needful unto him, but cauſed alſo the people of the Valleys to clear themſelves before him at large, in ſuch ſort, that at laſt he was ſatisfied, and entreated us next morning early (by his Secretary) that we would further aſſiſt the reviſing thereof, together with the Lords Truchi and Greſy, and contribute our beſt Offices to the buſineſs.

Having thereupon ſent for the ſaid Deputies of the Valleys, and remonſtrated unto them the Exigencie of the ſeveral points or articles, as alſo underſtood their opinions jointly and ſeverally, we repaired to the Lord Ambaſſador, where, in the preſence of the Lords, de la Bertonnieren, Tru-

nothdurfft dargethan und ein ſchrifftlichen uffſats, wie man ihnen begegnen wolle, emfangen, der aber ihnen gar nit annemlich geweſen; Deſswegen wir uf ihr rathsbegehren und nach erwegung befundener der ſachen und dero umbſtenden beſchaffenheit, unſer guttachten ihnen dahin ertheilet, ſy ſollind zuſammen ſitzen, alle articul wol erwegen, uf gebuehrende form uffs pappyr bringen, und ſo ſy dann uns ſolche communicirind, wollind wir ihnen gern mit ferneren rath begegnen. Erſt nach dem Nachteſſen kommend ſy wider zu uns, vermeldende, was geſtalten ſy ſolche ihre von ihnen erlutherten articul dem Herren Ambaſadoren gewieſen, und, das innen ſolche concedirt werdint, angelegenlich angehalten, die Er aber ihnen nit abnehmen wollen, ſonder ſich uber ſy nit wenig erzurnet; glych daruff kombt auch Herr Baron de Greſy und beſtettet es, mit vermelden, das ſich Herr Ambaſador und Conte Trucchi ſchier reſolvirt hetten, die handlung gentzlich ze abandonieren und hinweg zereiſen, druf duthende, ſam wir de Talluth zu ſolchen neuwerungen (wie Er ſy genennet) verandlaſſind; Wir haben ihm aber nit allein die nothdurfft dergeſtallten zu gemuht gefuhrt, ſonder auch die Talluth ſich vor ihme witlauffig ſelbs verantworten laſſen, das Er endtlich zu frieden geweſen, und morndes Sambſtages am morgen Herr Ambaſſador uns durch ſynen Secretarium erbitten laſſen, das wir drr reviſion, nebent Hrn. Trucchi und Greſy, wyters bywohnen und daby unſer beſtes contribuiren helffen wollind.

Nach dem wir nun die Herren Uſſchutzen der Talluthen fur uns beſcheiden, und uber dem ein und andern puncten, was die nothwendigkeit erforderet, ihnen zugemuht gefuhret, auch ihre meinungen ſambt und abſonderlich verſtanden, habend wir uns zu dem Hrn. Ambaſſadoren verfuget; da dann in beyweſen der Herren de la Bertonnieren,

ren, Trucchi, Orenco, Greſy, Perroquin, und noch etlich anderer anſechenlicher Herren und perſonen, nebent den Uſchuſſen der Talluthen, in drey ſtund lang, ein puncten nach dem andern ventiliret und ufs papyr geſetzt, auch alſobald von dem, weſſen man ſich verglichen, 4 Copeyen gemacht, und eine davon noch ſelbigen tages zur ratification gen Hofe geſchicket worden.

Gegen den Abent ſind die Usſchutz der Talluthen zu uns kommen, haben uns fur unſere huttige muhewaltung fruundtlich gedancket, mit bit, was by obiger handlung nit vollkommen erluthert werden mogen, betreffend die veſtung zu la Tour, die beſtimmung anzahl jahren, darinnen ſy aller beſchwerden erlaſſen werden ſollind, die verſicherung, das ihnen ihre abtrettende mutter innert dem fluſs pellice, ihm fall ſy ſolche nit ſelbs verkauffen konten, uff ein gewiſſe zyt mit bahrem geldt bezahlt werdind in beſter recommendation zehalten, ſo wir ihnen zethun verſprochen.

Sonntags den 15 Auguſti, habend wir abermahlen zu Pinache dem Gottes dienſt abgewartet.

Montags Abents iſt das patent von Hoff yngelanget, und den Usſchuſſen der Talluthen, morndes aber Zinſtages morgens von denſelben uns communiciret worden, mit wytlauffiger anduthung, welche puncten ihnen darinn beſchwerlich ſygen, unſers muttachtens daruber begehrende, welliches dahin gangen, das ſy nemlich Herren Conte Trucchi alſobald gebuhrendts angelegenliches flyſſes ihre beſchwerden eroffnen und der remedirung und verbeſſerung in unterthenigkeit begehren ſolind. Das nun iſt zwahren beſchechen; ſy habend aber nit alles erhalten mogen; weswegen der Frantzoſiſche Herr Ambaſador uns abermalen durch ſinen Secretarium bitten laſſen, nachmittag zu ihme zekommen, diſe ſach vollends richtig zemachen helffen.

chi, Orenco, Greſy, Berroquin, and ſome other Gentlemen and perſons of worth and quality, beſides the Deputies of the Valleys. We debated the matter point after point, and put it in writing, and of that which was agreed upon, we cauſed four Copies to be made, and one of them we ſent that very day to the Court for a Ratification.

Towards the evening the Deputies of the Valleys came to us, and kindly thanked us for our pains taken this day, praying us that we would be mindful of thoſe things, which could not be fully cleared, in the foreſaid tranſaction concerning the Fort at La-Torre, the ſet term of years wherein they ſhould be exempt from all burdens for the ſecuring of it that the value of thoſe eſtates which they are to part with, within the River of Pellice, ſhall, in caſe they cannot ſell off themſelves, be paid then in ready money, at a certain time, &c. all which we promiſed to tranſact for them.

Sunday the 15. of Auguſt, we again attended the worſhip of God at *Pinache*.

Monday in the evening, the Patent arrived from the Court, and was communicated to the Deputies of the Valleys, and by them the next morning, being Tueſday, unto us, together with an ample deduction of what points therein they finde themſelves aggrieved with, deſiring our advice about it, which was, that they ſhould forthwith duely and diligently remonſtrate their grievances to the Lord Count Truchi, and humbly pray for redreſs and amendment. This alſo they did accordingly; But could obtain nothing, by reaſon whereof the French Ambaſſador entreated us again by his Secretary, to come to him that Afternoon, and to help the perfecting of the accommoda-

tion. Whereupon being fully informed firſt, what was yet defective, and having imparted our advice therin to them of the Valleys, we repaired at the appointed hour unto the Lord Ambaſſador, before whom and moſt of the above-named Gentlemen the Inſtrument was read all over again; and the Deputies of the Valleys, of whom a conſiderable number was preſent, were heard what they had to object, Matters being debated for 3 hours together *pro* and *con*, till the whole was in a manner corrected and amended at laſt to their content; ſave onely, That after we were withdrawn, when nothing wanted but the ſubſcription of the people of the Valleys, they refus'd the ſame, upō this ground, that there was not the leaſt mention made in the Inſtruments of either our mediation or interceſſion; Inſomuch, that after Supper the Baron de Greſy came to us, to acquaint us therewith, and how much the French were offended by it, praying us to induce the ſaid people, to ſubſcribe, offering himſelf, in regard the Lord Ambaſſador would ſuffer none at all in any wiſe to be put into the ſaid inſtrument of peace beſides himſelf in his kings behalf, to help to adviſe how this buſineſs may be tranſacted both to our and the Valley-peoples content; to whom we were not wanting to anſwer what was requiſite.

On Wedneſday, yeſterday morning, the Deputies of the Valleys came to inform us at large of the ſame thing, repreſenting unto us, That ſince not onely your Honours from the beginning, but we alſo hitherto had ſo faithfully ingaged and undertaken for them, they were ready, rather not to accept of the peace at all, if honourable mention were not made in the Inſtrument of your Honours or us, according to deſert.

Sind auch nach yngenommenen umbſtendentlichen bericht, woran es noch erwinde, auch ihnen den Talluteen daruber ertheiltem unſerem guttachten, uff die beſtimbte ſtunde zu dem Herren Ambaſadoren gekehret: Vor wellichem un mehrtheils obvermeldten Herren dann das inſtrument von neuwen dingen abgeleſen, die Herren Uſchutz der Talluthen, ſo in zimlicher anzahl vorhanden geweſen, in ihrer angelegenheit verhoret, drey ſtunden lang einandern pro & contra gehalten, und endtlich zu ihrem benugen vaſt alles corrigiret und verbeſſert worden; uſſert deme, das nach unſerem abtritt, da es noch umb die unterſchrifft der Talluthen zethun geweſen, ſy ſich derſelben geweigert, wyl in dem inſtrumento weder unſer mediation noch interceſſion mit keinem worte gedacht werde. Iſt alſo erſt nach dem Nachteſſen Herr Baron de Greſy zu uns kommen, daſſelbe, und wie ſehr ſich der Herr Ambaſador daruber erzurnet, eroffnet, mit bit, ſy die Talluth zum underſchryben zeverleiten, ſich anerbietende, ſittemahlen der Herr Ambaſador von ſynes Koniges wegen nebent ihme niemand in einichen wyſs noch wege in dem Friedens patent lyden wolte, dahin zugedencken helffen, wie deſer ſach zu unſerem und der Talluthen benugen begegnet werden moge, Daruber wir ihme die nothdurfft ze antworten nit underlaſſen.

Mittwuchs, als geſtert morgens, ſind wir von den Herren Uſchuſſen der Talluthen deſſen der lenge nach auch berichtet worden, mit fernerem anduthem, wyl nit allein uwer Gnaden vom Anfang, ſonder auch wir die Zythar uns ihrer ſo treuwlich beladen und angenommen, das ſy derowegen ehr den Frieden gar nit annemen wollind, wann uwer Gnaden, oder unſer, in dem inſtrumento nit auch nach ehren wolverdienter maſſen ermeldung beſcheche.

Denen wir daruber geantwortet, dis were zwahren ja billich, und wollind wir noch ſelbſten ſechen, ob es uff gewiſſe form zuerheben ſyn werde, wo aber nit, wollind wir doch von deßwegen den Frieden gar nit hinderen, ſonder erwartet ſyn, wie man uns verluteter maſſen anderwerds begegnen werde. Sind daruber zum Herren Ambaſadoren gekehret, und mit ihme die nothdurfft hierus geredt; und wyl nun derſelbige von ihr Konigl, Mt. wegen, als welliche allein uf des Herren Protectoris in Engeland, der Herren General Staden in Holland und uwer Gnaden anhalten ſich des Geſchaffts beladen habe, ſich eben hochlich beſchwerdt, nebent deroſelben, in was grad es glych were, jemand andern in dieſer Friedens handlung by zuſetzen: Darnebent aber ſich erboten, unſere treuwe officia durch ein Schryben an uwer Gnaden als Atteſtation beſter maſſen Zubezugen, ein glyches auch von uns begehrende, und wir bynebents auch von ihr Konigl. Durchl. ein glyches Zuerwarten Ze haben vertroſtung empfangen: Habend wir uns viel eher deſſen ſettigen, als aber den erwunſchten Frieden dardurch lenger ufzuhalten und den Talluthen mehren uncoſten verurſachen wollen. Habend auch by dieſer viſite des Herren Ambaſadoren demſelben ihr der Talluthen ſach ins gemein, und ſonderlich das das Fort a la Tour eheſt geſchliſſen werde, recommendiret, daby Er ſyn beſtes Zethun ſich erklehert.

Hieruff wir die Uſſchuſſe der Talluthen fur uns beſcheiden, und ſy Zum underſchryben deſſen, was geſtert beſchloſſen worden, diſponiret, welliche daruber mit unſeren Secretario Zu Herren Conte Trucchi ſich verfuget, und was an ſie begehrt worden underſchryben. Iſt auch alſobald die patent (mit etlichen Copeyen, darvon wir eine

To whom we replied, that indeed the thing was juſt, and we would endeavour our ſelves, to get it obtained in a certain way. But that in caſe we ſhould not prevail, yet we would by no means hinder the peace, but attend how we ſhall be otherwiſe conſidered, according to the intimation given. Hereupon we repaired to the Lord Ambaſſador, and had conference with him about this matter. He reſented it very highly in his Majeſties behalf, who alone, upon the application of the Lord Protector of England, the Lords States General of the Netherlands, and of your Honours, had charged himſelf wholly with the buſineſs, and took it ill that any other in any kind whatſoever ſhould be mentioned in this Treaty of peace; Nevertheleſs, he offered us his Letters to your Honours, to give ample teſtiſtimony of our faithful indeavours in this Negotiation, deſiring the like of us; Beſides, hopes were given that we ſhould receive the like atteſtation on our behalf from his Royal Highneſs. For this cauſe we were content to acquieſce, rather then the happy peace ſhould be delaied any longer, and more charge and trouble be brought upon the people of the Valleys. In the time of this viſit of the Lord Ambaſſador, we likewiſe recommended the cauſe of the people of the Valleys in general, and eſpecially deſired that the Fort at La Tour might ſpeedily be ſlighted, wherein he promiſed his beſt endeavours.

Hereupon, we cauſed the Deputies of the Valleys to come before us, and diſpoſed them to ſubſcribe the yeſterdays agreement, who then together with our Secretary, repaired to the Lord Conte Truchi, and ſubſcribed it, as was deſired; and immediately after the Patents, and ſeveral Copies of them (one whereof we keep in our

hand, for informations, and till all things ſhall be performed) by our great trouble, care and painfulneſs, and to the good ſatsfaction of the people of the Valleys, were at laſt compleated, which the Lord Conte Trucchi took along with him to Rivoli, to get the ſame confirmed and recorded, which we expect will be done. And whereas the truce was to end to morrow, the ſame is now prolonged to Tueſday next, and we doubt not but in the Interim the peace will be accompliſhed.

Yeſternight we had Letters from his Highneſs the Lord Protectors Deputy, Mr. Morland, and this day we anſwered the ſame, as your Honours may ſee by the Copies here annexed.

Thus your Honours ſee again the ſtate of affairs; and we queſtion not your being favourably ſatisfied with our performances hitherto, conſidering the preſent condition of things, we having not been wanting to contribute the utmoſt of our care and zeal in the buſineſs, we pray God to vouchſafe his gracious bleſſing to the whole, that this tranſaction of peace may not onely be confirmed, but ſpeedily executed, and ſtedfaſtly maintained, and that our dear fellow Brethren of the ſame profeſſion may effectually injoy the fruit thereof.

Commending your Honours to the moſt High for to bleſs and proſper your Government, and our ſelves to your favours, We reſt,

Your Honours,
moſt obedient;

Salomon Hirtzel,
Carolus von Bonnſteten,
Benedict Socin,
Jo. Jac. Stockar,
a Nuſeren.

Zur nachricht und bis alles ſyn richtigkeit hat, by unſeren handen behaltend) Zu ihr der Talluthen guttem benugen, und mit unſerer groſſen muhe, ſorg und arbeit endtlich ufgericht worden. Welliche Herr Conte Trucchi nacher Rivoli genommen, dieſelbe confirmiren und auch interinieren zelaſſen, deſſen man jetzt Zuerwarten. Und wyl morn die trefues widerumb uſlauffend, ſind ſy bis uff nechſtkunfftigen Zinſtag morgens prolongirt worden, nit zwyflende, in zwuſchens der vollige Frieden ervolgen werde.

Geſterigen abents hat ihr Hochheit des Herren Protectoris in Engeland Deputirter Herr Morenland uns Zugeſchryben, und wir demſelben hut wieder geantwortet, wie die Bylagen ſub literis A. & B. vermogend.

Sechend alſo Uwer Gnaden abermahlen, woruff die ſachen beruhwend. Wir wallend auch nit Zwyflen, dan das by ſolcher der ſachen bewandnuſs dieſelben mit unſeren biſharigen verrichten ein Gnadiges vernugen haben werdint; wie wir dann an unſerem uſſerſten flyſs und yfer nutzit erwinden laſſen, Gott bittende, das Er wolle, das dieſer Friedens verglych nit allein confirmiret, ſonder eheiſt executiret und ſtyff gehalten werde, auch offt ermelte unſere liebe glaubens gnoſſen deſſen rechtſchaffen gefreuwet werden mogind.

Thund hieruff Uwer Gnaden dem Allerhochſten zu gluckſeliger Regierung und aller proſperitat, und uns zu ihren Gnaden wol empfehlen, verblybende,

Uwr Gn.
Dienſt gehorſam Willigſte,

Salomon Hirtzel,
Carolus von Bonnſteten,
Benedict Socin,
Joh. Jac. Stockar,
a Nuſeren.

Datum Pignerolle und mit unſers Hochgeehrten Hrn. Mitgeſandten Hrn. Statthalter Hirtzels, pitſchafft in unſer aller nahmen verſchloſſen den $\frac{9}{19}$tz Aug. 1655.

An die vier Evangelichen Stadt der Loblichen Eidtgnoſchafft abgangen.

Given at Pignerole, and in the name of us all; Sealed with the Seal of our Honoured Fellow Ambaſſador Governour Hirtzel this $\frac{9}{19}$ of Auguſt, 1655.

To the four Evangelical Cities of the Honourable Confederacie.

Das vorſtehende Copia mit dem Original collatinando demſelben glychlutend befunden worden, bezuigt

Andreas Schmidt, Under-
Statt-ſchryber der Stadt
Zurich.

The foregoing Copy being compared with the Original doth agree therewith. Teſtified by

Andrew Schmidt, Under-
Secretary of the City
of Zurick.

The

The Extract of the third ~~and last~~ Relation, which the Ambaſsadors of the Evangelical Cantons ſent their Superiours from *Pignerol* $\frac{11}{21}$ of Auguſt. 1655.

An Authentick Copie of the true Original whereof, ſigned by Mr. *Andrew Schmidt* under Secretary of State at *Zurich*, is to be ſeen in the publick Library of the famous Univerſity of *Cambridge*.

Honourable, &c.

BY our former, dated two days ago, Your Honours have already underſtood what hath paſt in our Embaſſie from the firſt, till that time. Yeſterday we received another Letter of Mr. Morland from Geneva, ~~which~~ your Honours may peruſe numero 1, 2,3,4. and you may underſtand by the laſt, after what manner, by means of the journey taken by the Lord Conte Trucchi, and his removing (as he told us) of all remaining difficulties, the inſtrument of peace was ratified, ſealed and ſubſcribed by their Royal Highneſſes, and in the beſt manner entred and recorded, as well by the Counſel, as by the Exchequer: Accordingly the inſtrument made in this behalf was ſhewed us this morning by him the ſaid Lord Conte Trucchi, and will bee delivered likewiſe to the Deputies of the Valleys, whom we do hourly expect here; The execution

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Hochgeachte, wol Edle, Geſtrenge, Fromme, Veſte Furnemme, Furſichtige, Wyſe Inſonders Hogeehrte, gnedige liebe Herren und Obern.

Uſs unſerm vorgeſtrigen werdent uwr Gnaden nunmehr verſtanden haben, was ſidt dem 1. dis bis dahin, ſich by und mit unſerer Geſandtſchafft zu getragen, Geſtert iſt uns aber ein ſchryben von Herren Morenland us Genff zu kommen, ſampt 2 bylagen us Engellandt, welche ſampt unſer antwort ihme daruber ertheilt uwr Genaden us den by lagen ſub numeris, 1, 2, 3, 4. Zu erſechen, und aus dem leſteren zu glich zevernemen, was geſtalten vermittleſt Herren Conte Trucchi nacher Rivolle und Turin Furgenommer Reiſs, und us dem weg rummung (wie Er uns geſagt) aller nach ubrigen geweſsnen difficulteten das Friedens inſtrument von ihr Kon. Kon. Durchl. Durchl. ratificiert, beſiglet und under ſchryben, des glychen von dem Senat, ſo wol als der Chambre des Comtes in beſter form interiniert worden, Maſſen dann die hierumb uff gerichte inſtrument uns diſen Morgen von ihme Hrn. Conte Trucchi furgewiſſen, dieſelben auch den Usſch. der Talluthen dero wir ſtundlich gewertig, werdent ubergeben werden, und die daruber exe-

cution unfelbarlich auch erfolgen, von dero wegen mir uns noch ein parr tag allhier uff halten, und ſo bald die ſachen richtig, uns widerumb nach Turin und Rivoli begeben, und zu unſer Heimbꝛeiſs, gliebts Gott, fertig machen werdent, ſo uwꝛ Gnaden wir by diſer glagenheit unangefuegt nit laſſen ſollen, Gott pittende, Er ſelbſten zu der Execution, und beſtendiger obſervation dis fridens unſeren lieben glaubens gnoſſen zu troſt ſyn krefftiges gedeyen und ſagen verlyhen wolle, auch uwꝛ Gnaden bis zu unſer glucklichen heimbkunfft, und fur baſs jederwylen innbeharlichem floꝛ und wolſtand erhalten, zu dero Gnaden wir uns darmit zu glych auch wol Empfehlend und verblybend

Uwer Gnaden
Dienſt gehoꝛſam willighſte

Salomon Hirtzel,
Carolus von Bonnſteten,
Benedict Socin,
Joh. Jacob Stocker von
Nuehoꝛen.

Datum Pignerole und in unſer aller nammen mit unſers Hoghgeehꝛten Hꝛn. Mitgeſandten Hꝛn. Statthalter Hirtzels von Zurich ynſigel verſchloſſen den $\frac{11}{21}$ Auguſt. Ann. 1655.

Abgangen-an Zurich-Bern. Baſſel und Schaffhuſſen.

Das diſe Copia dem Oꝛiginal gantz glychlutend ſygen bezeiget

Andreas Schmidt, der
Stadt Zurich, Under-
Statt-ſchꝛyber.

hereof will follow without fail, by reaſon whereof we ſhall be conſtrained to ſtay yet a day or two, and, as ſoon as things are cleared, return to Turin and Rivoli, and prepare, God willing, for our journey homewards; which we could not but intimate unto your Honours by this opportunity, praying God, that he himſelf will be pleaſed effectually to proſper and bleſs the execution and conſtant obſervation of this peace, to the comfort of our dear fellow Brethren, and to keep your Honours, *&c.*

Your Honours moſt obedient
willing Servants,

Salomon Hirtzel,
Carolus von Bonnſteten,
Benedict Socin,
Johan Jacob Stockar von
Nuehoren.

Given at Pignerole, and in the name of us all, Sealed with the Seal of our Fellow Ambaſſador, Governour Hirtzel, this $\frac{11}{21}$ of Auguſt, 1655.

Directed to Zurick, Bern, Baſil, and Schafhuſen.

This Copy agreeth with the Original; atteſted by

Andreas Schmidt, Under-
Secretary of the City
of Zurich.

An Extract of the fourth and laſt Relation, of the four Ambaſſadors of the *Evangelical Cantons*, which they ſent their Superiors, dated from *Turin* $\frac{21}{31}$ *Auguſt*, 1655.

An Authentick Copy of the true Original whereof, ſigned by Mr. *Andrew Schmidt* Under-Secretary of State at *Zuric*, is to be ſeen, together with the reſt of the Original Papers and Manuſcripts in the publick Library of the famous Univerſity of *Cambridge*.

Right Honourable, &c.

WE doubt not but your Lordſhips have by our two laſt of $\frac{9}{19}$ and $\frac{11}{21}$ of this Moneth, and the incloſed Papers ſufficiently underſtood by this time, how the inſtrument of Peace was approved of by their Royal Highneſſes, and ratified by their ſeals and ſubſcriptions, as alſo entred or recorded both by the Council and the Checquer, and ſhewed unto us. Thereupon the ſaid Inſtrument, and the Certificate of it being recorded, was on the ſame eleventh day delivered into the hands of the people of the Valleys, and it was agreed, that in purſuance thereof, they of the Valleys ſhould withdraw their forces the Sunday, Munday, and Tueſday following, and the Duke his on Munday, Tueſday, and Wedneſday; Which alſo was performed accor-

Hogeachte, Wol Edle Geſtrenge, Fromme, Veſte, Furſichtige, Wohlwyſſe, Inſonders Hochgeehree gnedige liebe Herren und Oberen, Uwr Gnaden ſeygen unſer gehorſamm willigiſte dienſt und freundliche ſalutation ungeſpartes fleyſes bevor.

ES werden uwr Gnaden uſs unſeren beiden letſteren vom $\frac{9}{19}$ und $\frac{11}{21}$tz hujus, und den bylagen nun mehr verhofftenlich zu benuegen vernommen haben, was maſſen das Fridens Inſtrument, von ihren Kon. Kon. Durchl. Durchl. guet geheiſſen, mit ſiegel und hand-underſchrifften bekrafftiget, und ſo wol vom Senat, als der Chambre des Contes interiniert, auch uns gezeigt worden. Daruber iſt nun gedachtes inſtrument und die interinations-ſchyn nach den $\frac{11}{21}$tz dis den Talluthen in die Hend gelieferet, und verglichen worden, das daruber ſy die Talluth, am Sontag, Montag, und Zinſtag, die Hertzogiſchen volcker aber, am Montag, Zinſtag, und Mittwuchen deſcampieren ſollind, welliches auch beſche-

hen, und von etlich der unſringen, die wihr Zu dem Ende an ſelbige ohrt geſchickt, alſo befunden worden. In Hoffnung nun, das ſolliches wie angeduth, beſchehen werde, habend wihr verſchinen Sontags 8 tag nach der predig, von den in der Kirchen zu Pinaſche in Zimmlicher anzal ſich befundenen Talluthen ſchrifft und Mundtlich den Abſchied genommen, und was die nuthurfft erfoderet, ihnen Zu gemueth gefuhrt, daruber ſy uns niet allein domalen, ſondern auch morn und ubermorndes durch ihre Uſchuſs Zu Pignerole mundtlich des glychen mit einem von den Furnembſten underſchribenen Danckſchryben fur-unſere innamen uwr Gnaden gehabte muegwaltung, und ihnen bewiſne treffenliche Officia und beneficia Hochlich gedancket.

Montags und Zinſtags den $\frac{13}{23}$ et $\frac{14}{24}$ habend wir uns inzwuſchent und erwartung, wie alles ablauffen werde, Zur wegreiſs alharo fertig gemacht, und zu dem ende, nebent anderen Herren auch den Franzoſiſchen Herren Ambaſſadoren, und er uns Hinwiderumb complementirt. So ſind die gefangene Munchen und andere, von des Hertzogen Volbkeren am Montag, die inn Turin gelegne uber 60 gefangne Talluth aber von Manneren, wyberen Tochteren und Kinderen (darunder in 40 uſs Schwachheit ſchon abgetretten waren, ſiderhat aber nit groſſem reuwen ſich wieder Zu unſer kirchen bekhendt) Zinſtags morgens, Zuvor mit etwas ſpyſs und tranckh uber die gewonheit, auch mit einem ſtuckli gelts verſehen, uf wegen nacher Pignerole gebracht, und auch uns zugefuhrt worden, die wihr nach freundtlichem zu ſprechen, und mit einem

dingly, and effectually found to be ſo by ſome of ours, whom for that very end we had ſent to thoſe parts. So not doubting, but touch will be kept, as was ſignified, we thereupon laſt Sunday was ſevennight, in the Church at Pinache, after Sermon, both by word of mouth and writing, took our leave of the people of the Valleys in a conſiderable number there aſſembled, reminding them of what was requiſite; upon which they not onely then and there, but the next and following days likewiſe at Pignerolio, both by word of mouth and by a ſolemn writing, drawn and ſigned by ſome of their principal Leaders, returned us all poſſible thanks for our Offices and benefits undertaken and performed on their behalf, in the names of your Lordſhips.

Munday and Tueſday the $\frac{13}{23}$ and $\frac{14}{24}$ we were making our ſelves ready for our return hither, expecting in the interim all things ſhould proceed; And to that end we made ſeveral viſits, and among other alſo to the French Ambaſſador, and were alſo reviſited by him. And for the Friers and others belonging to the Duke, in hold among thoſe of the Valleys, being ſet at liberty on Munday, above threeſcore alſo of the ſaid people impriſoned at Turin, Men, Women, Maids, and Children, (forty whereof had already fallen from the faith, out of frailty, but ſince returned again to our Churches, with a great deal of ſorrow) were ſet free on Tueſday morning, and after ſome refreſhment with meat & drink, beyond the ordinary Treatment, being furniſhed with a ſmall piece of Money they were brought on their way toward Pignerolio, and there preſented to us, and we having friendly ſpoken to, and diſmiſſed them again

vvith ſome Moneys for their journey, they gave us many thanks vvith tears in their Eyes, and after they had been entertained with a Dinner by the Deputies at Pignerolio, they repaired joyfully homewards. Since therefore we ſaw, that the peace was really executing without further impediment, we departed in Gods name on Wedneſday morning the $\frac{15}{25}$ of this Moneth, from Pignerolio back to Turin, in company of the Baron de Greſſy, and were by the way at Orbazan, nobly entertained by Order of his R. Highneſs, as alſo ſince our return hither we are ſtill defraied by his appointment.

As ſoon as we arrived here, that day there came alſo an expreſs from Geneva, with your Lordſhips 2 Letters, of the *9th* and 10*th* of this Moneth, together with a Copie of Mr Morland's Letter, whereunto we anſwered according to the Copy here incloſed. Wherein your Lordſhips ſhall ſee, how gladly we would have entertained the Cooperation of the Engliſh and Holland Commiſſioners, and what the reaſons are which diſabled us, on our parts, to protract the execution of the peace according to Mr. Morland's deſire. And indeed, our ſuffering the Treaty to proceed thus far, was (among other things) even becauſe the time of the Engl. and Holland commiſſioners could not be preciſely known; nor was there any certain notice as yet given concerning it: Beſides, it was much to be feared, the buſineſs might have been delayed till Winter, when it would have been impoſſible for the poor people of the Valleys to have ſubſiſted any longer in thoſe Mountains. And though thoſe Commiſſioners had come, yet it is a queſti-

zehrpfening auch wider von uns gelaſſen, darumben ſy uns mit weinenden augen Hochlicken gedancket, und nach zu Pignerol von den Deputierten empfangen mittagmahl ſich mit freuwden zu den irigen begeben. Nach dem wihr nun geſehen, das der Friden ohne hinderung ſyn execution erlangen thuet, ſind wihr Mittwuchs morgens den $\frac{15}{25}$ dis inn Gottes nammen von Pignerol uff Turin zu, inn begleitung Herren Barons de Greſſy widerumb verreiſt, und under zwiſchend Orbazan uſs Jr. Kon. Durch. an-ordnung, ſtattlich tractiert worden. Wie dan die Gaſtfreyhaltung ſidt unſer widerkhunfft alhie auch noch continuiren thuet.

So bald wihr am Abent bemelts tags alhie ankommen, iſt zu glych ein Poſtilion von Genff, mit uwr Gnaden 2 Schryben, von 9tz und 10tz dis, des glychen mit copeylich byligendem ſchryben Herrn Morlands, auch angelangt, deme wihr geantwortet, wie die bylag vermag. Da dann uwr Gnaden darus erſehen werden, wie lieb uns die mit-wurckung inn diſſem geſchefft, Der Herren Engel- und Hollendiſchen geſandten geweſen were, und uſs was urſachen wihr unſer ſydts die execution des Fridens, ſyn Herren Morlands begehren nach nit, uffhalten konnind. Das wir aber den tractaten umb ſo vil eher den fortgang gelaſſen, Hat under anderem auch, das uns darzu ver urſachet, wyl man die zyth der Engel- und Hollendiſchen Herren geſandten ankhunfft nit eigentlich mogen wuſſen, auch iethalber nach diſmahln kein gwuſſe nachrichtung verhanden, inzwiſchendt zu beſorgen geweſſen, es mochte ſich die ſach gar bis gegen dem winter verzuchen, Da dan ihnen Talluthen uff ſolchen gebirgen zehalten nit mehr muolich geweſen were; Auch wann ſy glych kommen, zu bedencken geweſen, Ob nit grad auch ihnen, glych wie uns beſchehen ſolche Cooperation inn der Fridens Handlung hette diſputiert, und durch des wegen vil wechſlende ſchryben die ſach wyt us hin prolongiert werden, oder ſonſt zu einer wytleufftigkeit gerathen mogen, wyl ihrer Majeſt. die Mediation von ihr Kon. Durchl. ubergeben, und ſy zu derſelben auch von anderen Stenden erſucht worden; Nebent deme der Frantzoſiſche Herr Ambaſſador ſich verluthen laſſen, ihm fahl die Talluth ſich in ſolch uſſerlichen dingen zur billichkeith bequemen wollind, werde ſyn Konig ihnen die protection und uffenthalt inn ſynem Land uffkunden, und ſy darinn nit mehr gedulden und lyden; Anderen motiven mehr, die ſyner zyt beſſer mundtlich eroffnet werden konnen, zu geſcwygen. Sidt unſer wider ankhunft alhie habend wir nit ermanglet, uff die vollzuhung des a parte gemachten articuls, die demolition des forts a la Tour betreffend, beſſermaſſen Zu tringen, und Zwahren das ſolche ervolgen werde, guethe verſicherung empfangen, Es iſt aber dieſelbe durch das yngefallne Leid der verwittibten Hertzogin Zu Mantua, geweſner Gubernatorin Zu Portugal ihr. Kon. Durchl. Herren Vaters Sel. Schweſter, ſo uff ihrer Reiſs us Hiſpanien an dem alhieſigen Hoff todts verſcheiden, wie auch der M. Royale unpaſsligkeit, ſo wyt verhindert worden, das wihr by Hoff ſelbſten des wegen kein wythere inſtantz machen konnen, wie wihr aber by erſter wider offnung der audienzen mit ernſt thuen werden. Wyſſen allſo uwr Gn. unſers uff-bruchs von hier noch nit eigentlich zeberichten, hoffend aber das die ſachen uff unſer inſtendigeſt anhalten in kurtzen ihre vollige Richtigkeit werdind erlangen, und wihr allſo in Gottes nammen unſer Heimbreiſs furnemmen

on whether this their Cooperation in the Treaty of peace might not have been diſputed, even as our own was, and ſo by reciprocal manifold returns of writing and conteſting, the buſineſs might have been protracted too far, or incumbred with other inconveniences, ſeeing his R. Highneſs had given the point of Mediation, wholly to his Majeſty, whom other ſtates alſo themſelves had entreated to take the ſame upon him: Beſides, that the French Ambaſſador had plainly declared, That in caſe the people of the Valleys did not in ſuch outward concernments accommodate themſelves to reaſon, His King would renounce them all protection and refuge in his Country, and not ſuffer or endure them therein any longer. We paſs by other Motives which are fitter to be declared in due time by word of mouth. Since our return hither, we have not been wanting to preſs and urge the performance of the article made apart, touching the ſlighting of the Fort at La Torre, and have likewiſe received good aſſurance, that it ſhal be effected; onely the ſame hath been retarded, through the Courts mourning for the Dutcheſs Dowager of Mantua, ſometimes Governeſs in Portugal, ſiſter to the Father of his R.H. who in her journey out of Spain departed this life at this Court. Beſides, the Dutcheſs Royal her own indiſpoſition hindred, that we could not preſs the buſineſs further at Court; Nevertheleſs, we are reſolved to preſs in good earneſt, as ſoon as Audience ſhall be admitted in Court again. For this cauſe alſo we are not able as yet punctually to adviſe your Lordſhips of the time of our departure hence, but reſt confident that the buſineſs, by means of our inſtant ſoliciting, will ſhortly obtain its ful accompliſhment, and we thereby be enabled to ſpeed our return in Gods name. So recommending your Lordſhips together with us to the Divine Protection, and our ſelves to your Lordſhips grace and favour, We remain,

Your Lordſhips
most obedient;

Salomon Hirtzel,
Carolus Bonnſteten,
Benedict Socin,
Johan Jacob Stockar.

Turin the $\frac{21}{31}$ Auguſti, 1655.

To the four Evangelical Cities of the Helvetian Confederacie, Zurick, Bern, Baſil, and Schaffuſen.

The Copy atteſted by

Andrew Schmidt, Under-Secretary of Zurick.

konnen. Thuend hieruff uwr Gnaden ſampt uns Gottlicher bewahrung und uns zu dero Gnad. wolempfellen, verblybende

Uwr Gnad.
Dienſt gehorſam Willigſte,

Salomon Hirtzel,
Carolus von Bonnſteten,
Benedict Socin,
Joh. Jac. Stockar.

Turin den $\frac{21}{31}$ Auguſti, An. 1655.

An die vier Evangelichen Stet der Eidtgnoſchafft, Zurich, Bern, Baſſel, Schaffuſſen abgangen.

Das diſere Copia dem Original glylutend ſyge, bezugt

Andreas Schmidt, Under-Statt-ſchryber Zurich.

Theſe are the true Relations which the four Ambaſſadors of the Evangelical Cantons aboveſaid ſent their Superiours from Pignerol, *and* Turin, *the Latter whereof were accompanied with Copies of the Patent, or Articles accorded by His Royal Highneſs to His Evangelical ſubjects of the ſaid Valleys. The which ſaid Patent and Articles were at the ſame time printed at* Turin, *and publiſhed by the ſpecial Order of his Royal Highneſs.*

Copy

Copy of a Patent of Grace and Pardon, accorded by His *Royal Highneſs* to His Subjects profeſſing the *Reformed Religion* in the *Valleys* of *Piemont*.

Faithfully tranſlated out of the printed Copy publiſhed at *Turin* according to ſpecial Order, by *Gio. Sinibaldo*, Printer to *His Royal Highneſs* and of the moſt Honourable Chamber, 1655. Which is to be ſeen in the publick Library of the famous Univerſity of *Cambridge*.

A Patent of Grace and Pardon by his R. H.	*Patente Di Gratia e Perdono dà S. A. R.*
Granted to the men profeſſing the pretended Reformed Religion in the three Valleys of Lucerna, San Martino, and Peroſa, with the places of San Bartolomeo, Roccapiatta, and Praruſtino, they quitting in the mean time the places beyond Pelice, obſerving the conditions ſpecified in the ſaid patent of Grace, and not departing from that obedience which they owe to his Royal Highneſs.	*Accordata à gl'huomini profeſſanti la preteſa Religione Riformata nelle tre Valli di Lucerna, San Martino, & Peroſa, & ne luoghi di San Bartolomeo, Roccapiata, & Praruſtino, mentre abbandonino i luoghi eſſiſtenti oltre il Pelice, oſſervino le conditioni appoſte in detta Gratia, & non s'allontonino dall' ubbedienza dovuta all' Altezza ſua Reale.*
CHARLES EMANUEL, By the Grace of God Duke of Savoy, Prince of Piemont, and King of Cyprus, *&c.*	CARLO EMANUEL, *Per gratia di Dio Duca di Savoia, Prencipe di Piemonte, Rè di Cipro,* &c.
IT is the part of a good and generous Prince, not onely on the one ſide to vanquiſh and ſuppreſs by force of Arms his Enemies that violently oppoſe him, and by ſevere chaſtiſements to reſtrain the diſobedience of the people and keep them within due	E *Parte, di buono, e generoſo Prencipe non meno di comprimere, è debellare col valor dell'armi la violenza de'nemici, e con la ſeverità de caſtighi contenere la diſubbedienza de Popoli nel*

dover

dovere, che con la ſoavità della benignità verſo chi proſtrato ſommeſſamente à ſuoi piedi riconoſciuti i falli commeſsi con ogni humilità l'implora.

Quindi è, che havendo gl'huomini della preteſa Religione Riformata delle tre Valli, di Luſerna, S. Martino, e Peroſa, & de'luoghi di Roccapiata. S. Bartolomeo, & Praruſtino preſo l'armi contro le noſtre, & hoſtilmente reſsiſtendo all'eſſecutione de noſtri commandi foſſero ſtati rei della noſtra indignatione, Et havendo hora (mentre à loro danni era armata la noſtra deſtra) con ſenſi, & espreſsioni del loro cordoglio rappreſentato l'infinito dolore ch'hanno havuto, & hanno d'haver contravenuti à gl'Ordini noſtri colla preſa dell' armi, & perciò riccorſi alla noſtra bontà, & ſupplicatici di volergli perdonare gl'errori commeſsi col reſtituirgli nella noſtra buona, & intiera gratia, & anche concedergli ad eſſempio de' noſtri Predeceſſori alcuni capi concernenti l'uſo della loro Religione; Et eſſendoſi parimente compiacciuta la maeſtà Chriſtianiſsima dell' invittiſsimo Rè de Francia per mezzo del Signor di Servient ſuo Conſigliere ordinario ne' ſuoi Conſigli di Stato, & ſuo Ambaſſadore ordinario appreſſo di noi reſsidente, di paſſare diverſi ufficii acciò ſi degnaſsimo di ricevere i ſudetti in noſtra buona gratia: Volendo far noto al mondo con quanta tenerezza d'affetto amiamo i noſtri Popoli quando non s'allontanano dalla dovuta ubbidienza, & quanto deferiamo all'interpoſitione della Maeſtà ſua, & l'oſſervanza ſingolare, che le profeſsiamo. Per le preſenti di noſtra certa ſcienza, piena poſſanza, & ſuprema au-

limits. But alſo on the other ſide, with Mildneſs and Clemency to exerciſe acts of mercy towards thoſe, who lying proſtrate at his feet, do with the greateſt ſubmiſſion and acknowledgement of their offences, in all humility implore the ſame.

Wherefore, foraſmuch as the people of the pretended Reformed Religion of the three Valleys of Lucerna, San Martino, and Peroſa, and of the places of Rocapiatta, S. Bartholomeo, and Praruſtino, having taken armes againſt our Forces, and in an hoſtile manner reſiſted the execution of our commands, and ſo rendred themſelvs obnoxious to our indignation, And having now with tokens, and expreſſions of their regret, repreſented their exceeding ſorrow for oppoſing our orders by taking up arms, and accordingly had recourſe to our goodneſs, & moſt earneſtly intreated of us pardon for theſe offences by them committed and that we would be pleaſed to re-eſtabliſh them intirely in our grace and favour, and according to the example of our Predeceſſors to grant unto them certain articles concerning the exerciſe of their Religion; And foraſmuch as it hath pleaſed his moſt Chriſtian Majeſty the King of France, by Monſieur de Servient his ordinary Commiſſioner in his Counſels of State, and his Ambaſſador Ordinary here reſiding with us, to do ſeveral offices, to the end that we would vouchſafe to receive the ſaid people into our grace and favour, we being willing to manifeſt to the World that tenderneſs and affection which we bear to our people, when they depart not from their due obedience, And how much the interpoſition of his Majeſty, and that ſingular reſpect which we bear to him prevails with us. By theſe preſents of our certain knowledge, full power and Soveraign

Authority, being moved by the intreaties and Counſels of Madam Royale, our Lady and Mother, unto whom we have always born ſo great a reſpect; as alſo together with the advice of our Councel, exerciſing the greateſt Clemency towards them.

1. Firſt, We do confirm to the ſaid people of the pretended Reformed Religion the favour which we granted unto them in our writings of the 2. and 4. of June, and the 29. of Decemb. 1653 according to the form and tenor of the ſame. Beſides, we do grant them a perfect oblivion, and do freely remit unto them all their oppoſitions of our Orders, and all manner of exceſſes that they have committed from the beginning even to the end of theſe preſent troubles; Annulling all confiſcations, proſecutions, condemnations, and declarations, both of real and perſonal puniſhments, and all other actions by them committed, which either in the general or in particular, might be a ground for moleſting them, as well thoſe which are liſted in this laſt conjuncture, as Giovanni, Legero, Iſaac, Lepreux, Giovanni, Michelino, Miniſters, and all others whomſoever, who either have been troubled for the time paſt, or may be for the time to come, for what has been acted; As alſo all ſtrangers of what condition or Countrey ſoever, who have afforded any Aid, Favour, or Counſel, to thoſe of the ſaid Religion; prohibiting by theſe preſents all thoſe of our Senate of Piemont, all Judges, Miniſters, Officers, Magiſtrates, and Bayliffs, and all others whom it may concern, to give them any manner of moleſtation for the ſaid fact, or the dependents of it, reſtoring them all into the ſame ſtate of peace, that they formerly injoyed, and alſo receiving them into

torità, moſſi d'alle preghiere, e dal Conſilio di Madama Reale mia Signora, & Madre, alla quale habbiamo ſempre tanto deferito & col parere del noſtro Conſiglio uſando della ſomma noſtra clemenza.

1. *Primieramente confirmiamo alli predetti della preteſa Religione Riformata la Gratia, che gli conceſſimo ne' Reſcritti delli due, & quattro Giugno, & ventinove Decembre mille ſeicento cinquanto trè, ſecondo loro forma, & tenore. Et in oltre le concediamo ampia Amniſtia, & le facciamo gratia, & remiſsioni dogni contraventione à noſtri Ordini, e di tutti gl'eceſſi commeſſi dal principio, & ſino duranti i preſenti moti. Annullando ogni confiſca, proceſſura, condanne, & dichiaratione di pene reali, & ogn' altr' atto fatto, per il quale in generale, od' in particolare poteſſero venire inquietati, tanto quelli, che, ſono catalogati in queſte ultime congionture, quanto Gio. Leggero, Iſac Lepreus, & Giovanni Michiellino Miniſtri, & qual ſivoglia altro proceſſato & che potrebbe eſſerlo all' auvenire per dette coſe occorſe, compreſi ſi li ſudditi noſtri, che li Foraſtieri di qualunque conditione, & paeſe c'haveranno preſtato ajuto, favore, e conſiglio alli di detta Religione; Inhibendo Noi à tutti dal Senato noſtro di Piemonte, da tutti li Giudici, Miniſtri, Ufficiali, Magiſtrati, Fiſcali noſtri, e da chi ſia ſpediente ogni, & qualunque moleſtia per detto fatto, & dependenti, rimettendogli tutti nel priſtino grado pacifico ſtato, & nella buona gratia noſtra & quelli*

ripigliamo ſotto la Regia noſtra Protettione, & ſalvaguardia come erano di prima.

2. Dovranno però gl'huomini della preteſa Religione Riformata abbandonate l'habitatione, & beni, quali havevano ne' luoghi eſiſtenti dilà dal Pelice, & ne' loro reſpettivamente finaggi, & coſi Bubbiana compreſa Luſernetta, et Fenile, & anche Campiglione, & Garzigliana, quando ivi haveſſero. O per il paſſato haveſſero havuto beni, ò habitatione, ne potrano più all' auvenire in detti luoghi, e finaggi havere habitatione, ne beni, come ne tam poco al Borgo, & luogo di Luſerna, Compiacendoci però noi di permettere, come permettiamo alli ſudetti ch'abbandonano come ſopra li beni al dilà dal Pelice, di poter quelli vendere à particolari Catolici da qui alla feſta di tutti i Santi, che cade al primo di Novembre hor proſſimo, & per quelli beni, che non ſaranno in quel tempo venduti gli ſaremo pagare in contanti il prezzo, che riſulterà da' lori reſpettivi inſtrumenti, & quando quelli non ſi ritrovino ſi prenderà il prezzo, havuto riguardo al titolo de' fondi vicini colla diſtintione della maggiore, ò minor buontà, che ſarà fatta da eſperti communemente eligendi. Et trà tanto, che non ſaranno fatti i contratti di dette vendite goderanno i medemi di detti beni, & raccoglieranno i frutti, haveranno però dilà dal Pelice quelli di detta preteſa Religione Riformata la goldita & habitatione alle vigne di Luſerna verſo Rorata, conforme ſaranno con certi termini limitate, cioè comprehenderà quello ch'avanti i pre-

our favour, and under our Royal ſafeguard and Protection, as they were before.

2. Thoſe of the pretended Reformed Religion are nevertheleſs obliged to quit thoſe habitations and Eſtates which they had in the places beyond Pelice, and their confines finages, reſpectively, (*viz.*) Bubbiana, adding thereto Luſernetta, Fenile, with Campiglione, and Greſigliana: And although they have, or have had in times paſt, any eſtates or habitations, they ſhall not be permitted for the time to come to inhabit in the ſaid places, nor within their confines, nor to inhabit, or poſſeſs there any eſtates, no more then in the Bourg and place of Lucerna; Not prohibiting in the mean time but permitting, as by theſe preſents we do permit, the ſaid people, who are to quit, as aboveſaid, their eſtates beyond Pelice, to ſell their ſaid eſtates to particular Catholicks, between this and the Feaſt of All Saints, which falls on the 1. of November next inſuing; And as for the eſtates which ſhall not be ſold within the ſaid term of time, according to the price which ſhall ariſe from their reſpective Inſtruments, in caſe they are not to be found, we ſhall regulate the price, by having reſpect to the Titles of the Neighbouring Lands, diſtinguiſhing between the better and the worſe, which ſhall be made by knowing Men, who ſhall be choſen by both parties; and until ſuch time as ſuch contracts for ſale ſhall be made, the ſame perſons ſhall injoy the ſaid eſtates, & gather the fruits thereof. Nevertheleſs, thoſe of the ſaid pretended Reformed Religion ſhal injoy and inhabit the Vignes of Lucerna that are towards Rorata, as they ſhall be limited by certain confines, that is to ſay, comprehending all which they

poſſeſt before theſe preſent troubles, ſave onely that they may not be permitted to preach in the ſaid Vignes. They ſhal in like manner be permitted to inhabit and exerciſe their Religion in the place and confine of Rorata, as is declared and compriſed in all the foregoing conceſſions, and according to the tenor of the ſame.

3. In like manner, thoſe of the pretended Reformed Religion ſhall be permitted to live together with the Catholicks in S. Giovanni, but yet are not to have any Church, or preaching, living in all other cirumſtances as they were formerly wont, and according to the intent of the precedent conceſſions. And for the better ſatisfaction, as well of the Catholicks, as thoſe of the pretended Reformed Religion, which have their habitation in the ſaid places of S. Giovanni, they ſhall proceed to the dividing of the Territory and Regiſter of the ſaid place, leaving that part which ſhall belong to the Catholicks United to the Communalty of Lucerna. So that the remainder which ſhall appertain to thoſe of the pretended Reformed Religion may make a community diſtinct from the other; provided nevertheleſs, that both parties ſhall conſent thereto, as it is here ſuppoſed they do conſent thereto, and alſo that our Patrimony ſhall receive no dammage thereby, and to this end we ſhall always depute a Delegate when ever we ſhall be deſired.

4. As to La Torre, they ſhall be permitted as aboveſaid, to re-inhabit that place, and in their liberties to have the exerciſe of their Religion accordingly as in time paſt.

5. As to S. Secondo, they ſhall have no habitation, ſave onely in their ac-

ſenti moti poſſedevano ſenza poter haver in dette Vigne la predicatione. Haveranno parimente l'habitatione, & eſſercitio della loro Religione nel luogo, & fini di Rorata, dichiarati, & compreſi in tutte le precedenti conceſſioni, & alla mente d'eſſe.

3. Douranno parimente i. medemi della preteſa Religione Riformata rihahabitare unitamente con i Catolici à S. Giovanni però ſenza che vi poſſino haver il Tempio, ne la predicatione, vivendo nel reſto al ſolito, & come diſpongono le precedenti Conceſſioni, & per maggior quiete ſi de' Catolici, che di quelli di detta Religione in detto luogo habitanti, Ordiniamo che ſi debba procedere alla diviſione del Territorio, e Regiſtro d'eſſo luogo di S. Giovanni, laſciando la parte de' Catolici unita alla Communità di Luſerna, e del reſtante, che ſpettarà à quelli di detta Religione conſtituirne una Communità ſeparata concorrendovi però il conſenſo de gl'uni, & de gl'altri, come ſi preſuppone, che concorra, & ſenza che vi ſia danno del noſtro Patrimonio; al qual effetto deputaremo un Delegato ſempre che ne ſaremo ſupplicati.

4. Quanto alla Torre Potranno come ſopra rihabitare, & nel ſuo finaggio havere l'eſſercitio della loro Religione conforme per il paſſato.

5. Quanto à S. Secondo non haveranno l'habitatione ſalvo ne' luoghi ſoliti

liti di Praruſtino, S. Bartolomeo, & Roccapiata, ove permettiamo che faccino l'eſſercitio della loro Religione come avanti i preſenti moti era loro conceſſo, & che ſi proſeguiſca alla ſeparatione di detti due luoghi de Praruſtino, & S. Bartolomeo dal reſtante luogo di S. Secondo nella maniera che ſ'è detto nel capo terzo concernente il luogo di S. Giovanni, Per Bricheraſio non haveranno li della Religione l'habitatione nel luogo, ne nel finaggio, mediante però il pagamento della meglioratione fatta à beni, che ſi trovano haver in detti fini, e del prezzo di quei beni, de' quali ſono padroni, da farſi nel tempo ſopra preſcritto, riſervandoci di provedere ſopra la continuatione della retentione di detti beni, & etiandio ſopra la maggior remiſſione à noſtro beneplacito quando ne ſaremo tanto dalli ſudetti, quanto da Catolici ſupplicati, & conoſceremo eſſere di ſervitio noſtro.

6. *Et perche ſiamo informati, che i danni ſofferti in occaſione de' moti ſudetti ſono tali, che difficilmente per qualche tempo ſaranno in iſtato di poterci pagare le generali impoſitioni, che ſi fanno ſopra il reſtante paeſe, perciò gli faciamo Gratia, et remiſſione di tutte le debiture, che in cinque anni proſſimi ci douranno, compreſe le reſtanti debiture dell'anno corrente, con dichiaratione, che per i trè primi anni* 1656, 1657, 1658. *Saranno eſſenti non ſolo dal quartier d'Inverno, ſuſſiſterze, Caſerme, Comparto de Grani, ma anco dal Taſſo medemo, et d'ogn'altra debitura, et nelli due ſuſſequenti* 1659, *et* 1660. *gioiranno dell'iſteſſa Gratia del tutto,*

cuſtomed places of Praruſtino and Bartholmeo, where we permit them to exerciſe their Religion, as we did permit them before theſe preſents, And they ſhall proceed to the ſeparation of the ſaid two places of Praruſtino and S. Bartholomeo, from the remainder of S. Secondo after the ſame manner as is preſcribed in the 3. Article concerning the place of S. Giovanni. As for Bricheraſio, thoſe of the Religion ſhall have no habitation either in the place or liberty, provided that payment be made in lieu of the improvement of thoſe eſtates which ſhall be found belonging to them in thoſe Liberties, and of the Price which ſhall be made of thoſe eſtates of which they are poſſeſſors, within the time abovementioned; with this reſerve, that there be proviſion made for a continuation of the retention of the ſaid goods, and alſo for a larger conceſſion according to our good pleaſure; when we ſhal be intreated, as wel by the ſaid people of the pretended Reformed Religion, as by the Catholicks, and when we ſhall find it commodious ſo to do.

6. Foraſmuch as we are informed that the loſſes ſuffered upon the occaſion of the above-ſaid troubles are ſuch, as they cannot for ſome time be in a capacity to pay thoſe general impoſitions that are made upon the reſt of the Countrey, we therefore favourably remit unto them all thoſe charges which otherwiſe are due for the ſpace of five years following, (*viz*) compriſing the remaindet of the preſent year, together with a Declaration, that for the firſt three years, 56, 57, and 58. they ſhall be Exempted, not onely from Winter-quartes, ſubſiſtences, utinſels, and diſtribution of Corn, but alſo from the very tax, and all other charges. And the two following years 59, and 60. they ſhall obtain the ſaid favour for all aforeſaid, except the tax

which they ſhall pay the ſaid two years. Which time being expired, they ſhall pay all charges due, according to the proportion of the reſt of the Countrey. We do likewiſe favourably remit unto them, for the remainder of the years paſt, that which has not yet been aſſigned. And as for the parts aſſigned and due to the particular Creditors, we offer them a prolongation of the paiment thereof until the year following, provided that they pay the intereſt every 6 Months, and in the mean time we do prohibit all to whomſoever this may appertain, to give them any trouble or moleſtation.

7. We do permit to the ſaid people the free exerciſe of their Religion, and Liberty of Conſcience in all the places comprized in the aboveſaid conceſſions, which ſhall neither be enlarged nor diminiſhed.

8. We do grant and ſhall ſee it performed, that they be permitted to have free-trade and commerce, for buying and ſelling any Commodities whatſoever, ſave onely Lands; And to negotiate and gather in their harveſt, and have their threſhing-flours, and traffique with the ſame freedom as our own ſubjects, without being in danger to be troubled about their Religion, yea not by the Magiſtrates themſelves, whether Eccleſiaſtick, or Secular; provided, that in thoſe places they neither buy any houſe or habitation, to reſide there.

9. As we have declared and eſtabliſhed, that throughout all our Dominions the Maſs ſhall be celebrated, and alſo all other functions of the Church performed after the manner of Rome, and the ſame to be in all places granted to the ſaid people of the

eccetto che del Taſſo, qual in detti due anni douranno pagare, et eſsi ſpirati pagaranno tutte le debiture, che à rata di tutto il reſtante paeſe douranno. Li facciamo Gratia de' reliquati de gl'anni paſſati, quali non ſaranno ancora aſsignati, et per le partite aſsignate, et altre dovute à particulari creditori li concediamo prolongo di pagarli frà un'anno proſsimo, mediante però il pagamento de gl'intereſsi di ſei in ſei meſi maturatamente quali duranti gl'inhibiamo da chi ſi ſia ſpediente ogni moleſtia.

7. *Permettiamo alli medeſimi il libero eſſercitio della loro Religione & libertà di conſcienza in tutti i luoghi, nelle precedenti conceſsioni compreſi, quali non s'intenderanno ne riſtretti, ne ampliati.*

8. *Concediamo, & faremo tener mano, che in tutti gl'altri noſtri ſtati ſia loro conceſſo il libero Commercio, con facoltà di comprare, & vender qual ſi voglia coſa eccetto ſtabili, et di negotiar, meſlonar, tener Ayre, et trafficar indifferentemonte come gl' altri noſtri ſudditi, ſenza che poſsino eſſer ricercati per la loro Religione, etiandio da qualunque Magiſtrato, tanto Eccleſiaſtico, che ſecolare, con che in eſsi luoghi non contrahino domicilio, ne habbino reſidente mente habitatione.*

9. *Havendo noi dicchiarato, et ſtabilito di voler, che in tutti i noſtri ſtati ſi celebri la ſanta meſſa, et ſi faccino le altre fontioni della Chieſa ſecondo il Rito Romano, et anco nelli luoghi conceſsi*

ceſsi alli ſudetti della preteſa Religione riformata, tanta per la ſola habitatione, quanto per l'habitatione, et eſſercitio, et eſſendo ſupplicati di valerſi, et deputar ſudditi, ſiano ſecolari, ò Regolari, ſenza valerſi de' Padri Miſsionarii Foraſtieri, qualli eſſendo grandemente odiati dal minuto Populo potrebbe arrivar accidente, che turbaſſe la publica tranquillità, dichiariamo di voler porre Religioſi noſtri Sudditi, ò Seculari, ò Regolari, come meglio ci parerà, et teneremo mano, che ſi ſtabiliſcano ſogetti, da' quali ragionevolmente alcuno non ſi poſſa dolere, et quando ſi celebrarà la ſanta Meſſa, non potranno li ſudetti eſſer aſtretti d' aſsiſtergli, meno contribuirgli coſ àlcuna, mà non potranno diretta, ò indirettamente cauſargli alcun diſturbo, od impedimento.

10. *Non ſarà da noi, ne da' noſtri Ufficiali data moleſtia ad alcuno di quelli di dette trè Valli, et luoghi ſuddetti, quali dal Principio di queſti moti ſino all' effetuatione dell' aggiuſtamento haveſſero abjurgata la loro Religione, etiandio, che uſino della libertà di loro conſcienza, et nonoſtante la loro abgiuratione, et promeſſa, non li trattaremo da relapſi.*

11. *Li prigioneri dell' una, et dell' altra parte compreſe le Donne, et Fanciulli dovunque ſiano ne ſtati noſtri ſarano meſsi in libertà ſenza ranzone, ne ſpeaſa ſubito che ſaranno indicati.*

12. *Haveranno parimente li ſudetti l'eſſercitio d' ufficii publici nella maniera che ſono ſtati conceſsi nel memoriale delli* 9. *Aprile* 1603. *et*

the pretended Reformed Religion, as well for habitation, as for habitation & exerciſe; and being requeſted to imploy and depute other of our Subjects, either Secular or Regular, and not imploy the Fathers, and Miſſioners that are ſtrangers, and hated by the people, and hereupon there may ſome accident fall out which may diſturb the publick peace. We do therefore declare, that our pleaſure is to place Religious men of our Subjects either ſecular or Regular, as it ſhall ſeem beſt unto us, and we ſhal be carefull that ſuch perſons ſhall be eſtabliſhed againſt whom there may be no juſt exception. And as to the celebration of the Maſs, our Subjects of the pretended Reformed Religion ſhall not be obliged any way to contribute unto it. But on the other ſide, they ſhall neither directly or indirectly cauſe any diſturbance or impediment to the other.

10. There ſhall not any moleſtation be given by us, or our Officers, to any of thoſe of the three Valleys and places aboveſaid, which from the beginning of theſe troubles even to the execution of this compoſure, have abjured their Religion, although they ſhould uſe the Liberty of their Conſcience; Notwithſtanding their abjuration and promiſe, they ſhall not be treated as guilty of a Relapſe.

11. The priſoners of each ſide, comprizing both Women and children, in what place ſoever they be within our Dominions, ſhall be ſet at liberty without any ranſome, ſo ſoon as ever they ſhall be known.

12 The people aboveſaid ſhall exerciſe publick Offices in the form that was granted unto them in the Memorial of the 9th. of April 1603.

1603. and the third Article of the Memorial of the 3. of June 1653.

13. We confirm the conceſſion already made to the Communalty of La Torre, to have a Market-Town, and we ſhall give neceſſary Orders, to the end, that it may be enter'd by our Chamber.

14. As for the places above tolerated, we do declare, that Legal ſucceſſions ſhall not be at all hindred under any pretext of Religion.

15. None of the ſaid pretended Reformed Religion ſhall be forced to imbrace the Catholick Apoſtolick Roman Religion, neither ſhall ~~their~~ children be taken from their Parents in their Childhood (*viz*) the Males while they are ~~but~~ 12. and the Females ~~but~~ 10. years old.

16. To the end that all manner of impediment to the truth may be removed, we do Order, that in caſe any of the Catholicks be informed of any matter which concerns any of the pretended Reformed Religion, he ſhal not be hindred from ſpeaking it openly in the place of Judicature, or the Market place. We do likewiſe prohibit that any of the pretended Reformed Religion be abuſed or mocked by any ignominious or opprobious names.

17. We confirm the freedomes, Prerogatives, and Priviledges, heretofore granted in the places of the ſaid three Valleys, and the other above-ſaid places, as they have been hereto-

al capo terzo del memoriale delli 4. Giugno, 1653.

13. *Confirmiamo la Conceſsione già fatta alla communità della Torre d'haver ivi un Mercato, & daremo gl'Ordini opportuni acciò venghi dalla Camera noſtra interinata.*

14. *Ne' luoghi ſopra tolerati dichiaramo, che la ſucceſsione legale ſotto protodi Religione non venghi interrotta, ne impedita.*

15. *Non potrà alcuno di detta Religione preteſa Riformata eſſere ſforzato d'abbracciar la Religione Catolica, Apoſtolica Romana, ne i figlivoli potranno eſſer tolti à loro parenti, mentre che ſono in età minore, cioè li maſchi di dodeci, & le femine di dieci anni.*

16. *Acciò ſi toglia, ogni impedimento alla teſtimonianza della verità, Ordiniamo ch'eſſendo qualche Catolico informato di coſa appartenente à qualcheduno di detta preteſa Religione riformata non ſia impedito di dirla, tanto in giuditio, che fuori, Prohibiamo parimente, che alcuno di detta preteſa Religione riformata ſia ſchernito, ne con nomi obbrobrioſi ingiuriato.*

17. *Confirmiamo le Franchiggie, Prerogative, & Privilegii già altre volte conceſsi alli luoghi di dette trè Valli, & altri ſudetti, ſi, & come ſi vedono reſpettivamente conceſſe, & altre*

tre volte interinate, & ordiniamo, che ne venghi fatta nuova interinatione alla forma delle interinationi precedenti.

18. *Caſo che i Miniſtri, ò Paſtori veniſſero inquiſiti per cauſe criminali, vogliamo che ſiano ſotto poſti alla prima, & ſeconda cognitione come gl' altri particolari di dette Valli, & che non poſſino eſſer citati avanti i noſtri Supremi Magiſtrati à drittura, ſalvo ne' caſi, che ſi può procedere contro gl' altri particolari à drittura.*

19. *Sarà eccetuato dalla Gratia ſouradetta della confiſca quel ſito, & quella parte di caſe demolite in ogn' una delle predette Torri, che ſaranno neceſſarie, & come tali da noi elette per la coſtruttione d'una chieſa & caſa, nella quale ſi faccia l'eſſercitio Catolico, i quali ſiti ſaranno per noſtra parte dichiarati frà quindeci giorni doppo le preſenti publicate, & l'aggiuſtamento eſſequito, ove eſſi non eleghino più toſto ne' predetti luoghi di rimettere gl'antichi ſiti delle chieſe Catoliche diſtrutte.*

20. *Ordiniamo pertanto à tutti i noſtri Magiſtrati, Miniſtri, & Ufficiali d'oſſervare, et far oſſervar le preſenti ſecondo loro forma, e tenore et ſpecialmente, à Magiſtrati noſtri, Senato, et Camera di doverli interinare ſenza pagamento di dritto alcuno acciò ſiano perpetuamente et inviolabilmente oſſervate, purche li ſudetti della preteſa Religione riformata dalla parte loro oſſervino ciò, che nelle preſenti è ſtato*

fore granted reſpectively, and enter'd; And we do ordain, that they be again enter'd anew, according to the form of the foregoing conceſſions.

18. In caſe the Miniſters or Paſtors be troubled upon occaſion of Criminal cauſes, our pleaſure is, that they ſhall be ſummoned to the firſt and ſecond appearance, as other particular perſons of the ſaid Valleys: And that they ſhall not be cited before our Soveraign Magiſtrates, except in caſe there be proof made, againſt other particulars *a drittura*.

19. There ſhall be excepted out of this our favour concerning confiſcation, ſuch place and part of thoſe ruined houſes in all the aforeſaid Lands, as ſhall be found neceſſary and choſen by us for the building of a Church and houſe, for the exerciſe of the Catholick Religion, which places ſhall on our part be declared fifteen days after the publication of theſe preſents and interination made of the ſame; If ſo be that the ſaid people do not chuſe rather to rebuild thoſe Catholick Churches which are now ruined.

20. For this purpoſe we do command all our Magiſtrates, Miniſters, and Officers to obſerve, and cauſe to be obſerved theſe preſents, according to their form and tenor; And particularly our Magiſtrates, Senat, and Chamber, to cauſe them to be enter'd without the payment of any Cuſtomary Fee, that ſo they may be perpetually and inviolably obſerved: Provided that thoſe of the pretended Reformed Religion do obſerve ou their part that which is declared

and eſtabliſhed by theſe preſents, and that they depart not from their due obedience. For ſuch is our will and pleaſure, as likewiſe that the ſame Faith be given to the Copy of this preſent Act, Printed by our own printer Sinibaldo, as to the very Original it ſelf.

Given in Rivoli the 18. of Auguſt, 1655.

C. Emanuel.

V. Morozzo,

De S. Thomas.

Interinated in the Senate and Chamber the 19. of the Moneth aboveſaid.

dichiarato, & ſtabilito, & non s'allontanino dalla dovuta ubbidienza, che tal' è noſtra mente, Et che ſi dia tanta fede alla copia ſtampata delle preſenti dal ſtampatore noſtro Sinibaldo, come al proprio Originale.

Dat. in Rivoli li diece otte Agoſto, mille ſeicento cinquanto cinque.

C. EMANUEL.

V. Morozzo,

De S. Thomas.

Interinate dal Senato, e Camera li 19. di detto meſe.

Oltre il contenuto in dette Patenti per il particolare della Torre mentionata ſopra nel quarto Capo, è ſtato accordato il ſeguente, del quale in eſſe Patenti non ſe ne doveva far mentione, mà à piena notitia di tutto il ſeguito ſ'è anche qui diſpoſto.

ANcorche nella Patente d'Amniſtia conceſſa da S. A. R. à gl'huomini profeſſanti la preteſa Religione riformata nelle trè Valli, di Luſerna, S. Martino, e Peroſa, & nelli luoghi di S. Bartolomeo, Roccapiata, e Praruſtino, per mezo dell' Illuſtriſſimo, et Eccellentiſſimo Signor di Servient, Conſiglier ordinario ne'Conſigli di ſtato di S. M. Chriſtianiſsima, et ſuo Ambaſciadore ordinario appreſſo la predetta Real Altezza non ſi ſia fatta mentione alcuna, ne della demolitione, ne della retentione del Forte della Torre, la verita però è, che circa detto Forte è ſtato aggiuſtato et (per mezo dell' Eccellenza ſua, la quale à nome della predetta Maeſta Chriſtianiſsima hà mediato, et concluſo l'aggiuſtamento) concertato, et ſtabilito il capo ſeguente, del quale acciò non ſe ne poſſa dubitare, ne hà fatto ſua Eccellenza la preſente dichiaratione da lei ſottoſcritta. Pignarolo li dieceotto Agoſto, 1655.

Beſides what is contained in the ſaid Patent, as to their particular clauſe concerning La Torre, mentioned in the fourth Article, the following Article is accorded, whereof there indeed ought not to be any mention made in the ſaid patent. But upon a full conſideration of the whole matter, that which followeth is nevertheleſs here diſpoſed.

ALthough in the Patent of Amneneſtie accorded by his R. Highneſs to the men profeſſing the pretended Reformed Religion in the three Valleys of Lucerna, S. Martino, and Peroſa, as alſo in the places of S. Bartolomeo, Roccapiatta, and Praruſtino, by the Mediation of the moſt Illuſtrious, and moſt excellent Lord of Servient, Counſellor Ordinary in the Council of State of his moſt Chriſtian Majeſty, and his Ambaſſador in ordinary with his Royal Highneſs aboveſaid, there be no mention at all made, either of the demolition or retention of the Fort of La Torre; yet notwithſtanding the truth is, that concerning the ſaid Fort is (by the Mediation of his Excellency, who in the name of his ſaid moſt Chriſtian Majeſty has interpoſed and concluded the agreement) adjuſted, debated, and ordained the following Article, whereof his Excellency, to the end that there might be no doubt made about it, hath made this preſent declaration, which he accordingly ſubſcribed. At Pignerolio the 17*th*. of Auguſt, 1655.

Here follows a Tranſcript of the fourth Article of the above-ſaid Agreement.

IIII.

As to La Torre, they may inhabit there as aboveſaid, and in the Borders thereof have their exerciſes conformably as in times paſt, his R. Highneſs retaining notwithſtanding the Fortification, concerning which, it is ſaid, that in the patent of pardon *there ought not to be any mention thereof*, but that it be reſerved to thoſe of the Pretended Reformed Religion to have recourſe to the feet of his Royal Highneſs, to beſeech him, that according to the teſtimonies which they ſhall manifeſt of their obedience and faithfulneſs, ſo it will pleaſe him to demoliſh the ſame, or at leaſt transfer it to the place of the old Fortreſs; and in order thereunto they ſhall declare, that they they will interpoſe the requeſts of the Lords Ambaſſadors of Switzerland, whom his excellency promiſeth to aſſiſt with his good offices. But yet with this Declaration, that whether his Royal Highneſs be conſenting or not to the demolition, or tranſlation, the ſaid Agreement ſhall always have its effects, and this although his Royal Highneſs ſhould think fit to refuſe the ſaid requeſts.

E. Servient.

By my Lord,

C. F. Canon.

Segue il tenor del Capo quarto del ſudetto aggiuſtamento.

IIII.

Quanto alla Torre potranno come ſopra rihabitare, et nel ſuo finaggio haver l'eſſercitio conforme per il paſſato, retinendo pero S. A. R. la Fortificatione, circa della quale ſè detto, che nelle Patenti del perdono non ſe ne debba far mentione, mà che ſia riſervato alli detti della preteſa Religione riformata di ricorrer à piedi di S. A. R. per ſupplicarla, che ſi come reſtarà certificata della loro ubbidienza, e fidelità, coſi le piaccia di demolirla, ò almeno transferirla al ſito della vecchia Fortezza, et circa di ciò dichiarano voler interporre le preghiere de' Signori Ambaſciadori Suizeri, alle quali ſua Eccellenza promette di congiongere i ſuoi Ufficii, con dichiaratione però, che conſentendo, ò nò S. A. R. alla demolitione, ò tranſlatione, ſempre habbi effetto l'aggiuſta mento, et anche in caſo, che ſtimaſſe l' A. S. R. di dare repulſa alle dette preghiere.

E. SERVIENT.

Par Monſeigneur,

C. F. Canon.

La ſudetta Patente e ſtata concertata in Pinarolo, & avanti, che foſſe da S. A. R. ſignata gl'huomini profeſſanti la preteſa Religione riformata hanno fatto il ſeguente atto di ſottomiſsione avanti l'Illuſtriſsimo Signor Gio. Giacomo Truchi Conte di Paglieres, Conſiglier di ſtato, Senatore, & Avocato Patrimoniale generale di detta A. R. & della medeſima in ciò deputato.

L*'Anno del Signore mille ſei cento cinquanta cinque, & alli dieceotto d'Agoſto perſonalmente conſtituiti gl' infra ſcritti Particolari deputati per gl'huomini profeſſanti la preteſa Religione riformata nelle trè Valli di Luſerna, S. Martino, & Peroſa, & nelli luoghi di S. Bartolomeo, Roccapiata, & Praruſtino, i quali inſeguendo l'autorità, che tengono per Procura contenuta in Inſtrumento delli otto Agoſto corrente, ricevuto per il Nodaro, & Secretario nell' Ufficio di Peroſa Gio Tomaſo Bernardi, tanto à nome loro proprio, che delli ſudetti da quali tengono l'autorità dichiarano, promettono, & ſi ſottomettono, che compiacendoſi S. A. R. d'accordargli la Patente nella forma avantiſcritta, la riconoſceranno per effetto, della ſua infinita clemenza, & come gratia particolare la riceveranno con humiliſsimo riſpetto, & eſſequiranno, & ubbidiranno in tutto, & per tutto*

The aboveſaid Patent was adjuſted in Pinarolo, and before his Royal Highneſs had ſigned it, The Men profeſſing the Pretended Reformed Religion made the following act of ſubmiſſion before the moſt Illuſtrious Lord Gio. Giacomo Truchi, Count of Paglieres, Counſellor of State, Senator, and Advocate Patrimonial General of his ſaid Royal Highneſs, and by him particularly deputed for this Affair.

IN the Year of our Lord 1655, upon the 18. of Auguſt, the particular perſons underwritten, being perſonally conſtituted Deputies for the men profeſſing the pretended Reformed Religion in the three Valleys of Lucerna, S. Martino, and Peroſa, and in the places of S Bartholomeo, Roccapiatta, and Praruſtino, by vertue of the Authority which they hold by their Letters of procuration contained in an inſtrument bearing date the 8*th.* of this preſent Auguſt, which was received by the Notary, and Secretary in the Office of Peroſa, Gio. Thomaſo Bernardi, as well in their own names, as in the names of the aboveſaid, from whom they derive their Authority, do declare, promiſe, and ſubmit themſelves, that foraſmuch as it hath pleaſed his Royal Highneſs to accord unto them the Patent in the form aboveſaid they will acknowledge the ſame as the effect of his extraordinary Clemencie, and receive it as a particular grace, with moſt humble reſpect, and that they will execute, and yield obedience to the commands & orders of his Royal Highneſs in all things, and for all things, as his moſt obedient & faithful Subjects: In teſtimony whereof, they have ſubſcribed their names. Given in Pignerolo the day and year aboveſaid, and witneſſed by

Giovanni Legero, Miniſter in General.
David Legero, Miniſter.
Gio Michellino.
Paolo Imberti.
Stefano Revello.
Gulielmo Malanotti.
Giovanni del Podio.
Bartolomeo Genolato.
Giacomo Giaiero.
Benedetto Roberto.
Giovannino Peirotto.
Franceſco Laurenti.
Bartolomeo Bellino.
Michele Berruto.
Gianon de Gioanoni.
Giovanni Pelenco.
Franceſco Saretto.
Filippo Fornarone.

Subſcribed Marta.

In Turin by Gio. Sinibald, Printer to his Royal Highneſs, and of the moſt Honourable Chamber, 1655.

come ſuoi ubbidientiſſimi, & fedeliſſimi ſudditi alli commandi, & ordini dell' A. S. R. in fede di che ſi ſono ſottoſcritti. Dat. in Pinarolo li giorno & anno come ſopra, & teſtimoniali

Giovanni Legero, Miniſtro per il Generale.
David Legero, Miniſt.
Gio Michellino, Miniſt.
Paolo Imberti.
Stefano Revello.
Gulielmo Malanotti.
Giovanni del Podio.
Bartolomeo Genolato.
Giacomo Giaiero.
Benedetto Roberto.
Giovannino Peirotto.
Franceſco Laurenti.
Bartolomeo Bellino.
Michele Berruto.
Gianon de Gianoni.
Giovanni Pelenco.
Franceſco Saretto.
Filippo Fornarone.

Sottoſcritte MARTA.

In Torino per Gio. Sinibaldo Stampatore di S. A. R. e dell' Illuſtriſſimo Camera, 1655.

At the very ſame time that the aboveſaid Treaty was concluded and ratified by both parties, Ambaſſador *Servient* did himſelf dictate to his Secretary the forms of ſeveral Letters of thanks (as it was atteſted to the Author by ſeveral who had ſeen the very hand writing) in the poor peoples name, to the *Lord Protector* of *England*, the *King* of *France*, the *States General* of the *United Provinces*, and others who had appeared in their behalf; which Letters the Deputies of the ſaid Valleys, were afterwards made to Copy out, and ſign with their own hands, and ſo they were diſpatcht away with all poſſible ſpeed according to their ſeveral addreſſes.

Now what the ſaid Ambaſſador *Servients* end was in this, whether it were to ingratiate himſelf with the *Duke* of *Savoy*, or (being a great zelot in his profeſſion) to gratifie all the *Catholick* party by ſo ſignal and meritorious a ſervice as this was, Namely, firſt, to prevent the further Interpoſition of thoſe two powerful States of *England* and the *United Provinces*, in ſo ominous a conjuncture of time as that was, or ſecondly, to put the poor people into an incapacity of ever recanting what they had done, I leave the prudent Reader to Judge, by ſcanning and comparing all circumſtances. Sure it is that he intended at the ſame time not onely to have ſatisfied the *King* his Maſter; (who had given him very ſtrict commands, to uſe his beſt endeavours for the procuring good and honourable conditions for the poor people) but alſo to have ſatisfied his Highneſs the *Lord Protector* of *England*, as it ſhould ſeem by the following Letter, which was written by the four Ambaſſadors of the *Evangelical Cantons* to his Highneſs at his earneſt requeſt.

A Letter

A Letter of the Four Ambaſſadors of the *Evangelical Cantons of Switzerland* to his Highneſs the *Lord Protector* of *England*, at the requeſt of Ambaſsador *Servient*.

Dated from *Turin*, $^{15}_{5}$ *September*, 1655.

An Authentick Copie of the true Original whereof, was Communicated to the Author by the Right Honourable Mr. *Secretary Thurloe*.

Sereniſſime ac Celſiſſime Princeps.

Poſtquàm negotium pacificationis inter celſiſſimum Sabaudiæ ducem, et ſubditos ejus noſtram profitentes Religionem, gratiâ divinâ confectum eſt fæliciter, ita ut illi non tantum priſtinis ſuis ſedibus, ſed omnibus quæ unquam habuerunt, juribus reſtituti, alta ac perpetua pace frui valeant, adque illam conſequendam, omnia meliora officia contulerit Chriſtianiſſimi Regis hic orator, Dominus de Servient: Noſtrarum partium eſſe duximus, teſtimonium veritatis QUOD A NOBIS PETIERAT, ei perhibere, ſicuti vigore præſentium perhibemus; Illum officio Mediatoris ſumma cum dexteritate eſſe defunctum, beneq; meruiſſe de prefatis Vallium incolis. Cætera ſuâ pietate atque gloria dignum faciet Celſitudo Veſtra, ſi favorem atq; patrocinium, quo ſemel hunc populum complecti dignata eſt,

Moſt Serene and moſt Potent Prince.

Foraſmuch as the buſineſs of a pacification betwixt his Royal Highneſs the Duke of *Savoy*, and his Subjects profeſſing our Religion, is through the goodneſs of God happily effected, ſo that being reſtored not onely to their ancient habitations, but to all thoſe rights which they injoyed at any time heretofore, they may injoy a ſecure and laſting peace; and whereas the Lord of Servient Ambaſſador here of the moſt Chriſtian King, hath performed all manner of good offices for the attaining thereof, we conceive that it concerneth us, to give him this teſtimony of the truth, WHICH HE DESIRED OF us, as we do give and declare, by vertue of theſe preſents; That he hath performed the office of a Mediatour with very great dexterity, and deſerved well of the aforeſaid Inhabitants of the Valleys. As to what concerns other matters, your Highneſs will do an action becoming your piety and renown, if you ſhall be pleaſed to continue to thoſe people that favour and protection which you have once already vouchſafed to extend

tend unto them, and with your wonted munificence ſupply thoſe contributions that have been made for their relief by our ſelves and others, which are now wholly ſpent; even as we hope you will, beſeeching Almighty God from our hearts, that it may pleaſe him to heap all manner of Bleſſings upon your Highneſs, and alwayes preſerve you in peace and ſafety.

Given at Turin, the $\frac{5}{15}$ of the Moneth of September 1655. And Sealed in the name of us all, with the Seal of our well beloved Collegue, the Lord *Solomon Hirtzel*, Proconſul of the City of Zurick.

Your Highneſſe's moſt ready
for all Services.

The Ambaſſadors of the Reformed Cantons of *Switzerland* with the Duke of *Savoy*.

Solomon Hirtzel, Ambaſſador of Zurick.

Charls a Bonſtettenn, Baron of Vanmarck, *&c.* Ambaſſador of Berne.

Benedict Socinus, Ambaſſador of Baſil.

John Jacob Stockar, Ambaſſador of Schaff-huſen.

porrò illi ſervabit, noſtraque & aliorum ſubſidia jam penitus exhauſta, ſolita ſua munificentia ſupplebit: ſicuti fore omnino ſperamus Deum T. O. M. ex animo venerati, ut celſitudinem veſtram omni benedictionum genere cumulatam perpetuò ſalvam atque tectam ſervare dignetur.

Dabamus Taurini die $\frac{5}{15}$ menſis Septembris 1655. Sigillo perdilecti Collegæ noſtri Domini Solomonis Hirtzelis, Proconſulis Civitatis Tigurinæ, nomine omnium noſtro munitas.

*Celſitudinis veſtræ ad quævis
officia paratiſsimi,*

Reformatæ Helvetiæ ad Celſiſsimum Sabaudiæ Ducem Legati.

Solomon Hirtzelius, Legatus Thuricenſis.

Carolus à Bonſtettenn, Baro de Vanmarca, &c, Legatus Bernenſis.

Benedictus Socinus, Legatus Baſileenſis.

Johannes Jacobus Stockarus, Legatus Schaphuſinus.

CHAP.

CHAP. VIII.

The many Grievances *and ſad effects of the Treaty concluded at* Pignerol, *with a true Deſcription of the preſent ſtate and condition of thoſe poor People.*

THeſe and ſuch like were the *glorious* appearances of the Treaty made at *Pignerol*. The poor people were made believe that they had obtained a moſt happy Peace, and that they ſhould injoy the bleſſed fruits and effects thereof themſelves, they, and their Childrens Children, ſo long as the Sun and Moon ſhould indure. As for the *Switzer Ambaſſadors* (as it appears by all their Narratives and Letters) they looked upon themſelves, as having been inſtrumental in the bringing about and perfecting a work of ſuch importance, that the whole Proteſtant World would have been extreamly ſatisfied therewith. And Ambaſſador *Servient* doubted not, but that his Negotiation (as he had now handled the matter) would moſt certainly prove a very acceptable ſervice to all perſons.

In the mean time this Treaty coming to be publiſhed to the world, and more througly examined by wiſe and ſober men, was found to be no other then *a Leoper arrayed in rich clothing, and gay attire*! A Treaty as full of *grievances*, as poor *Lazarus* of *ſores*. The greateſt part of the Articles directly claſhing with the peoples intereſt and ancient priviledges, and the remainder made up of expreſſions, that look as many ways, as there are points in the Mariners Compaſs. In ſum it cannot be more fitly compared to any thing, then to *Ezekiels Role*, which though it were *as ſweet as Honey* in the poor peoples *Mouths*, yet there was *written within* nothing but *Lamentation, and Mourning, and Woe*: And indeed, the *Switzer Ambaſſadors* had no ſooner turned their backs, and departed towards their own Country, but a numberleſs number of grievances and difficulties, almoſt inexpreſſible, came crawling out of the ſaid Treaty, like ſo many hornets out of a rotten or hollow Tree, and from that very day to this have never ceaſed ſtinging the poor people to Death, as will more particularly be ſhown in the ſequel of this chapter.

The Author will not here undertake to determine where the failing was in the management of this affair, neither indeed is it a ſubject ſo pleaſing to him as to inlarge much thereupon. He will onely ſay this in the general, that it was a great unhappineſs that the Ambaſſadors of the *Evangelical Cantons* ſuffered themſelves ſo far to be wrought upon by the importunity of Ambaſſador *Servient*, and the Court of *Savoy*, as not to prolong the concluding of that Treaty till the coming of the *Engliſh* and *Holland* Commiſſioners, eſpecially having been ſo earneſtly entreated and requeſted ſo to do, by Mr. *Morland*, his *Highneſs Envoy*, who was then at *Geneva*, and had ſent no leſs then three ſeveral expreſſes with Letters, in his Highneſs the *Lord Protector*, his Maſters name, to that purpoſe (as they themſelves acknowledge in their own *relation*) ſome whereof came time enough to their hands, and before any thing was concluded. Beſides that one of thoſe very *Ambaſſadors*, by name Mr. *John Jacob Stockar*, had declared himſelf ſo much againſt it, as appears by the following atteſtation of Mr. *Andrew Schmidt*, who was then Secretary of the Embaſſie, which atteſtation the ſaid Ambaſſador *Stockar* delivered to Mr. *Morland* with his own hands at *Geneva*, in his return home from *Turin*, deſiring him with very much earneſtneſs to communicate the ſame to his Highneſs the *Lord Protector* of *England*, with all poſſible expedition.

The

The Atteſtation of Mr. *Andrew Schmidt*, Secretary of the Embaſſie of the *Evangelical Cantons* of *Switzerland*, to the Duke of *Savoy*, in the year 1655. Delivered into the hands of Mr. *Morland* by Ambaſsador *Stockar*, the 16. of September, 1655.

The true Original whereof, both ſigned and ſealed by the ſaid Mr. *Andrew Schmidt*, is to be ſeen in the publick Library of the famous Univerſity of *Cambridge*.

I Who have here ſubſcribed, do atteſt by theſe preſents, that Mr. Stockar, Ambaſſador from the Town and Canton of Schaffhauſen to his Royal Highneſs of Savoy, during the Treaty at Pignerolio, did make many inſtances to the Ambaſſadors his Collegues, not to haſten the ſaid Treaty, but rather to defer the concluſion thereof until the arrival of the Ambaſſadors from England and Holland, ſhewing them by all ſorts of reaſons how dangerous and prejudicial this proceeding would be, not onely to the Inhabitants of the Valleys, but alſo to the common cauſe of all the Proteſtants: And when, notwithſtanding all this, he could not be heard by them, he proteſted that he would not be reſponſible for that which might follow. Made at Geneva this preſent $\frac{17}{27}$ of September, in the year, 1655.

locus O *ſigilli.* Andrew Schmidt,
Secretary of the
Embaſſie.

Je ſoubſignè fais foy par la preſente, que Monſieur Stockar, Ambaſſadeur de la Ville & Canton de Schaffhauſen, vers S. A. R. de Savoye, durant le Traitté de Pignerolle, a fait beaucoup d'inſtances aupres Meſſieurs les Ambaſſadeurs ſes Collegues de ne haſter pas le dit Traitté, mais pluſtoſt d'en differer la concluſion juſques à l'arrivée des Meſſieurs les Ambaſſadeurs d'Angleterre et d'Hollande, leur ayant par toute ſorte des raiſons remonſtré combien daingereuſe et prejudiciable cette procedure ſeroit, non ſeulement aux habitans des Vallées, mais auſſy a la cauſe commune de tous les Proteſtans, & quand non obſtant tout cela, il ne vouloit pas eſtre eſcouté, il fit une proteſte de ne vouloir pas eſtre reſponſable de ce qui pourroit enſuivre. Fait à Geneve ce $\frac{17}{27}$ *September l'an, 1655.*

locus O *ſigilli.* *André Schmidt, Secretaire de la d.*
Ambaſſade.

The day before Ambaſſador *Stockar* delivered the foregoing atteſtation into the hands of Mr. *Morland*, he had a conference with the ſaid Mr. *Morland* and Mr. *D' Ommeren* (Commiſſioner extraordinary of the ſtates General) where he told them, that he and his Collegues, having finiſhed their Negotiation at the Court of *Savoy*, and being now upon their journey home into their own Countrey, he had a great deſire, for his own particular, to take *Geneva* in his way, that ſo he might have thereby an opportunity of acquainting the Commiſſioners Extraodinary of his Highneſs the *Lord Protector* of *England* and the *States General* with what had paſſed in their whole Negotiation, And the rather becauſe he had heard, that the late *Treaty* which they had concluded had given great diſtaſte to many honeſt people. In ſum, he aſſured them that, *as his Collegues had ſolemnly promiſed him, that as to the buſineſs of haſtning or precipitating the Treaty, they would take the Blame of all upon themſelves, and alſo give him under their hands an Atteſtation that he never conſented to any of their Actions, ſo he would at the next General Aſſembly of the* Cantons *by a publick remonſtrance, clear himſelf before all the World, and waſh his hands of all the evil conſequences of that Affair*, deſiring the two Commiſſioners aboveſaid, and that with all earneſtneſs, *to communicate what he had then told them to their Maſters, and to aſſure them of his Innocency in this thing, as alſo that in caſe his ſervice might be accepted of, he would imploy and hazzard both life and all that he had for the redreſsing this Affair.*

The morrow morning after, at a conference he repeated the ſame words, adding, *that he had to the utmoſt withſtood the other three Ambaſsadors, inſomuch, that many times they had almoſt come to blowes, and that when time ſerved, he would declare what he thought not then convenient to ſpeak or write.*

Theſe expreſſions of Ambaſſador *Stockar* to the ſaid Commiſſioners, and ſeveral other of his friends, raiſed the expectations of very many to hope for great matters at the next *Aſsembly* of the *Evangelical Cantons*, which was to be held at *Payerne*, in the beginning of the following Moneth *October*, when, and where their Ambaſſador were ordered to give in an account of their whole Negotiation.

At this meeting aſſiſted *John Pell* Eſquire, his Highneſs Reſident at *Zurick*, and Mr. *D' Ommeren* aboveſaid, in the name of their Maſters, to ſee what further reſolution the *Evangelical Cantons* would take in relation either to the nulling or redreſsing of the late Treaty of *Pignerol*, which was now ſo univerſally declaimed againſt by all the *Proteſtant* party: And in concluſion, after hearing the report of their Ambaſſadors (where it is to be noted that Ambaſſador *Stockar* never ſo much as appeared, notwithſtanding all he had a little before proteſted) they delivered the following reſolution to Mr. *Pell*, and Mr. *D' Ommeren* before-mentioned.

A true Copy of the Reſolution of the *Evangelical Cantons*, at their Aſsembly at *Payerne*, Octob. $\frac{3}{13}$. 1655.

As it was there delivered in writing to Mr. *Pell*, and *M. H. van Ommeren*, as Extraordinary Commiſſioners from *England* and the *United Provinces* for the affairs of *Piemont*.

IT having been deliberated by the Deputies of the laudable Evangelical Cantons of Switzerland, upon the report made by the Ambaſſadors deputed by the ſaid Evangelick Cantons to his Royal Highneſs the Duke of Savoy, touching the Maſſacre of thoſe of the Reformed Religion in the Valleys of Piemont, and conſideration being had on the one ſide of the vigilancy, care, and good endeavours of the ſaid Ambaſſadors for the obtaining and procuring from his ſaid Royal Highneſs a good and ſure peace for thoſe of the Valleys aboveſaid, and on the other ſide, that notwithſtanding all they could do, his ſaid Royal Highneſs would not accord unto them any other Patent, but ſuch a one whoſe preface and ſeveral of the articles are judged prejudicial. And principally, that neither the Miniſters of his Highneſs the Lord Protector, nor of the ſtates General of the United Provinces had either interpoſed in, or been preſent at the tranſacting of that affair: And upon a mature deliberation, as touching the whole matter, it has been reſolved upon the firſt point, that thanks be given to the ſaid Ambaſſadors, as hereby we do return them our thanks, for that care and diligence which they have

ESTant deliberé par Meſsieurs les Deputéz des louables Cantons Evangeliques en Suiſſe ſur le rapport faict par leur S. Ambaſſadeurs envoyés de la part des dicts Cantons Evangeliques a S. A. R. le Duc de Savoye ſur le ſuject du Maſſacre de ceux de la Religion reformée aux Vallées du Piemont; & conſideré d' un coſté la vigilance, ſoins & bons devoirs des dicts Srs. Ambaſſadeurs pour moyener et procurer apres ſa dite A. R. une bonne & ſeure paix aux ſuſdicts Vallées; & del'autre coſté, que non obſtant tout cela, ſa dite A R. n'a voulu donner, qu'une Patente, dont la preface & quelques uns des articles ſont jugéz prejudiciables: Et principalement, que les miniſtres tant de S. A. le Seigneur Protecteur, que des Seigneurs les Eſtats Generaus des Provinces Vnies n'y ſont pas intervenus, ni eſté preſents: Tout meurement deliberé, a eſte reſolu ſur le premier point de remercier leſdicts Ambaſſadeurs, comme on les remercie icy de la diligence & ſoing, qu'ils ont teſtmoig-

néz, pour ſe bien acquitter de leur charge; & ſur l'autre a eſté trouvé bon d'adviſer avec S. A. le Seigneur Protecteur & les Seigneurs Eſtats Generaux ſuſdicts (au cœur des quels le bon Dieu a inſpiré un zele treſardant pour le bien de la Religion Reformée, & particulierement pour ceſt affaire cy) ſur les moyens pour faire meliorer & eſclaircir les ſuſdicts Articles; Et particulierement de joindre les offices de ceſt Eſtat avec ceux de leur dites A. A. en cas, qu'elles le trouvent bon, aupres de ſa Majeſté Tres Chriſtienne, affin qu'elle veuillemp loyer ſon credit aupres S. A. R. le Duc de Savoye pour la dit melioration & eſclairciſſement; ou bien de faire en apres telles reflexions, que le bien de la cauſe & la conjoncture du temps permettront: Et ſeront priés les Miniſtres tant de S. A. le Seigneur Protecteur, que des Seigneurs les Eſtats Generaux cy-preſents de vouloir faire part au plus toſt, de ceſte ſincere & bonne intention des Cantons Evangeliques, aux Seigneurs leurs Superieurs.

Fait à Payerne ce $\frac{3}{13}$ d'Octobre, l'an 1655.

Collationné avec le Regiſtre par André Schmidt, Secretaire de l'Aſſemblée.

ſhown, for the well acquitting themſelves of their charge; and upon the other point, it has been thought convenient to adviſe with his Highneſs the Lord Protector, and the Lords the States General aforeſaid (whoſe hearts the good God hath inſpired with a moſt ardent zeal for the good of the Reformed Religion, and particularly for this preſent affair) touching the ways and means, of meliorating, and further elucidating the ſaid Articles, and particularly to joyn the Offices of this State, with thoſe of their ſaid Highneſſes, in caſe they ſee it convenient; for the engaging of His moſt Chriſtian Majeſty to employ His intereſt, with his Royal Highneſs the Duke of Savoy, for the ſaid Melioration and Elucidation. Or otherwiſe, to make ſuch further reflections as the good of the Cauſe, and the conjuncture of time ſhall permit. And the Miniſters both of His Highneſs the Lord Protector, and the Lords the States General, who are here preſent, ſhall be entreated to communicate with all expedition this ſincere and good intention of the Evangelical Cantons, to the Lords their Superiours.

Done at Payerne the $\frac{3}{13}$ Octob. 1655.

Compared with the Regiſter, by Andrew Schmidt Secretary of the Aſſembly.

How this reſolution of the *Evangelical Cantons* was privately reſented by the two other ſtates, the Author will not take upon him here to determine, however ſure it is, that here the matter reſted and fell to the ground , neither did there follow any ſuch conjunction of Councels , for a melioration and elucidation of the Treaty abovefaid, as is hinted in the ſaid Reſolution.

In the mean while the poor people began to taſte more and more the bitter fruits of that unhappy Agreement, and ever and anon were ready to deſpair under their grievous and intolerable oppreſſions, as ſhall be hereafter ſpecified more at large. They were the poor *Labouring Heyfers*, the *Patent* was the cruel *Yoak* that ſo ſorely pincht their *Galled Necks*, the *Articles* were the *heavy burdens* that were laid upon their backs, and *Andrea Gaſtaldo* was the *driver*, who with his orders and injunctions, like ſo many ſharp goads, always *prickt* and *puſht* them forward, to accept by force thoſe ſad conditions which were offered them.

About the latter end of *December* in the Year 1655. Ambaſſador *Servient* began to write very ſharp Letters to the poor people of the *Valleys*, (which his private zeal, as is ſuppoſed, did prompt him to, rather then any command from his Maſter ;) The contents whereof were to threaten them with many ill conſequences, in caſe they refuſed to ſit down and be contented with the Treaty made at Pignerol.

About the 12*th*. of *March* in the ſame Year 1655. came *Monſieur de Bais*, Lieutenant Colonel of the Regiment of *Lyons*, as *Envoye* from his Majeſty of *France* into the Valleys : upon his arrival there, he called ſome of the Leaders of the poor people to him at a place called *Caſſina*, which lies between *S. Giovanni* and *Pelice*, where, after he had delivered them a Letter from the *Duke de Leſdiguieres*, wherein he much exhorted them to accept of the Treaty, he told them the King had received information, that they had a deſign to make an Inſurrection againſt their Soveraign Prince, That they were prompted to this by forrainers with whom they held correſpondence, and who furniſhed them with vaſt ſupplies of Moneys : And that thereupon his Majeſty had given him a command to aſſemble the Deputies of the *Valleys* to underſtand their grievances, and let them know that his intentions were, that the Treaty which had been made at *Pignerol*, ſhould be punctually executed, both on the one and the other part. And that he would maintain the poor people in peace according to the tenor thereof.

In obedience to this command, the poor people had a general aſſembly ſome days after, where, after they had made an ample juſtification by word of Mouth of all their proceedings, from the firſt beginning of their late troubles, delivered into Mr *de Bais* hands, a Paper of their grievances, accompanied with two pathetick Letters, one to the King, and the other to the Duke *de L' Eſdiguieres*, bearing date the 29. of *March* 1656. which Letters and grievances, becauſe they contain in them matters of great conſequence, and in a manner the marrow of the whole buſineſs which we now Treat of, the Reader will find them all here inſerted in Order.

A Letter

A Letter of the Evangelical Churches of the *Valleys* of *Piemont* to the Duke of *L'Eſdiguieres*, 29 of *March*, 1656.

An Authentick Copie of the true Original whereof, was Communicated to the Author, during his abode at *Geneva*.

Monſeigneur,

NOus avons receu avec tout le reſpect qui nous *à* eſté poſſible Monſieur de Bais, *&c.*

My Lord,

WE have received with all the reſpect we could Monſieur de Bais, Mareſchal de Camp, *and Commander of the* Lyons *Regiment, ſent hither by you, according to his* moſt Chriſtian Majeſties *order. This is not the firſt time we have experimented the clemency of that great Monarch, which is ſuch and ſo great, that it moves him to ſtoop to take notice of Us who are the moſt inconſiderable perſons in the whole world; neither is it the firſt time that we have obſerved tokens of your Lordſhips good will towards us, in teſtifying a fellow-feeling of our miſeries and deſolations: And we ſhould be the moſt ingratefull of all men, if we had not a particular care of evidencing to the world our deſires not to walk unworthy of the ſame, as we certainly ſhould do, if we ſhould have but the leaſt thought of that crime of* Rebellion *and Inſurrection, of which ſome ill affected men have not onely accuſed us before* His Royal Highneſs, *but alſo before his* moſt Chriſtian Majeſty, *which is the cauſe that we have taken the boldneſs to write to him, and to proteſt, as in the preſence of God, whoſe lively Image his Majeſty is, that our conſcience is clear, and that in all our actions, as to this particular, we are wholly innocent, and that we had rather ſuffer (as we have done) all ſorts of outrages, then to make the leaſt breach of that reſpect and obedience, which good ſubjects owe to their* Soveraign *Prince; And as we hope, that our Proteſtations will finde more credit before His Majeſty, then the calumnies of our Enemies, ſo we ſhall continue to acquit our ſelves of our duty towards his* Royal Highneſs *with ſo much zeal and ſincerity, that He ſhall not give the leaſt credit to the falſe reports which have been ſpread abroad to the prejudice of our innocence. We know right well that we cannot juſtly merit the indignation of Our Prince, without incurring*

incurring Gods diſpleaſure. You ſee by this what are our Principles, and what are our intentions, from which we have been ſo farre from being turned aſide by the ſollicitations and perſwaſions of any Forraigners, that on the contrary, all thoſe who have any wayes eſpouſed our intereſts, have by their conſtant and powerfull exhortations much ſtrengthened us in this our deſigne.

My Lord, *as to the pretext which is grounded upon thoſe Almes which we have received out of other Countries, it has no foundation; For, divers good people of* France, *of our Communion, whom* his Majeſtie *owns as his faithfull Subjects, and who hold his Authority as inviolable, as we do that of our Prince, have beſtowed upon us their charitable benevolence, in the ſight and with the knowledge of the whole* Court, *and the approbation of* His Majeſtie: *And in effect, there's no man was ever known to take exceptions, that poor miſerable men, after the loſing of their whole eſtates, after the burning their houſes, and plundering their goods, ſhould receive the charity of thoſe who have taken pity on them, to prevent their periſhing by hunger, to which condition we were reduced, and that in ſuch extremity, that without ſuch a ſupply, the want of all things had made an end of what the ſword and fire had left behinde them. All perſons who are not ſwayed with paſſion, may judge from hence, my Lord, what it could advantage us to rip up a wound afreſh, that was not yet perfectly healed. Our deſires tend to no other then to Peace, and we unceſſantly beſeech the God of Peace, that he would beſtow upon us, and preſerve unto us that rich treaſure. And we adore his Divine Providence, who has inſpired* His moſt Chriſtian Majeſtie *with ſo much goodneſs and bounty, as to be enclined by his Interpoſition for the reparation of the Grievances of the late Treaty, to procure our re-eſtabliſhment: And to teſtifie how much this advantage is laid to heart by us, we have together with the Letter we wrote to His ſaid* Majeſtie, *ſent a* Memorial, *which repreſents the ſaid Grievances. We alſo entreat your Lordſhip to put life into the ſaid Letter, by the teſtimony which you are able to give of our innocence, and lamentable eſtate, as alſo of the profound reſpect and reverence we bear to* His Majeſtie. *This charitable act which we hope from your Lordſhip, will oblige us to continue our prayers for your proſperity, and to remain inviolably ſo long as we live,*

My Lord,

Your moſt humble and obedient Servants, the
Inhabitants of the Valleys of *Lucerna, Angrognia, Peroſa*, and *S. Martino*, profeſſing
the *Reformed Religion*, and for all in general,

FELIX LEGER, &c.

A Letter of the Evangelical Churches of the *Valleys* of *Piemont* to the King of *France*, the 29 of *March*, 1656.

An Authentick Copie whereof, was Communicated to the Author, during his abode at *Geneva*.

Sire,

LEs plus grands Monarques, & ceux que les vertus heroiques ont relev*é*s par deſſus tous les autres, comme des ſoleils entre les eſtoilles ont tousjours fait gloire de communiquer leurs benignes influences aux perſonnes les plus miſerables, *à* l'imitation du Roy des Roys, *&c.*

Sir,

T*He greateſt* Monarchs, *and thoſe whom their* Heroick *vertues have exalted above all others, as ſo many* Suns *among the* leſſer Stars, *have alwayes counted it their glory to communicate their benigne influences to the moſt miſerable ſort of men, in imitation of the* King of Kings, who has his Throne in the higheſt Heavens, and yet dwelleth alſo in the loweſt hearts. *This is that,* Sir, *which your* Majeſty, *who is the* lively Image of the living God, *has practiſed towards us, and which ſhall oblige us to continual thankfulneſs to your* Majeſty, *as alſo to moſt ardent and more then ordinary prayers to the Almighty for your proſperity, hoping that ſince he has put into your heart thoughts of Peace and Charity for us, you will cauſe us experimentally to taſte the good fruits thereof. And that you will not be diverted from ſuch intentions, by thoſe ſiniſter impreſſions which either ignorant or ill-affected men have endeavoured to poſſeſs you with againſt us, (as we have underſtood by that Letter which my Lord the Duke of* Leſdiguieres *did us the honour to write us, and by the diſcourſe made by* Monſieur de Bais, *his Envoye by your* Majeſties *Order,) For ſo far have we been from ever having the leaſt thought of taking up Arms againſt our Soveraign (as we are accuſed,) that we have rather alwayes hindered our people from having the leaſt impreſſions upon their ſpirits of thoſe violences and extortions, which have been and are alwayes offered againſt us,* without any contradiction, *even againſt the intentions of* His Royal Highneſs, *to force our patience (if poſſible) to make ſome diſorder.*

We ſhall alwayes perſiſt in the ſame courſe, and ſhall ſearch a remedy to our evils by wayes of reſpect, which are juſt and conformable to thoſe Instructions which we ſucked in together with our milk, and which are ſuitable to that duty which true Subjects owe to their Prince. Neither has it ever happened that any forraign Countries who have been touched with our deſolations, and powred oyl into our wounds, *and eſpouſed our intereſt, did ever incite us to a Mutiny: And as for thoſe* Alms *which they have beſtowed upon us, it has been for no other end then to prevent hunger, cold, nakedneſs, and other neceſsities from diſpatching thoſe who had eſcaped the ſword amongſt us: Neither did they ever make any remonſtrances, which tended to any other then the exhorting us to repentance towards God, patience towards thoſe who evilly treat us, and humility, fidelity, and obedience towards our Soveraign, all which are duties to the performance whereof by Gods aſsiſtance we ſhall never be wanting. In the mean time, Sir, we are confident that ſince the* Treaty *made at* Pignerol *by the interpoſition of my Lord* de Servient, *your* Majeſties Ambaſſador, *has not anſwered thoſe good intentions which you have alwayes had for the procuring for us a firm and ſure peace, whereby we may be reſtored to the ſame ſtate and condition, that the moſt Serene Predeceſſors of* His R. Highneſs *alwayes maintained us in, according to our ancient* Conceſsions, *you will pleaſe to continue your powerfull and gracious interpoſition with* His Royal Highneſs, *for the meliorating our conditions, and for the procuring the amendment of ſuch Articles wherein we are really injured, the Elucidation of ſuch as are obſcure and ambiguous, and the addition of ſuch as are known to be equitable and neceſſary for the publike tranquillity, according to that minute which we have drawn up, and delivered to* M. de Bais *at his demand, to be by him preſented on our behalf to* your Majeſty. *Eſpecially conſidering, that thoſe two particulars which are the moſt prejudicial (namely the* Preface, *and the Article concerning the* Fort,) *were never ſigned by our* Deputies, *who on the contrary oppoſed the ſame; And what they did ſigne, they did without Authority, contrary to our intentions, and without communicating the matter with us. And therefore* we cannot be juſtly deprived of that which Nature, and the Law of Nations, the poſſeſsion of ſo many Ages, Our Conceſsions, and juſtice it ſelf gives us. *Which is alſo that we deſire, and hope ſo much from the clemency and equity of* His Royal Highneſs, *by the powerful and gracious interpoſition of* your Majeſty.

Sir, *in hope thereof, we ſhall inviolably continue that fidelity and obedience which we owe to* His Royal Highneſs *(our natural Prince and Soveraign) and ſhall powr out our ſouls before the Divine Majeſty, for the proſperity of your* Royal Majeſtie, *being with all manner of reſpects,*

SIR,

Your moſt humble and moſt obedient ſervants, the Inhabitants of the Valleys of *Lucerna, Angrognia, Peroſa,* and *S. Martino* in *Piemont*, Profeſſors of the *Chriſtian Reformed Religion.*

And for all, FELIX LEGER, *&c.*

The

* * *

The Grievances of the Treaty made at *Pignerol*, Delivered into the hands of *Monſieur de Bais* to be ſent to the *King*.

Tranſlated out of the French Copy.

PRemierement en la Preface il y a ceci de prejudiciable, qu'elle parle de nous comme de Rebelles, &c.

“FIrſt, in the Preface there is this point prejudicial, that it ſpeaks of us, as of *Rebells* and diſobedient, who have taken Arms againſt his Royal Highneſs our natural Prince and Soveraign, and thereby, as guilty perſons and worthy of his indignation, we are made to ask pardon for thoſe outrages which they pretend we have committed, and ſo we are plainly involved in the crime of Rebellion, againſt which we do now and have always proteſted, having never done any action that may come within that compaſs, no, not when the whole State was in an uproar, nor even when they came to deſtroy us, as they did the laſt year; for, though we had very great cauſe of ſuſpicion, as it is but too manifeſt by the event, and had payed for the moſt part to the ſquadron of Savoy their Winter quarter, yet my Lord Marqueſs de Pianeſſe, had no ſooner charged us in the name of his Royal Highneſs to receive his forces, but without making the leaſt reſiſtance, we let them come in and do whatſoever they would, and our Deputies never conſented to ſuch expreſſions.

“In the ſecond place, we finde our ſelves aggrieved in this, That His Royal Highneſs doth grant us nothing but under the name of *Grace* and *Toleration*, that ſo he may repeal it whenſoever he pleaſe, according to the maximes of ſome of his Miniſters, eſpecially of the Count *Truchi* his Agent, who maintained ſtifly, that *the Prince, without any other cauſe whatſoever but onely of his own pleaſure, may repeal what he hath granted in a way of grace*; whereas to ſpeak truly, touching the Right of habitation and the liberty of *Religion* in the Valleys, we have neither received it from the moſt Serene Dukes of *Savoy*, nor from any other Prince in the world, but we have it from God, and enjoyed it as our Birth-right from father to ſonne, before ever the moſt Serene Dukes of *Savoy* did poſſeſs *Piemont*; And the truth is, we cannot finde that any one of them did ever make a Grant for the firſt Introduction thereof; or that the “tenour of the moſt ancient Conceſſions were any other, then to leave to our Fore-fathers the enjoyment of the Exerciſe of that *Religion* which they had received of their Anceſtors. Moreover, in the ſame Patent, we are ſent back to the Grace granted upon the ſecond, and the fourth of *June*; and the 29 of *December* 1653. which is all full of uncertainty, and was never confirmed, and hath alſo a relation to other Conceſſions, the Clauſes whereof being both doubtfull and harſh, have ſerved to colour a multitude of troubles. Wherefore we have alwayes intreated and do ſtill intreat, that all may be expreſſed in plain termes, and that it may pleaſe his Royal Highneſs to admit of the term of *Amneſty*, inſtead of that of *Grace*.

3 “But above all its moſt obſervable, how they have proceeded with our Deputies in the ſaid Treaty: For, whereas the Count *Truchi* had delivered unto them a *Patent* duly ſigned and ſealed, which contains but 20 *Articles* (as we have made appear by the Original) there was an other printed that contains one and twenty, drawn doubtleſs out of ſuch an other Copy, which had been confirmed in the Chamber of the *Exchequer* and in the *Senate*, on purpoſe for the foſtering of an ill deſigne which the ſaid Lord knew very well how to ſhift off, when we found fault with this unequality, by his laying the fault upon the Secretary, ſaying, it was eaſie to be corrected: But it was ſufficiently apparent afterwards, that though he did ſet down an Article which ſaith, that we conſented to the building of a Fort at *la Torre*, yet it never entred into the thoughts of any one of our Deputies, who were very far from ſigning it, notwithſtanding all the violent and earneſt applications that were made unto them about it: And although, for the perſwading them thereunto, it was cunningly inſinuated unto them, that it was but a Formality required for the honour of his Royal Highneſs, and but for a few dayes, *he deſiring no ſtronger Fort then the heart of his Subjects*, They were nevertheleſs too much afraid of the ſad Conſequences of a Gariſon, the fruits whereof we reap now at this very time, they breaking into the very houſes of our Peaſants, and murthering them, and are not puniſhed for it. And if we come to lay hold upon ſuch Offenders, and deliver them ſafe to their Officers, or into the hands of Juſtice, we get nothing but vain promiſes of Chaſtiſement; the Priſon doors are opened unto them, and the Spaniſh Monks, who ſwarm here among us, undertake for them all. Therefore, after ſo many ſurpriſals, and having ſeen by experience that inſtead of a *Fort*, they have ſecretly filled up the neighbouring *Covents* with Arms and men to fall upon us unawares; it is impoſſible for us to inhabit betwixt two Forts that cut off all relief from us whenſoever they ſhall be moved by the inſtigation of our adverſaries to deſtroy us.

4 “The violation of the ſecond is fully manifeſt, ſince they have driven all thoſe of the *Religion* almoſt out of all *Piemont*, where they were diſperſed, and at laſt, out of the Marquiſat of *Saluces*, *Val de Sture*, *Contat* of *Barcelonne*, *Praviglierm*, *Feſteonne*, *Biolet*, *Bietonnet*,

“ and alſo from *Meanne*, and *Matis*, though they were comprehen-
“ ded in the old conceſſions, and had the Valley of *Lucerna* given
“ them on purpoſe for a place of refuge; and now they are driven
“ out of the beſt part of the ſame, being compelled to ſell their E-
“ ſtates which they have poſſeſſed time out of mind, and where we
“ have (and ſhall at all times make it appear that we have) right to
“ inhabit, not onely by birth, but alſo by all the conceſſions of the
“ moſt Serene Predeceſſors of his Royal Highneſs, and particularly,
“ by thoſe that are confirmed even in the firſt article of the *Patent*,
“ whereof the order publiſhed by the Auditor *Gaſtaldo* is a manifeſt
“ Breach.

5. “ In the third article they have taken away from us the liberty
“ of preaching in all the Territories of *Giovanni*, which we have alſo
“ always injoyed in the ſight and knowledge of the whole World;
“ And likewiſe in the year 1620. when his Highneſs Royal by the in-
“ ſtigation of ſome ill affected people, commanded the Gate of the
“ Church to be ſhut up, which was built there, he did not then for-
“ bid, nor at any time ſince, the publick exerciſe that hath been al-
“ ways performed in all the other places of the ſaid *Communalty*; Nay
“ himſelf hath always fed this people with hope that he would reſtore
“ the uſe of it unto them again, which is a thing that they now expect
“ from his juſtice and Clemency.

6 “In the *6th*. The exemption from taxes for ſix years is not a means
“ ſufficient to put thoſe people into any condition of living, who are
“ deſtitute of Houſes, Goods, Cattel, Linnen, and that live but upon
“ Alms; Therefore we humbly pray, that a full exemption may be yet
“ continued unto us for ten years at leaſt, & that after that time we may
“ be no more charged with Taxes and Impoſts over and above what
“ is laid upon the *Roman Catholicks*, and this, in regard that in the ſix
“ years the year laſt paſt is comprehended, and of the next following
“ years there are but two that are fully exempted.

7 “ The *7th*. Alſo hath great need of explanation, concerning (*li*
“ *Luoghi nelle precedenti Conceſſioni compreſi per l' eſercitio della Reli-*
“ *gione*) *Thoſe places comprehended in the former Conceſſions for the ex-*
“ *erciſe of Religion*; For, the ancient conceſſions do not name them,
“ but refer them to the cuſtome and toleration, from whence many
“ difficulties do often ariſe, whereas this ought to be added, That
“ *we may have Preaching in all the places where it was commonly uſed at*
“ *the beginning of the troubles*. And it would be requiſite alſo that thoſe
“ places were particularly named, to prevent all occaſion of contro-
“ verſie for the time to come.

8. “ In the *8th*. Although, if it be taken according to its true ſence
“ and meaning, it doth not deprive us of the liberty of buying and
“ ſelling, or of contracting for Lands and inheritances with the *Roman*
“ *Catholicks*, in the ſaid *Valleys*, ſeeing theſe things are comprized in
“ the old Conceſſions, whereof mention is made in the ſeventh and
“ the foregoing Article, but rather confirms that that liberty, in re-
“ gard it forbids it onely (*nelli altri Stati*) *In other Dominions of his*

“ *Royal Highneſs*. Nevertheleſs, ſeeing that contrary to the ſaid Conceſſions, and the practiſe of all times, our Adverſaries have ſometimes endeavoured to extort contrary Orders, and might do ſo again for the future, it were juſt, that this liberty of buying and ſelling all things one from another (at leaſt in the ſaid Valleys and thoſe places that are annexed) ſhould be more clearly ſpecified; For ſeeing the *Roman Catholicks* buy of us freely, we being indebted in great ſums both to private men and to ſome *Communalties*, they would ſoon purchaſe all our beſt Lands and inheritances, and ſo by degrees root us out of the Countrey without recovery.

9 “ In the *9th*. There ſhould be added this, That if his *Royal Highneſs* will have *Maſs* to be ſaid in the places where thoſe of the *Religion* do inhabit, then that it be not exerciſed within their Lands, ſeeing all the conceſſions and the *Patent* it ſelf doth free them from contributing any thing towards the *Maſs*, or thoſe that ſhall ſay it; which particular hath not been obſerved, ſeeing they ſeize upon the houſes of private men againſt their will, to celebrate the *Maſs* in them, though they oppoſe themſelves never ſo much.

10 “ The eleventh Article, which declares no more but that *our priſoners which are within the Dominions of his Royal Highneſs ſhall be ſet at Liberty when it is known where they are*, is alſo made void, and of no effect, becauſe our Adverſaries have tranſported many of our Captives, young Children eſpecially, out of his *Royal Highneſs* Dominions, or elſe have hidden or removed them into ſeveral places, even within this Land, Inſomuch that no certain notice can be had of them; and ſome others there are whom they refuſe flatly to give us. Therefore we moſt humbly petition, that it will pleaſe his Royal Highneſs to cauſe a Proclamation to be made through all his Dominions, *enjoyning all thoſe that have any priſoners, or who do detain any of thoſe of the Valleys, forthwith to deliver them, without any excuſe, or demand of charges, and to bring back and reſtore thoſe that have been tranſported into other places, within ſuch a time as his Royal Highneſs* ſhall be pleaſed to appoint, *and that upon pain of Death, or otherwiſe, according to his pleaſure.*

11. “ In the *12th*. Article, That his Royal Highneſs would be pleaſed, to admit the ſame expreſsions which are found in the old conceſsions, eſpecially in thoſe of 1603. to be duely confirmed without altering or reſtraining them, by which expreſſions it is declared abſolutely, that thoſe of the *Religion* in the ſaid *Valleys* ſhall be admitted *ad ogni ſorte d' officio publico indifferentemente come li Catholics Romans, to all ſorts of offices indifferently, as the Roman Catholicks*, and not be bound to any act contrary to their *Religion*, as it appears by the *Patents*, and the Oaths taken by the Attorneys and notaries, *&c.* whereas in the tenor of the late *Treaty* they have introduced ſome modification upon the Offices of the notaries, and tacitly deprive us of the other.

12. “ In the *13th*. Where the Agreement made formerly at *La Torre* is confirmed, it were requiſite to expreſs therein, *that there*

“ *may be alſo one Fair at leaſt in the year, And an impoſt of ſalt,* ſince “ we ſee that for want of having expreſt it, though it be underſtood “ and granted in all the other places of the Land that have deſired it, “ as being no way prejudicial for the ſervice of his Royal Highneſs, “ yet they have endeavoured to exclude it through the perſwaſions “ of ſome private men who are intereſſed, and to make the ſaid agreement, void and of no effect.

13. As for the 15*th.* Article, That none may take our Children “ from us before they be ten or twelve years old, it gives licence to “ the *Plagiaries* or *Men-ſtealers,* to take away our Children after the “ ſaid term: But to ſpeak plainly and put all out of doubt, it is requiſite to have it expreſt, that none may take them from us at any time “ whatſoever.

14. In the eighteenth, It ought to have been expreſſed, That *the* “ *Miniſters ſhall not be bound to appear where there is any inquiſition,* ſeeing they cannot do it without apparent danger, as the maximes and “ common practice of the Roman Clergy have ſufficiently taught us; “ And *that thoſe who have been baniſhed for not appearing, may be reſtored* “ *to their former Eſtates, and that henceforward if any one of them be accuſed, his Royal Highneſs would be pleaſed to act onely by the ordinary* “ *Judges of the places where they dwell, or elſe by Commiſſioners.*

15 “ The nineteenth Article, Exempting *ſome places from confiſcation,* doth imply, *that all our Eſtates are Confiſcated,* and by conſequence doth *Condemn us as guilty of Treaſon;* which reflects alſo “ upon his *moſt Chriſtian Majeſty,* who hath had ſo much Clemency as “ to mediate for us.

“ Beſides the aforeſaid defects in the Articles that have been quoted, “ there remain theſe following particulars, which would not be “ granted to our Deputies, and upon which we humbly pray, “ that a due Reflexion may be made.

1 “ That having been always very faithfull to the ſervice of his “ Royal Highneſs our Soveraign, and yet cruelly Maſſacred, Burned, and Pillaged, contrary to his intention, he would be pleaſed to “ give order that juſtice may be done upon thoſe that have been the “ chief Authors, and the Actors.

2 “ That his Royal Highneſs would be pleaſed to repeal the Order “ publiſhed by the Auditor *Gaſtaldo,* as being contrary to all our ancient “ conceſſions, and likewiſe all thoſe Orders that my Lord Marquis *de* “ *Pianneſſe* hath cauſed to be publiſhed during the troubles, and “ to command that every one may be reſtored to the poſſeſſion of that “ eſtate, which appertained unto him before the War in the uſual “ places, according to the ſaid Conceſſions, making void all contracts “ made, or to be made to the contrary, provided that the Money “ which may have been diſburſed be repaid.

3 “ That we may be no more ſubject to the actual Quartering of “ Souldiers, for this is the pretence which they took the laſt Year, as

" well as ſince the year 1624. and at other times to deſtroy us, But
" let it ſuffice that we contribute proportionably with the reſt of the
" State, as ſoon as the time of the exemption ſhall be accompliſhed.

4 " That no more Miſſionaries may be ſent into the Valleys, but
" that there may be onely ſome ſecular Prieſts, foraſmuch as thoſe
" Miſſionaries, partly by their Rapes, partly by ſeditions and falſe
" reports, have always been fomenters of all the diſorders that came
" to paſs.

5 " That all things may be re-eſtabliſhed in the ſame condition as
" they were before the troubles, with liberty of Conſcience, and a
" free exerciſe of Religion, and the dependances thereof, in all the
" uſual places, and licence to the Miniſters to go and viſit the ſick
" whereſoever they live. Beſides the liberty of Preaching, eſpeci-
" ally in thoſe places where we are not mingled with the Roman Ca-
" tholicks.

6 " That we may not be ſubjected unto the Councel *de pro-*
" *pagandâ de*, nor to any of its members, nor to the Inquiſiti-
" on.

7 " That if his Royal Highneſs do free from Taxes thoſe Eſtates
" that are given to the Roman Clergy, and the eſtates of thoſe that
" ſhall abjure the Reformed Religion, it may be in ſuch a manner, as
" we be neither directly nor indirectly the more taxed for them,
" even as his Royal Highneſs hath put us in hope by his decree of
" 1649.

8 That our Churches may be annexed to the Synod of *Dauphine*,
" as well as the principality of *Orange*, ſeeing they equally help to
" make up one and the ſame body with the Subjects of his Majeſty,
" the inhabitants of *Val Perouſe*, and ſeeing there are alſo in the ſaid
" Valley ſome Churches and Paſtors who depend on the aforeſaid Sy-
" nod, as well as on that of the Valleys.

9 " That by an expreſs Declaration, all marks of Infamie may be
" taken off from the memory of thoſe that have been executed, and
" who died during our troubles.

10 " That no Caſtelain, Podeſta, or Officer of Juſtice, being per-
" ſons of the ſaid Valleys, may be eſtabliſhed among us, nor in thoſe
" places where their friends are living, or where their intereſt lieth,
" and where they are ſuſpected, or are likely to be partial.

11 " Likewiſe, That no Roman Catholick of the Valleys may
" buy any action againſt the Communalties, or againſt any men a-
" mong them, ſeeing the great abuſes and inconveniences that hap-
" pen thereby, even to the prejudice of the Service of his Royal High-
" neſs.

12 " That to keep the Commerce from being interrupted, all
" ſorts of people of what condition and quality ſoever they be, that
" pretend to be, or are indeed, Creditors either to the Commonal-
" ties, or to private men, may be prohibited from ſeizing upon their
" Perſons, Cattel, Merchandizes, Wares, and other Goods, but that

"they be obliged to ſue for the paiment of ſuch debts upon the place, "by the ordinary forms of Law.

13 "That the Legal ſucceſſion which in the 14*th.* Article of the "Patent is reſtrained to the three Valleys may be extended to all the "Dominions of his Royal Highneſs, and that it may not be diverted for the cauſe of Religion, and that all forfeitures that are, or ſhall "be made on the contrary, may be declared void.

"We hope from the Equity and Clemency of his Royal Highneſs, "that he will ſo much the ſooner grant us the things aforeſaid, for that "there is nothing in them but what we have quietly injoyed under "the happy Government of his moſt Serene Predeceſſors of Glorious Memory, according to their Conceſſions, and nothing but "what may tend to ſatisfie us in the clearing of thoſe points which (as "experience hath ſhewed us) have been wreſted to a wrong ſenſe, and "to repreſent the true meaning and the Equity of the particulars "therein contained, that ſo we may once for all take away from the "Diſturbers of our Peace all occaſion of troubling the publick tranquillity, and be able in peace and ſecurity to give unto God that "which belongs to God, and to *Cæſar* what is *Cæſars*; As we do "proteſt before God and his Holy Angels that we ever have had, "and will ever have the ſame for our end. And to the end that thoſe "things before-mentioned, when they ſhall be ratified in the form "as aforeſaid, may ſtand firm, and inviolable, we humbly ſupplicate "his moſt Chriſtian Majeſty, that he will be pleaſed to procure unto "us this favour from our Prince, that all may be put into the form of "a Tranſaction; and confirmed not onely in the Chamber of *Turin*, "but alſo in that of *Chambery*; and that many Original Copies may "be drawn, and delivered into the hands of thoſe to whom it ſhall "appertain.

The King of *France*, upon the receipt of the aboveſaid Letter and Grievances, was much affected with their ſad condition, and had not ſome malignant ſpirits endeavoured by all means imaginable to beget ſiniſter impreſſions in his minde againſt them, ſuch is the natural ſweetneſs and candour of *that Princes* diſpoſition, and ſo prone upon all occaſions to Acts of Mercy, (among his many other *Princely* and *Heroick* qualities) that without all queſtion he would have improved his power and intereſt with the *Duke* of *Savoy*, for their relief and re-eſtabliſhment. And therefore all the inſtances that were in thoſe days made by his Ambaſſador *Servient*, and his Envoye *Monſieur de Bais*, for the ratification of the Treaty concluded at *Pignerol*, muſt be interpreted either as actions proceeding from the private zeal of two perſons, or elſe as Acts and Ordinances meerly wherein *His Majeſty* was ſurpriſed, contrary to his own perſonal and Princely inclination.

But however it was, ſo it happened, that from that time forward to this very day, ſome leading men in the *Court* of *Savoy*, have uſed their beſt endeavours to lay yet more heavie loads upon their backs then ever they did before.

In their Orders of the 20 of *April*, and 6 of *October*, 1656. and 24 of *Auguſt*, 1657. they ſummoned the poor people to pay their Taxe for the year, 1655. (which is contrary to the above-ſaid Treaty) in the mean time exempting all the *Catholick* Cohabitants from the ſame Taxe; In the *Dukes* Anſwer to their humble ſupplication of the 6 of *October* 1657. among other things, they were abſolutely prohibited the exerciſes of their *Religion* in *San Giovanni*, as appears by the following Extract of the ſaid poor peoples ſupplication, and the *Dukes* Anſwer.

Eſtratto di Supplica & Riſpoſta.

NEl Territorio di San Giovanni fu ſempre prohibita la predicatione, & à più forte raggione inſtruttione della Gioventù nella Religione preteſa Riformata che è un Mero dogmatizare, per le raggioni che molte volte ſi ſono eſpoſte dependenti dalle Patenti del 1655. & precedenti in eſsi confirmati. Intende però S. A. R. che i ſupplicanti reparino prontamente la tranſgreſsione, della introduttione della predetta inſtruttione, & d'ogni altro eſſercitio delle luoro Religione nel luogho di San Giovanni.

Dat. in Torino à 6 Octob. 1657.

Carlo Emanuel.

V. Morozzo.

SI ſervita S. A. R. laſciargli l'uſo della luoro inſtruttione non mai più ſin hora contraverſato, che ſtimano etiandio eſſergli chiaramente conceſſo in d. Patenti, &c.

Ibidem.

Ne mai durante tutto il felice Dominio di C. Emanuel di Glorioſa memoria, ni de ſuoi Sereniſsimi Predeceſſori è ſtato luoro fatto ſuſcitato diſturbo alcuno per il fatto della d. Inſtruttione, ò dottrina, &c. *Come ſi ſolo ne faranno fede tutti li più attempati Cath. Romani vicini, ma an che tutti li più antichi atti di Conſigli dell' Univerſita di S. Giovanni,* &c.

By an Order of *Gaſtaldo* bearing date the 14 of *December* 1657. thoſe perſons who appeared not at the time and place appointed, to receive the price of their goods and poſſeſſions which they were not permitted to keep, were ſummoned at another time and place, for the ſame purpoſe, or elſe to be proceeded againſt and ſeverely puniſhed as contumacious perſons.

By an Order of *Gaſtaldo* bearing date the 20th of *December*, 1657, thoſe of the Communalty of *S. Giovanni* are ſummoned to *Turin* in the perſons of their Syndicks and Councellours, for their exerciſing of Miniſterial functions and inſtructions of youth in the ſaid Communalty, and great proviſion was made for a double penalty in caſe of failing.

In the Dukes Anſwer to an humble ſupplication of the poor People, bearing date the 25 of *January* 1658. they are again (amongſt other things) ſtrictly prohibited the exerciſe of their *Religion* at *S. Giovanni*, in the following termes. *Per ciò ſi vuole S. A. R. che i ſup*^{ti}. *s'aſtenghino dalla inſtruttione, & altri eſſercitii come ſopra, altrimente farà proſeguire la proceſſura già communiciata.*

It would be almoſt endleſs to repeat all the *Edicts*, *Orders*, and *Injunctions* made againſt thoſe poor People, ſince that cruel *Patent* in the year 1655. with all the depending grievances. And therefore I ſhall onely preſent the Reader with the following Letters, wherein he will have moſt Authentick Narratives of their preſent ſtate and condition, and ſo I ſhall cloſe up this diſcourſe, which I fear will be judged by ſome to be too prolixe and tedious.

Copy of a Letter from the four Ambaſſadours of the *Evangelical Cantons* of *Switzerland*, to *Monſieur de Servient* Ambaſſadour of the *French* King, with the Duke of *Savoy*: Bearing date the 30 of *November*, 1657.

Moſt Illuſtrious Lord,

“HAving heard with extreme grief, concerning our moſt dear friends of the Religion in the Valleys of *Piemont*, not ſo much from themſelves as from the mouth of others, that contrary to the Patent granted by His Royal Highneſs two years ſince, they ſtill in divers particulars ſuffer many great troubles and injuries, and this without doubt by the ſuggeſtion and perſwaſion of their Adverſaries, and calling to minde that your Excellency was not onely preſent at the Treaty of *Pignerol*, and did advance the Concluſion thereof, and therefore is rightly informed of all the particulars that were tranſacted in it, but hath alwayes promiſed us to do your utmoſt endeavour to ſee the ſaid Treaty punctually obſerved, to the end that theſe poor afflicted People may be wholly re-eſtabliſhed in Peace; Therefore according to the good affection that we have conceived of your Excellency, we have thought it more fit to importune your Excellency, by theſe preſents, than to ſuffer our Lords and Superiours to ſend directly to his Royal Highneſs the Interceſſion which they had intended, being in great hopes that your Excellency hath not onely the power, but an inclination alſo to do good to thoſe poor People; and thereupon we moſt humbly beſeech your Excellency, not onely to help them in general, by cauſing the ſaid Treatie to be better obſerved, That ſo theſe people may by this means come to enjoy Peace, & that according to the expreſs tenor of the Patent they may be re-eſtabliſhed in their former condition, in the good will of their Prince, and in his Regal protection and ſafeguard, as they were heretofore, But alſo to recommend moſt earneſtly unto him theſe points that follow. Your Excellencie may remember, with what humility, ſubmiſſion, care and ſupplication, theſe people have deſired, from time to time, that they might be freely exempted from the building of the new Fort; and that His Royal Highneſs would reſt confident of this, that they would approve themſelves ſo obedient and ſubmiſſive, that it ſhould plainly appear there was no need to bridle them by ſuch a Fort, and that there might remain no ground for any troubleſome jealouſie, which otherwiſe might be conceived of them; and that they might be alſo delivered “from thoſe many troubles which they ſtood in fear of: Therefore ſeeing his Royal Highneſs and his Miniſters did make ſo little reckoning of this Fort, that it was expreſly declared it ſhould not ſtand longer then till the Winter was paſt, it being then inſiſted on (as they ſaid) onely becauſe the reputation of the Prince was concerned in it for the preſent, and that they had no minde to keep up that Fort any longer, much leſs to trouble theſe People with it. Now (my Lord) put caſe that the demoliſhing thereof could not be ſo ſoon obtained (as was promiſed) yet thoſe ſouldiers that lye in it ought to be kept in ſo good order, that none ſhould have cauſe to complain of them juſtly, no not ſo much as in the leaſt thing; But truly we ſee the contrary by Experience, and that fruits of all kinds whatſoever, belonging to the neighbours which are of our Religion, are ſpoiled and carried away by that Gariſon; That many robberies are committed in houſes; that the goods of divers are carried away by force; In a word, the Inhabitants are laden with reproaches and injuries, are beaten, are wounded, and which is more, the honeſty of chaſte women is attempted, and many other outrages altogether inexcuſable are committed, and though all theſe things are faithfully repreſented in their proper place, neverthe leſs they remain unpuniſhed. Therefore our greater hope is, that your Excellencie will graciouſly conſider theſe things, and will finde out means to remedie them. Furthermore, your Excellencie is not ignorant, that according to the Patent, thoſe who make profeſſion of our Religion in *St. John,* were to have their habitation, together with the Roman Catholicks, and that in all other places likewiſe, none ought to be contemned, abuſed, or called by ill and odious names becauſe of their profeſſing the Reformed Religion, much leſs to be hurt either in their bodies or goods; Now if you will ſee how this hath been fulfilled, you ſhall know it by this, that ſome of ours in *St. John,* who were conſtrained by reaſon of their Commerce and Calling to go and traffick in *Piemont,* have been in the mean time diſpoſſeſt of their Eſtates, and to the end their Adverſaries might get in with more eaſe, they have laid wait for their bodies and lives.

“Your Excellencie may remember alſo, how after this ſame manner in the third Article of the Treaty made at *Pignerol,* they, from the beginning, on the behalf of His Royal Highneſs, would have forbidden wholly the Exerciſe of Religion in *St. John*; but after a long diſpute they would needs take away the Temple, and exerciſe of preaching from the Reformed; and for the reſt, they ſhould have leave to do according to their cuſtome, as the former Conceſſions did permit them; But let your Excellencie conſider with what equitie they can deny them (as they do moſt ſeverely) the Catechiſms and Inſtructions, which have been exerciſed there ſince the Reign of Duke *Philibert Emanuel* of glorious memory, till now, the Magiſtrate both ſeeing and knowing the ſame, who alſo at the coming out of the People cauſed them to be ſtopt, and held a Council of the Univerſitie of *St. John.*

“ Foraſmuch alſo as the *4th.* Article of the aforeſaid Patent doth
“ grant in plain terms, together with the free exerciſe of the Religion
“ in general without any limitation, liberty of Conſcience within all
“ the places that are comprehended in the former Conceſſions, which
“ ought not to be reſtrained nor extended further, we leave it to your
“ Excellency to conſider, whether contrary to this Article & the continual
“ exerciſe of Religion, they can deny in the ſaid places (as they
“ do) Liberty of Conſcience to ſtrangers and others that would imbrace
“ our Religion ; and whether they can, contrary to all cuſtome,
“ give a new interpretation to the Patents (*viz*) that they are onely
“ to be underſtood of thoſe that are born Reformed? But let your
“ Excellency chiefly conſider, that although according to that which
“ hath been granted unto them, concerning the free exerciſe of their
“ Religion in all the Conceſſions, they could without contradiction or
“ oppoſition ſupply the want of the Miniſters born in the Countrey,
“ by receiving others from the neighbouring places, in ſuch ſort that
“ they have had no need to ask any ſuch permiſſion either of his Royal
“ Highneſs, or of his Miniſters ; and although the ſaid Patent did
“ no way ſpeak againſt it, yet nevertheleſs this priviledge was of late
“ not onely queſtioned and called an Uſurpation and Abuſe, but alſo
“ ſome Moneths ſince, ſeveral Miniſters that were ſent unto them
“ from the Synod of *Dauphine*, have been taken away from them and
“ baniſhed out of the Countrey : As alſo a Miniſter of the next Valley
“ of *Cluſon*, who had exerciſed the Holy Miniſtry there among
“ them, for the ſpace of about thirty years, and within the Dominions
“ of his *Royal Highneſs*, together with one Mr. *Armand* a Phyſician,
“ hath been turned out and Baniſhed, ſo that by this means
“ many Churches and Congregations are deprived both of the Food
“ of their Soul, and of comfort for their Bodies, although they were
“ promiſed alſo, that if they humbly required ſuch a permiſſion, as they
“ have done by five ſeveral petitions (wherein they uſed the
“ moſt ſubmiſſive and earneſt expreſſions and moſt conformable to
“ what was deſired) it ſhould be graciouſly granted unto them ;
“ Nevertheleſs we hear, that after many Repulſes, they have onely
“ given them leave for one year to injoy the Miniſtry of ſome of thoſe
“ ſtrangers ; And among the reſt they named one Mr. *Saurin*, who
“ had retired himſelf into *France* a long time before , ſo that theſe
“ poor people are ſtill in new troubles, and conſume themſelves in
“ charges greater then they can bear.

“ We muſt confeſs alſo, that we thought as the inhabitants of the
“ Valleys alſo did, conſidering the *6th.* Article, that the reſt of the
“ debts that had been remitted unto them from the year 1655. ought
“ to be underſtood of all that was left unpaid, and not onely of the
“ time that was remaining, but ſeeing that on the contrary, they have
“ been compelled to pay the reſt of the debts till the very time of the
“ Treaties made at *Pignerol*, notwithſtanding many humble addreſſes
“ made to the Court in that behalf, which were not conſidered, we
“ hope together with them, that through the Interceſſion of your

“ Excellency they ſhall receive a Reciprocal promiſe for the year
“ 1659. of a conſideration, or re-imburſment, for what may have been
“ paid. And although thoſe that dwell on the other ſide of the River
“ *Pelice*, excepting ſome few, have at laſt condeſcended unto that,
“ *viz*, to receive according to the Patents the Tax and the price of
“ their eſtate, nevertheleſs they have almoſt been all forced to loſe
“ a conſiderable part, and are deprived thereby of all hopes and
“ means of buying other eſtates within the places allowed unto them.

“ In the mean time, the *Roman Catholicks* are forbidden to ſell to
“ the Reformed, either Lands, or Houſes, or to farm them unto them,
“ even within the limits where they are allowed to dwell; which is
“ both contrary to the cuſtome which hath been practiſed hitherto,
“ and to the Patent, which doth not deny them the buying of any
“ Lands or Inheritances out of the places permitted.

“ We forbear the mentioning of many other grievances and troubles
“ which they ſuffer, without being able to get any relief by law
“ or otherwiſe, as the taking away of their Church-yards in ſome
“ places, and the cunning devices which have been uſed to deprive
“ them of their unmoveable goods, now of this houſe; now of that
“ piece of ground, anon of another, and the like, eſpecially in St.
“ *John* and *La Tour*, beſides many Revilings and Ignominious Reproaches
“ which are caſt upon them, which would be too long and
“ too tedious to relate, but are without queſtion already well known
“ to your Excellency; all which things ſeem to be done to no other
“ end, but by little and little wholly to deprive thoſe poor people at
“ laſt of the freedom both of their Souls and Bodies, becauſe they
“ cannot remedy themſelves by any Court of Juſtice, in the adminiſtration
“ whereof they have ſo little hope that things ſhall be carried
“ without favouring of parties, that on the contrary they have
“ cauſe to bemoan themſelves, that under colour of Juſtice they are
“ too often expoſed to many intolerable injuries.

“ Now foraſmuch as the above-mentioned things have ſo palpably,
“ contrary to our expectation, hapned to our friends and aſſociates
“ of the Religion, they touch our hearts ſo much the more, in regard
“ we were preſent in the name of our Lords and Superiors, at the aforeſaid
“ Treaty, and becauſe we are alſo in ſome meaſure Intereſſed
“ therein: nevertheleſs we neither will nor can imagine that his
“ Royal Highneſs, or his Miniſters, would ſeek the ruine of their
“ moſt faithfull and moſt obedient Subjects, but that they intend rather,
“ that with the aforeſaid Patent, the Royal word ſhall be obſerved
“ exactly, and that by vertue thereof, thoſe poor oppreſſed
“ people ſhall be maintained under the Protection and Royal aſſurance,
“ as they have been formerly, and ſhall be hereafter effectually
“ defended thereby, againſt all their adverſaries (who maliciouſly
“ endeavour to wreſt the true meaning of the Patents) that ſo they
“ may at laſt feel the true effects of his natural Clemency.

“ Wherefore we are ſo much the rather incouraged humbly and
“ affectionately to ſupplicate (as we do at this time) your Excellency,

“That in conſideration of what hath been tranſacted and concluded “at *Pignerol*, by your efficacious mediation, for the good of thoſe “people, our aſſociates in the Religion, and that for your own Intereſt and Honours ſake, and becauſe of the praiſe and glory that “will redound thereby, and in anſwer to the great hopes that you “have ſo often given us on that behalf, and in conſideration of our “affection and private friendſhip, your Excellency will be pleaſed to “take once more upon you the care of thoſe poor people of the Valleys, and to procure unto them from his Royal Highneſs that which “is indeed true, ſincere and unqueſtionable ſence and meaning “of the Patent for the time to come, and a more full and abſolute “obſervation of the ſame for the future, and to recommend them unto him effectually, not doubting but by your Excellencies efficacious interpoſition, ſome good may be obtained for the relief of “thoſe people; for which favour, your Excellency will greatly oblige, not onely the aforeſaid people of the Valleys, but our ſelves alſo, who will repute it as done to our own ſelves; aſſuring you, “that if we can requite the good Offices received of your Excellency, “we ſhall ſhew our ſelves always very ready and prone unto it; Beſeeching the moſt High, that he will be pleaſed to preſerve your Excellency and us in continual proſperity.

“Given in the name of us all, and ſigned with the Seal of the “moſt noble, and moſt prudent Mr. *Solomon Hirtzel*, Senator and Proconſul of *Zurick*, our moſt Honoured *Collegue* in the Ambaſſie, the “30. Day of *November*, 1657.

“*To his Excellency the Lord de* “*Servient.*

“Item
“*To his Excellency, the Lord* Count Truchi.

As alſo
To his Excellency the Lord Baron de Greiſy.

“*Your moſt humble and moſt affectionate Servants, the Ambaſſadors of all the* Evangelical “Cantons *of* Switzerland, *viz,* “*of* Zurick, Berne, Glaris, Baſſe, “Schaffhuſen, Appenzel, *who* “*were ſent in the year* 1655. *to* *his Royal Highneſs of* Savoy.

“Some Moneths after this, his Highneſs the *Lord Protector* of “*England*, having received Intelligence of all proceedings, “wrote to the *King* of *France* and his Ambaſſador there, as “alſo to the *Evangelical Cantons* on the poor peoples behalf, “and that in very pathetick terms, as followeth.

Copy

Copy of a Letter from His Highneſs *the Lord Protector* of *England*, &c. to the *Lord Lockhart* His Ambaſsadour Ordinary, at the French Court, in favour of the poor *Proteſtants* of the Valleys of *Piemont*, 26 of May, 1658.

An Authentick Copy of the true Original whereof, was communicated to the Author by the right Honourable Mr. Secretary *Thurloe*.

THe continual troubles and vexations of the poor People of Piemont *profeſſing the* Reformed Religion, *and that after ſo many ſerious inſtances of yours in the Court of* France *on their behalf, and after ſuch hearty recommendations of their moſt deplorable condition to His Majeſty in Our name, who alſo has been pleaſed upon all ſuch occaſions to expreſs very deep reſentments of their miſeries, and to give Us no ſmall hopes of interpoſing his power and intereſt with the* Duke of Savoy, *for the accommodating of thoſe affairs, and for the reſtoring thoſe poor diſtreſſed creatures to their ancient priviledges and habitations, are matter of ſo much grief to Us, and lye ſo near Our heart, that notwithſtanding we are abundantly ſatisfied with thoſe many ſignal marks you have always hitherto given of your truly* Chriſtian *zeal and tenderneſs on their regard, yet the preſent conjuncture of their affairs, and the miſery that is daily added to their affliction, begetting in Us freſh arguments of pitie towards them, not onely as men, but as the* poor *diſtreſſed* members of Chriſt, *do really move Us at preſent to recommend their ſad condition to your ſpecial care, deſiring you to redouble your inſtances with the* King, *in ſuch pathetick and affectionate expreſſions, as may be in ſome meaſure ſuitable to the greatneſs of their preſent ſufferings and grievances, which* (the truth is) *are almoſt inexpreſſible. For, ſo reſtleſs and unplacable is the malice and fury of their Popiſh adverſaries, that, as though they eſteemed it but a light matter to have formerly ſhed the innocent bloud of ſo many hundreds of ſouls, to have burned their houſes, to have razed their Churches, to have plundered their goods, and to have driven out the inhabitants beyond the River* Pelice, *out of thoſe their ancient poſſeſſions which they had quietly enjoyed for ſo many ages and generations together, they are now reſolved to fill their cup of Affliction up to the brim, and to heat the Furnace yet ſeven times hotter then before. Amongſt other things,*

1. *Firſt, they forcibly prohibit all manner of publick Exerciſes at* San Giovanni, *which notwithſtanding the Inhabitants have enjoyed time out*

of minde, and in caſe they yeild not ready obedience to ſuch moſt unrighteous Orders, they are immediately ſummoned before their Courts of Juſtice, and there proceeded againſt in a moſt ſevere and rigorous manner, and in ſum, threatned to be wholly deſtroyed and exterminated.

2 *And foraſmuch as in the ſaid Valleys, there are not found among the Natives men fitly qualified, and of abilities for Miniſterial functions, to ſupply ſo much as one half of their Churches, and upon this account they are neceſsitated to entertain ſome out of* France *and* Geneva, *which are the Duke of* Savoy's *Friends and Allies; Their Popiſh Enemies take hold of this advantage, and make uſe of this ſtratagem, namely to baniſh and* drive out the Shepheards of the flocks, that ſo the Wolves may the better come in, and devour the Sheep.

3 *To this We may add their ſtrict prohibition of all Phyſicians and Chirurgions of the* Reformed Religion *to inhabit in the* Valleys, *and thus they attempt not onely to ſtarve their ſouls for want of ſpiritual food and nouriſhment, but to deſtroy their bodies likewiſe for want of thoſe outward conveniences and helps, which God has allowed to all mankinde.*

4 *And as a Supplement to the 3 former grievances, thoſe of the* Reformed Religion *are prohibited all manner of commerce and trade with their* Popiſh *Neighbours, that ſo they may not be able to ſubſiſt and maintain their Families, and if they offend herein in the leaſt, they are immediately apprehended as* Rebels.

5 *Moreover, to give the world a clear teſtimony what their main deſign in all theſe oppreſsions is, they have iſſued out Orders whereby to force the poor* Proteſtants *to ſell their Lands and houſes to their* Popiſh *neighbours, whereas the Papiſts are prohibited upon pain of Excommunication to ſell any immovable to the Proteſtants.*

6 *Beſides, the Court of* Savoy *have rebuilt the* Fort of la Torre, *contrary to the formal and expreſs promiſe made by them to the Ambaſſadour of the* Evangelical Cantons. *Where they have alſo placed Commanders, who commit the Lord knowes how many exceſſes and outrages in all the neighbouring parts, without being ever call'd to queſtion, or compelled to make reſtitution for the ſame.*

7 *If by chance any murder be committed in the* Valleys *(as is too too often practiſed) whereof the Authors are not diſcovered, the poor* Proteſtants *are immediately accuſed as guilty thereof, to render them more odious to their neighbours.*

8 *There are ſent lately into the Valleys ſeveral Troops of Horſe and Companies of Foot, to take up freſh Quarters in all thoſe parts, as is pretended, which hath cauſed the poor People out of fear of a maſſacre, with great expence and difficulty, to ſend their wives, and little ones, with all that were feeble or ſick amongſt them into the Valley of* Peroſa *under the King of* France *his Dominions.*

Theſe are in ſhort the principal Grievances, and this is the preſent ſtate and condition of thoſe poor people even at this very day, whereof you are to uſe your utmoſt endeavours to make His Majeſty *throughly ſenſible, and to perſwade him to give ſpeedy and effectual Orders to His* Ambaſſador, *who reſides in the* Dukes *Court, to act vigorouſly in their behalf. Our Letter which*

which you ſhall preſent his Maj. *for this end and purpoſe, contains in it ſeveral reaſons, which we hope will move his heart to the performance of this charitable and mercifull work. And we deſire you to ſecond and animate the ſame with your moſt earneſt ſollicitations, repreſenting unto him how much His own Intereſt and Honour is concerned in the making good that Accord of* Hen. 4. *His* Royal *Predeceſſor, with the Anceſtors of thoſe very people in the year* 1592, *by the Conneſtable of* Leſdiguieres, *which Accord is regiſtred in the* Parliament *of* Dauphine, *and whereof you have an Authentick Copy in your own hands, whereby the* Kings *of* France *oblige themſelves and their ſucceſſors to maintain and preſerve their ancient Priviledges and Conceſſions. Beſides that, the gaining to himſelf the hearts of that people by ſo gracious and remarkable a Protection and Deliverance, might be of no little uſe another day in relation to* Pignerolio *and the adjacent places under his Dominions.*

One of the moſt effectual remedies which we conceive the fitteſt to be applied at preſent, is, that the King *of* France *would be pleaſed to make an exchange with the Duke of* Savoy *for thoſe* Valleys, *reſigning over to him ſome other parts of His Dominions in lieu thereof, as in the Reign of* Hen. 4. *the* Marquiſate *of* Saluces *was exchanged with the Duke for* La Breſſe, *which certainly could not but be of great advantage to his* Majeſty, *as well for the ſafety of* Pignerolio, *as for the opening a paſſage for His Forces into* Italy, *which if under the Dominion and in the hands of ſo powerfull a Prince, joyned with the natural ſtrength of thoſe places by reaſon of their ſituation, muſt needs be rendred impregnable.*

By what We have already ſaid, you ſee Our Intentions, and therefore We leave all other particulars to your ſpecial care and conduct, and reſt,

26 May, 1658.

OLIVER P.

A Let-

A Letter from His Highneſs *the Lord Protector of England*, &c. To the King of *France*, the 26 of *May*, 1658.

An Authentick Copie of the true Original whereof, was Communicated to the Author, by the Right Honourable Mr. *Secretary Thurloe*.

Moſt Serene and moſt Potent
King,

YOur Majeſty may remember, that at the time when the Treaty began, about the renewing of the Alliance between Us (which how happily it was entred upon, the many advantages of both Nations, and the many inconveniences thence ariſing to Our common Enemies, do ſufficiently teſtifie) there fell out that miſerable Maſſacre of the People of the Valleys, whoſe Cauſe being on every ſide deſerted and afflicted, We with utmoſt affection and compaſſion recommended to your Clemency and protection. We do not think, that your Majeſty hath of your ſelf been wanting in any office of ſo much piety and humanity, to make uſe either of that authority or intereſt whereby you ought to prevail with the Duke of Savoy; As for our part, We and many other Princes and States, have not failed to interpoſe by Embaſſies, Letters, and Intreaties. At length, after a moſt inhumane ſlaughter of perſons of both Sexes, and of every age, a Peace was concluded, or rather a more concealed courſe of hoſtility, induced under the name of Peace. The conditions of Peace were agreed on in your Town of Pignerol; hard ones

*Sereniſſime, Potentiſſimeque
Rex,*

MEminiſſe poteſt Majeſtas veſtra quo tempore inter nos de renovando fœdere agebatur, quod optimis auſpiciis initum multa utriuſque populi commoda, multa hoſtium communium exinde mala teſtantur, accidiſſe miſeram illam Convallenſium occiſionem; quorum cauſam undique deſertam atque afflictam veſtræ miſericordiæ atque tutelæ ſummo cum ardore animi ac miſeratione commendavimus. Nec defuiſſe per ſe arbitramur Majeſtatem veſtram officio tam pio, immo verò tam humano pro ea qua apud Ducem Sabaudiæ valere debuit, vel auctoritate, vel gratia: nos certè aliique multi Principes ac civitates, legationibus, literis, precibus interpoſitis, non defuimus. Poſt cruentiſſimam utriuſq; ſexus, omnis ætatis trucidationem, pax tandem data eſt, vel potius inducta pacis nomine hoſtilitas quædam tectior: conditiones pacis veſtro in oppido Pinarolii ſunt latæ; duræ quidem illæ;

ſed quibus miſeri atque inopes, dira omnia atque immania perpeſſi facilè acquieſcerent, modo iis, duræ & iniquæ ut ſint ſtaretur; non ſtatur: ſed enim earum quoque ſingularum falsâ interpretatione variiſque diverticulis fides eluditur ac violatur; antiquis ſedibus multi dejiciuntur, religio patria multis interdicitur, tributa nova exiguntur, arx nova cervicibus imponitur, unde milites crebrò erumpentes obvios quoſque vel diripiunt vel trucidant: ad hæc nuper novæ copiæ clanculum contra eos parantur; quique inter eos Romanam religionem colunt, migrare ad tempus jubentur; ut omnia nunc rurſus videantur ad illorum internecionem miſerrimorum ſpectare, quos illa prior laniena reliquos fecit. Quod ego Majeſtatem veſtram obſecro atque obteſtor, fieri ne ſiverit: nec tantum ſæviendi licentiam, non dico Principi cuiquam (neque enim in ullum Principem, multo minus in ætatem illius Principis teneram, aut in muliebrem matris animum tanta ſævitia cadere poteſt) ſed ſacerrimis illis ſicariis ne permiſerit; qui cùm Chriſti Servatoris noſtri ſervos atque imitatores ſeſe profiteantur, qui venit in hunc mundum ut peccatores ſervaret, ejus mitiſſimo nomine atque inſtitutis ad innocentium crudeliſſimas cædes abutuntur: eripiat Majeſtas veſtra, quæ poteſt, quæque in tanto faſtigio digna eſt poſſe, tot ſupplices ſuos homicidarum ex manibus, qui cruore nuper ebrii, ſanguinem rurſus ſitiunt, ſuæque invidiam crudelitatis in Principes derivare conſultiſſimum ſibi ducunt.

indeed, but ſuch as thoſe poor People, that have endured all manner of outrages and cruelties, would readily acquieſce in, though hard and unjuſt, if ſo be that they were obſerved; but they are not obſerved; for by a falſe interpretation of each of them, and by ſeveral ſhifts, the true meaning is eluded, and faith violated; many are caſt out of their ancient poſſeſſions, many are prohibited the exerciſe of their Religion, new payments are exacted, a new Fort is erected to yoke them, out of which the Soldiers oftentimes breaking forth, do either plunder or kill all that they meet; moreover, new forces are of late privately prepared againſt them; and thoſe who profeſs among them the Roman Religion, are bidden to withdraw for a time; ſo that all things now again ſeem to look toward the ſlaughtering of thoſe moſt miſerable creatures, who were left alive in the former butchery. Which thing I entreat and beſeech your Majeſty you will not ſuffer to be done; nor permit, I do not ſay any Prince, (for ſo great a cruelty cannot enter into the heart of any Prince, much leſs befal the tender age of that Prince, or the mind of his Mother) but thoſe moſt ſalvage murtherers, to uſe ſo great a licence of outragious tyranny; who while they profeſſe themſelvs the ſervants and followers of Chriſt our Saviour, who came into the world to ſave ſinners, do abuſe his moſt mercifull name and meek precepts, to the moſt cruel maſſacrings of innocent perſons. O that your Majeſty, who are able, and, being advanced to ſo great dignity, are worthy to be able, would reſcue ſo many your poor Petitioners out of the hands of bloudy men, who, having been lately drunk with Bloud, do thirſt after it again, and count it their greateſt craft to derive the envie of their cruelty upon Princes themſelves: But let not your Majeſty ſuffer the Borders of your Kingdome to be defiled by that cruelty. Remember, that thoſe very people yeilded themſelves under the protection of King *Henry* your Grandfather, a great friend of the Proteſtants, when the Duke of Lediguieres,paſſing through thoſe places, where the moſt convenient paſſage is into Italy, purſued his victory againſt the Duke of Savoy, who was then retreated beyond the Alps. The inſtrument of that their yielding or ſubmiſſion remaineth to this day among the publick Records of your Realm, wherein it is among other things excepted and Provided, That the People of the Valleys ſhould not be rendred up to any in time to come, but upon the ſame conditions as they were received into the protection of your Majeſties victorious Grandfather. The ſame protection they now implore, and humbly beg of his Grandchilde; Their earneſt deſire is, that in ſome way of exchange, if it can be effected, they may become your ſubjects, rather then remain his under whom they now are. If that may not be,then that they may obtain patronage, compaſſion and refuge from you. There are alſo reaſons of State which may perſwade your Majeſty not to caſt off the people of the Valleys; but I would not have ſo great a King be moved by any other reaſons for relief of men in ſo great calamity, than by the obligation of Faith given by your Anceſtors, as alſo by your own pietie, and the innate bounty and greatneſs of your Royal minde. So the honour and renown of this ſo glorious an Act, will be entirely your own; and thereby your Majeſtie may expect to finde as long as you live, proſperitie and Bleſſings from the Father of Mercies himſelf, and from his Son Chriſt the King,

Veſtra verò Majeſtas regni ſui fines iſta crudelitate fœdari ne patiatur. Meminerit hos ipſos avi ſui Henrici *Proteſtantibus amiciſſimi dedititios fuiſſe, cùm Diguierius per ea loca, quà etiam commodiſſimus in Italiam tranſitus eſt, Sabaudum trans Alpes cedentem victor eſt inſecutus: deditionis illius inſtrumentum in actis regni veſtri publicis etiamnum extat; in quo exceptum atque cautum inter alia eſt, ne cui poſtea Convallenſes traderentur, niſi iiſdem conditionibus quibus eos Majeſtatis veſtræ avus invictiſſimus in fidem recepit. Hanc fidem nunc implorant, avitam à nepote ſupplices requirunt: veſtri eſſe quàm cujus nunc ſunt, vel permutatione aliqua, ſi fieri poſſit, malint atque optarint; id ſi non licet, patrocinio ſaltem miſeratione atque perfugio. Sunt & rationes regni quæ hortari poſſint ut Majeſtas veſtra Convallenſes ne rejiciat; ſed nolim aliis rationibus ad defenſionem calamitoſorum quàm fide à majoribus data, pietate, regiaque animi benignitate ac magnitudine tantum regem permoveri. Ita pulcherrimi facti laus atque gloria illibata atque integra veſtra erit, & ipſum Patrem miſericordiæ ejuſque filium Chriſtum Regem, Majeſtas veſtra, cujus nomen atque doctrinam ab*

immanitate nefaria vindicaverit, eo magis faventem ſibi atque propitium per omnem vitam experietur. Weſtmonaſterio ex Aula noſtra Maii die 26. Anno Domini 1658.

whoſe name and doctrine you ſhall vindicate from deteſtable villanie. Given at Our Court at Weſtminſter, May 26, 1658.

* * *

A Letter from His Highneſs *the Lord Protector of England*, &c. To the *Evangelical Cantons* of *Switzerland* 26 of *May*, 1658.

An Authentick Copie of the true Original whereof, was Communicated to the Author, by the Right Honourable Mr. *Secretary Thurloe*.

Illuſtres atque Ampliſsimi Domini,

D*E Convallenſibus Vicinis veſtris afflictiſsimis, quàm ſunt à Principe ſuo gravia & intoleranda religionis cauſa paſsi, tum propter ipſam rerum atrocitatem horret prope animus recordari, tum ad vos ea ſcribere, quibus notiora multo ſunt, ſupervacuum duximus. Exempla etiam literarum vidimus quas legati veſtri, pacis jamdudum* Pinarolianæ *hortatores atque teſtes, ad* Allabrogum *Ducem illiuſque* Taurinenſis *conſilii Præſidem ſcripſerunt; in quibus ruptas eſſe omnes pacis conditiones, illiſque miſeris fraudi potius quàm ſecuritati fuiſſe, ſingulatim oſtendunt atque evincunt. Quarum violationem ab ipſa ſtatim pace data in hunc uſque diem continuatam, & indies graviorem, niſi æquo animo patiuntur, niſi ſe conculcandos planè & peſſum dandos proſternunt at-*

Moſt Illuſtrious and moſt Magnificent Lords,

CONcerning your poor diſtreſſed Neighbors of the Valleys, how grievous and intolerable things they have ſuffered from their Prince upon the Account of Religion, as we are even aſtoniſhed, by reaſon of the monſtrous cruelty, when we call them to minde, ſo we thought it needleſs to write them unto you, to whom they are better known. We have ſeen Copies of the Letters which your Ambaſſadors, who were perſwaders and witneſſers of the Peace lately made at *Pignerol*, wrote to the Duke of *Savoy* and the Preſident of His Council at *Turin*, wherein they particularly manifeſt and evince, that all the Articles of Peace have been broken, and that they have been made uſe of for the deceiving, rather than the ſecuring of thoſe miſerable people. And unleſs they will patiently bear that violation of Articles, which hath been continued immediately from the time of concluding that Peace to this preſent, and

which groweth more grievous every day; unleſs alſo they will baſely ſubmit and give up themſelves to be plainly troden under foot and utterly undone, the ſame calamity hangs over their heads, and the like maſſacre as that which waſted & afflicted them with their wives and children in ſo miſerable a maner about three yeers ago, and if they ſhould undergo the like again, it would quite root them out. What then can thoſe poor diſtreſſed creatures do? who have hitherto had no way open for petitioning, or breathing, or any certain refuge; They have to do with wilde Beaſts or with Furies, in whom the remembrance of former ſlaughters hath wrought no repentance, or compaſſion towards their own Countrymen, no ſenſe of humanity, or a being ſatisfied with bloud-ſhed. Theſe things are, in plain terms, not to be endured, whether we regard the ſafety of our Brethren of the Valleys, who have been moſt ancient Profeſſors of the Orthodox faith, or of Religion it ſelf. As for our part, who are remote in place at too great a diſtance, what ever was in Our power We have heartily both performed, and ſhall not ceaſe to perform; but as for you, who are very near, not onely to the miſeries and out-cries of Our Brethren, but alſo to the fury of the ſame Enemies; for the ſake of God conſider, and that ſpeedily, what it concerns you to do at this time; conſult your own prudence, piety, yea and your fortitude, what help, what relief you can and ought to extend to your Neighbours and Brethren, who otherwiſe are ready to periſh. It is the ſame cauſe of Religion, for which the ſame Enemies would have you alſo deſtroyed, yea, for which at the ſame time they would have deſtroyed you in the fore-going year, during the Civil War among

que abjiciunt religione etiam ejurata, impendet eadem calamitas, eadem ſtrages, quæ ipſos cum conjugibus ac liberis tertio ab hinc anno ſic miſerabilem in modum attrivit atque afflixit, & ſubeunda iterum ſi eſt, funditus eradicabit. Quid agant miſeri? quibus nulla deprecatio, nulla reſpiratio, nullum adhuc certum perfugium patuit; res eſt cum feris aut cum furiis, quibus priorum cædium recordatio nullam pœnitentiam, aut ſuorum civium miſerationem, nullum ſenſum humanitatis aut fundendi ſanguinis ſatietatem attulit. Hæc ferenda planè non ſunt, ſive fratres noſtros Convallenſes Orthodoxæ religionis cultores antiquiſſimos, ſive ipſam Religionem ſalvam volumus. Et nos quidem locorum intervallo plus nimio disjuncti, quod opis aut facultatis noſtræ fuit & præſtitimus ex animo, & præſtare non deſinemus. Vos qui non modo fratrum cruciatibus ac penè clamoribus, verum etiam eorundem furori hoſtium proximi eſtis, proſpicite per Deum immortalem, idque maturè, quid veſtrarum nunc partium ſit; quid auxilii, quid præſidii vicinis ac fratribus alioqui mox perituris ferre poſſitis ac debeatis, prudentiam veſtram ac pietatem, fortudinem etiam veſtram conſulite. Cauſa certè eadem eſt, religio, cur iidem hoſtes vos quoque perditos velint, immo cur eodem tempore, eodem ſuperiore anno fœderatorum veſtrorum inteſtino Marte perditos volue-

rint. Veſtra duntaxat in manu, poſt opem Divinam videtur eſſe, ne purioris ipſa ſtirps religionis vetuſtiſsima in illis priſcorum fidelium reliquiis excindatur: quorum ſalutem in extremum jam diſcrimen adductam ſi negligitis, videte ne voſmetipſos paulo poſt proximæ vices urgeant. Hæc dum fraternè ac liberè hortamur, ipſi interea non langueſcimus: quod ſolum nobis conceditur tam longinquis, cùm ad procurandam periclitantium incolumitatem, tum ad ſublevandam egentium inopiam, omnem operam noſtram & contulimus & conferemus. Deus det utriſque nobis eam domi tranquillitatem ac pacem, eum rerum ac temporum ſtatum, ut omnes noſtras opes atque vires, omne ſtudium ad defendendam Eccleſiam ſuam contra hoſtium ſuorum furorem ac rabiem convertere poſsimus.

Weſtmonaſterio ex Aula noſtra Maii die 26. Anno Dom. 1658.

your Confederates. Next after the help of God, it ſeems to be onely in your power to provide, that the moſt ancient ſtock of the more pure Religion may not be deſtroyed in thoſe remains of its old faithful Profeſſors, whoſe ſafety being now reduced to the extremity of hazard if ye neglect, take heed that the next lot do not ſhortly befall your ſelves. While We are thus exhorting you in this brotherly and free manner, We in the mean time do not faint or waxe weary; but that only which We are able to do, living ſo far off, We have done; We have contributed Our utmoſt endeavour, and ſtill ſhall, both for procuring the ſafety, and relieving the neceſſities of them that are in danger and want. God give to both of Us ſuch tranquillity and peace at home, and ſo proſperous a ſtate of affairs and opportunities, that We may employ all Our power and ſtrength, and all Our endeavours, for the defence of his Church, againſt the fury and rage of their Enemies.

Given at Our Court at Weſtminſter, the 26 day of May, *Anno Dom.* 1658.

What effects this *His Highneſs* Mediation, and theſe His moſt pathetick Letters will hereafter produce, is the earneſt expectation of all the friends of thoſe poor afflicted people; And it is to be hoped, that they may in ſome meaſure anſwer thoſe good ends for which they were intended, although the following Letter lately written by the *Duke* to the *Evangelical Cantons*, gives but very ſmall hopes, that there is as yet much good intended for them.

A Letter of His Royal Highneſs the Duke of *Savoy* to the *Evangelical Cantons* of Switzerland, *Turin* the 9 of *May*, 1658.

Magnifiques Seigneurs, Tres chers & ſpeciaux Amiz, Alliez, & Confederez. Ceux qui vous ont donné advis que nos ſujets de la Religion Pret. Reform. n'avoient pû obtenir l'execution des Patentes que nous leur accordames en l'année 1655, vous ont informé contre la verité, *&c.*

Moſt Magnificent Lords, Moſt dear and ſpecial Friends, Allies, and Confederates;

Thoſe who have given you advice that Our ſubjects of the Pretended Reformed Religion *could not obtain the execution of that* Patent *which we accorded to them in the year* 1655*, have informed you contrary to the truth, foraſmuch as we have not failed them in one title, but have obſerved all things whatſoever We then granted to them, although We were not at all obliged thereto, ſince they on their part have ſo much failed, and do ſtill continue even to this time that their failing, and infraction of many of the Articles of the ſaid* Patent, *as you may ſee by the Anſwer that the* Preſident Truchi *makes to thoſe your Deputies, who came into* Piemont *the ſame year. By which you may alſo know the reaſon why We delayed this Our Anſwer. In the ſame, you may take notice of the enormous crimes of thoſe of the ſaid* Valleys, *together with the falſe and injurious calumnies they make uſe of, and in ſumme, of their formal* Rebellion *and diſobedience. And yet notwithſtanding, all this has not been able to move us ſo far as to deprive them of the effects of Our Clemency, nor to inflict on them that chaſtiſement which they have deſerved. In which Our patience is beyond all belief, ſince that they, knowing how deeply they had provoked Us, did believe that We ought to take up Arms for the reducing them to that obedience they owe to Us, and ſo took up Arms themſelves firſt, and knowing likewiſe how fruitleſs this reſiſtance was like to be, ſent their moveables and their families out of the Country, there being on Our ſide neither Souldier nor Peaſant who had any Order ſo much as to approach the* Valleys, *nor indeed was there any other token of our diſpleaſure that they could take notice of, except it were, the gentle proſecution (and that by the way of ordinary Juſtice) of the aſſaſination and high Treaſon, committed by thoſe of* La Torre, *in the murder of their Judge or chief Magiſtrate, as he was actually in the exerciſes of the functions of Civil Judicature, as alſo of their other crimes and diſobedience. What We now tell you, is ſo publikely known to all thoſe forraign*

Miniſters who reſide in Our Court, that it would not be at all neceſſary to add, that even they themſelves could not in the leaſt doubt thereof. And hereupon (We revoking no Order, nor recalling any of Our Troops, nor doing any other thing of that nature, then letting them know of themſelves the groundleſs foundation of their fear, as to any thing on Our parts, which notwithſtanding had been juſt and righteous, in reſpect of the conſcience of their crimes) they have brought back their Families and houſhold-ſtuff above a Month ſince, into their houſes, where no perſon has at all moleſted them, ſave onely as is above ſpecified.

By this now you ſee what has been Our carriage, and alſo what has been that of Our ſubjects, and the truth is, we have been extremely ſurprized to ſee, that you ſhould be thus enclined to abet and own their unrighteous cauſe againſt Our juſt cauſe, and inſtead of acknowledging Our great goodneſs towards them, to receive their calumnious complaints againſt Us, as if they were founded upon ſolid reaſons. In the mean time, you have never taken the leaſt notice in the world of thoſe complaints which We made to you of the infractions and diſobedience of thoſe our ſubjects of the Valleys, *and though We entreated and requeſted you to write unto them, and to exhort them to obſerve the* Patent *of* 1655, *yet you have never done it in the leaſt, although the* Sieur Salomon Hirtzel *the chief of your Deputies promiſed the* Baron *of* Greiſy *in his Letter of the* $\frac{20}{30}$ *of* September 1656, *to do the ſame. Beſides all this, you never diſpoſed your ſelves as good friends and Confederates, to give Us any ſatisfaction in the world for thoſe Libels printed in your Cities, which are ſtufft with an infinite number of ignominious lies invented againſt Us. All theſe things have lien very near unto us, and it much grieves us to ſee, that you correſpond not with what We have done for you, as often as occaſion has preſented it ſelf; For, you know very well, that when your ſubjects took up Arms againſt you, We had no manner of communication in the world with them, much leſs did We aſsiſt them by recommendations, by Counſels, or by pecuniary ſupplies; Nay, we refuſed ſo much as to hearken to thoſe Reaſons which your ſubjects alledged againſt your Government, But even then when you had your ſword drawn againſt the* Catholick Cantons *touching matters of* Religion, *We employed Our ſelves, and that ſucceſsfully, by the mediation of Our* Ambaſſador, *for the reſtoring of Peace and tranquillity in your Country. This is that which We entreat you to reflect on, hoping that in the end you will give Us cauſe to ſay, that We are ſatisfied with the evidences of your Amity and good correſpondence. And upon this ground we pray God,*

Moſt Magnificent Lords, moſt dear and ſpecial Friends, Allies, and Confederates, that he will keep you in his holy ſafeguard and protection.

Your very good Friend, Ally, and
Confederate,

From Turin 9 May,
1658.

The Duke of Savoy,
King of Cyprus,
C. EMANUEL.

There were alſo ſome other Letters written to the *Switzer Ambaſſadors* from the *Court* of *Savoy* to the ſame purpoſe, but I forbear here to inſert them, it being high time to put a period to this diſcourſe. The truth is, I have been ſomething more tedious, as hoping to have cloſed all with the happy tidings of their Deliverance, after ſo many hundred years of *Egyptian bondage.* But it's my unhappineſs that I am forced to leave them where I found them, *among the Potſherds, with ſack-cloth and aſhes ſpread under them*, and lifting up their voice with weeping, in the words of *Job*, when he was in the depth of his miſery and anguiſh; *Have pity on us, have pity on us, O ye our friends, for the hand of God hath touched us. To this very hour they hunger and thirſt, and are naked, and buffeted, and have no certain dwelling place*, 1 Cor. 4. 11. To this very day, they labor under moſt *heavy burthens* which are laid upon their ſhoulders by thoſe rigid *Taskmaſters* of the *Church* of *Rome.* To this very day the enemies of the Truth *plough and make long furrows upon the backs* of thoſe poor creatures, By forbidding them all manner of traffique or commerce for their ſuſtenance; By robbing them of their goods and Eſtates; By driving them in a moſt ſavage maner from their ancient houſes and habitations, and forcing them to *ſell their birth-right for a meſs of pottage*; By baniſhing their Miniſters, who are *the ſhepherds of the flocks*, that ſo the *wolves* may the better come in, and *devour the ſheep*; By raviſhing their young women and maidens; yea by murthering many innocent ſouls, as they paſs along the high-ways about their private occaſions; By cruel mockings and revilings; By continual menacings and threats of another Maſſacre, if poſſible, ſeven-fold more bloudy then the former: What ſhall I ſay? Thoſe very Valleys where they inhabit at this day, are by the indefatigable induſtry of their Popiſh adverſaries made no other then a priſon or dungeon, to which the Fort of *La Torre* ſerves as a door, where they may let in (when they pleaſe) a troop of murtherers, utterly to deſtroy and exterminate thoſe poor ſilly wretches. To all this I muſt add, that notwithſtanding all thoſe large ſupplies, which have been hitherto ſent them, either from *England* or Foreign States, yet ſo great is the number of thoſe hungry creatures, and ſo grievous are the oppreſſions of their Popiſh enemies, who lay in wait to bereave them of whatſoever is given them, and ſnatch at every morſel of meat that goes into their mouths, that verily, ſome of them are at this very day ready ever and anon to eat their own fleſh for want of bread. *The tongue of the ſuckling* is ready *to cleave to the roof of his mouth, and the young children ask bread, and no man gives it unto them:* And in many places *the young and the old lye on the ground in the ſtreets.*

In ſum, *Curæ leves loquuntur, ingentes ſtupent.* Senec. Trag. in Hippolyt.

Their miſeries are more ſad and grievous then words can expreſs; and they are in a maner dying, while they yet live: *No grapes in their vineyards: No cattle in their fields: No herds in their ſtals: No corn in their garners: No meal in their barrel: No oyl in their cruſe:* The ſtock which was gathered for them by the good people of this and other

Nations waſting apace, and when that is once ſpent, they muſt inevitably periſh, except God who *turns the hearts of Princes as the Rivers of water,* be graciouſly pleaſed to encline the heart of their Soveraign Prince to take pity on his poor, harmleſs, and faithfull ſubjects; who are ſo far from any thoughts of *Rebellion* or diſobedience (as ſome would fain force both Him and his *Royal* Mother to believe) that could they but have any aſſurance of enjoying the freedome of their conſciences in peace and quietneſs, they would be the firſt who would ſacrifice their lives and fortunes, for the good and preſervation of their *Royal Highneſſes.* To whom I ſhall give this my laſt and final farewel, in no other language then what *Peter* ſometimes uſed to the ſcattered Churches in *Pontus, Galatia, Cappadocia, Aſia,* and *Bithynia. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope by the Reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you, who are kept by the power of God through faith unto ſalvation, ready to be revealed unto the laſt time; wherein ye greatly rejoyce, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations; That the trial of your faith, being much more precious then of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt; to whom be glory for ever and ever.* Amen.

FINIS.

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CON CARTA
MA NON IL RITRATTO

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